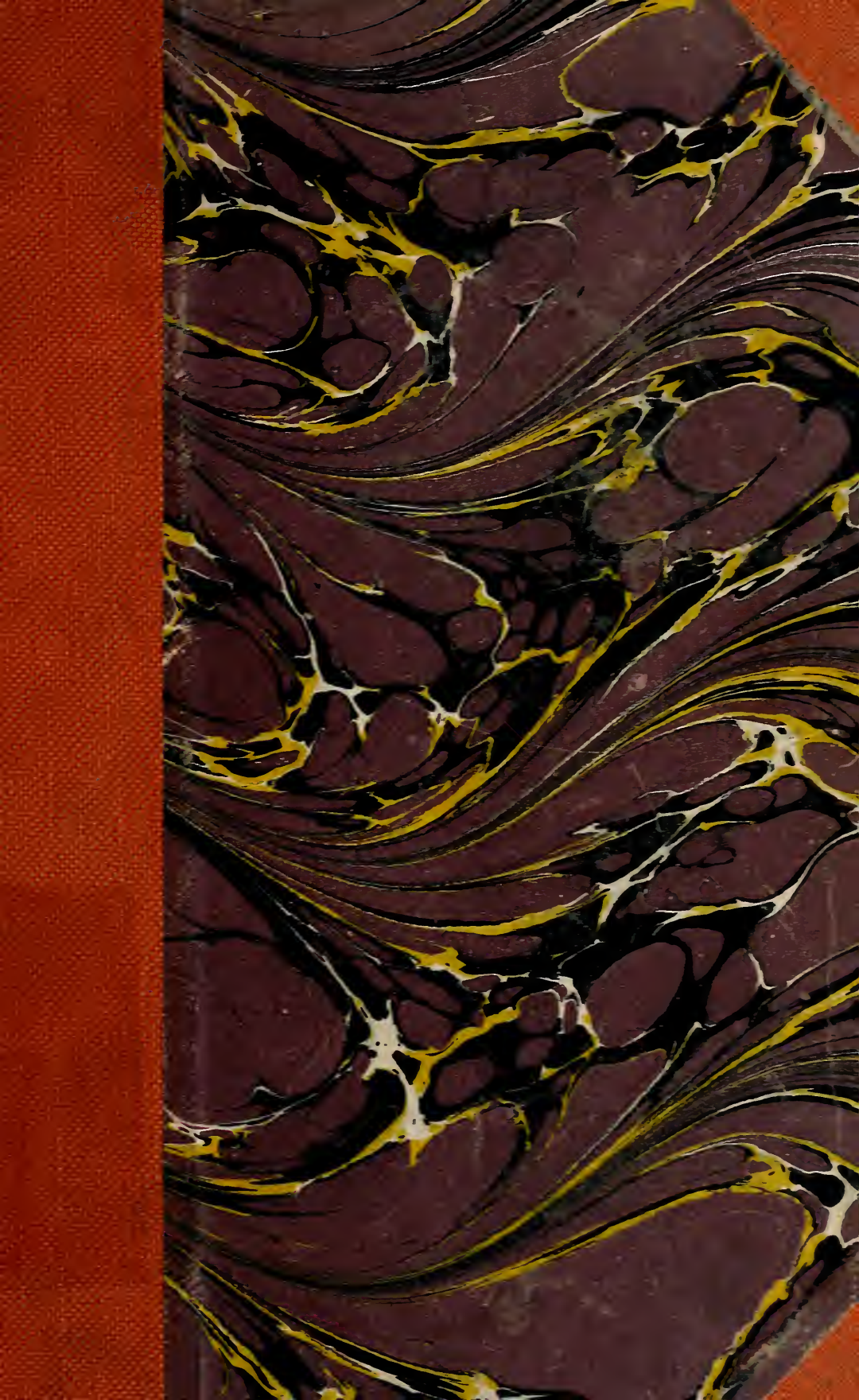






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THIRTY-FIFTH YEAR

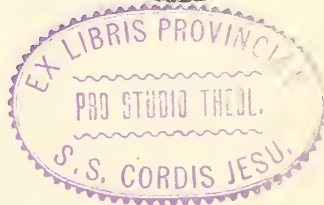
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The Fortnightly Review

VOL. XXXV, No. 1

ST. LOUIS, MISSOURI

January 1st, 1928

Catholics and the Presidency

An article in the July number of the *Homiletic Review*, entitled, "The Priest and Politics," bears opportunely on a trying situation which now confronts the Catholic body in the United States. For the first time in the history of our country, leaders of a political party are assigning to a man of Catholic faith first place in their discussion of probable candidates for the presidency. An increasingly large number of Democratic politicians are coming to regard the Hon. Alfred E. Smith, governor of New York State, as the only hope of their party for success in the approaching campaign. Even in quarters that were bitterly hostile to him in 1924, the conviction is gaining ground that he alone stands between the party and defeat in the 1928 campaign.

For many Catholics the possibility of the elevation to the chief magistracy of the nation of one of their faith has such a strong appeal that their reaction to the prospects of the distinguished New Yorker may serve to strengthen the contention of forces inimical to Catholicity that we are engaged in a plot to place a Catholic in the White House and to "bring the Pope to Washington."

Amid the clamor that the situation has provoked, our people need correct principles to guide their

speech and conduct in the apparent conflict.

Governor Smith's qualifications for the presidency are contained in his record as a public official. During four terms he has managed the affairs of the Empire State with honesty, energy, and success. His enemies sneer at his connection with Tammany Hall, yet not one of them can trace to him the least act of dishonesty. Forced to deal with legislatures of different political complexion, he has handled adroitly the measures which he deemed essential to the common weal, he has secured the enactment of his programme into law, and won widespread admiration for his political acumen. His successive victories at the polls bespeak the confidence which he inspires in the electorate. To a thorough knowledge of the science of government he has joined keen insight into the sentiments of the human heart, and sincere affection for the common people. An able, affable, competent executive, he is believed to possess in a high degree the qualities necessary for administering an office of such tremendous responsibility as the presidency of the United States. His administrative qualifications may be readily conceded. (Cfr. Oswald Garrison Villard in *The Nation*, Vol. 125, No. 3256, p. 595).

Gov. Smith's political enemies accuse him of being bent on nullifying

the 18th Amendment to the Federal Constitution. This accusation is evidently a smoke screen for such as dare not openly proclaim hostility to him on the score of his religion. Regardless of a man's personal opinion on the practicability or impracticability of enforcing national prohibition, honest men recognize that this particular objection merits scant consideration. The plea that Gov. Smith is too pronouncedly wet is raised particularly in that section of the country which for over fifty years has consistently nullified the 14th and 15th Amendments. Here again differences of opinion may properly exist on the advisability or inadvisability of extending the suffrage to other than white persons, yet it ill behooves the pious drys of the South to raise a battle-cry against Gov. Smith on constitutional grounds, so long as they permit the non-enforcement of other parts of the Constitution in their respective States. The same criterion may be rightly applied to the drys of the West, who move not a finger to insist upon enforcing the second sections of the two amendments.

The objection to Gov. Smith on constitutional grounds serves to obscure the real reason for the opposition of many to him, namely, that he is a Catholic. This introduction of an accusation as irrelevant as it is unconstitutional has been met by Gov. Smith in his reply to Mr. C. C. Marshall, wherein he points to his record in the administration of public affairs as evidence that his religious beliefs have never interfered in the least with his performance of official duties.

For his fellow-citizens of Catholic faith he can refer to a distinguished and uninterrupted line of eminent Catholics who have given repeated proof of loyalty to American ideals, from the earliest days of the Republic down to our own times. Charles Carroll of Carrollton, a signer of the Declaration of Independence, Archbishop John Carroll, his cousin, and Commodore John Barry were the forerunners of many Catholics who in every period of our country's history have stood in the front rank for citizenship and patriotism. The subject has been treated so often and so amply that no time need be wasted in refuting here the canard that a good Catholic cannot be a good American. In such a discussion, moreover, it is proper to note that the Catholic Church, more than any other force, is laboring most for the welfare of the State by protecting Matrimony, the foundation of both family and State, by opposing race suicide, the chief obstacle to a fecund national life, by teaching the young obedience to parents and reverence for God, virtues which nations as well as individuals must practice, or else perish.

Nevertheless, in approaching the prospects of a Catholic as president or as a presidential candidate, serious difficulty is encountered. It is the reaction of Catholics themselves that may be fraught with grave consequences to the Church's mission of saving souls. Thoughtful Catholics are pained to hear such remarks as: "Well, I should like to have the satisfaction once of voting for a Catholic for president!" It is such sentiments, as

un-Catholic as they are un-American, that beget fresh antagonism to the Church. It is well for us to remember that to many minds the Catholic Church suggests the picture of a political organization which operates through a religious medium. On this point Mr. Villard in his *Nation* article says: "The Catholic Church blunders almost as badly in our politics as does the more powerful Methodist Church. It has cardinals and archbishops who are stupid enough to dabble in politics and so afford ammunition to those who are determined that no Catholic shall ever enter the White House." When one favorably inclined towards Gov. Smith expresses such sentiments, Catholics have particular need for discussing the situation and forming their convictions with great care.

The Catholic who adopts the slogan, "I want to have the satisfaction of voting for a Catholic in a presidential election," is voicing a sentiment that is entirely un-Catholic, and has naught to do with the work of Catholicity. Not the election of presidents, but the salvation of souls, is the mission of the Church. "Preach the Gospel, feed my sheep," not, "Vote for Catholic candidates," was the charge which Christ gave to His Apostles. It is foolish, nay ridiculous, for Catholics who express the wish to support a candidate for the presidency because of his religion, to resent the charge that the Church is involved in politics.

Such sentiments are likewise un-American. When a man's religion is made the test for support or non-support at the polls, an element

foreign to the case is introduced into the situation. It is not: "Are you a Catholic?", but, "Are you an American, committed to American principles of government?"—that we should ask of candidates for public office. We elect presidents, not because they are Baptists, Presbyterians, Methodists or Catholics, but because they are, or should be thorough-going and loyal Americans. It ill behooves Catholics who support a man chiefly because he belongs to their faith, to resent the refusal of non-Catholics to vote for him on the same grounds.

Under present conditions American Catholics must be convinced that the cause of religion does not hinge upon the election of any particular candidate to the chief magistracy of the nation. They must furthermore realize that, in supporting a man merely on the score of his religious profession, far from advancing the interests or enhancing the prestige of the faith, they are dealing a body blow to the cause of religion by helping to perpetuate the sinister accusations laid at the door of the Church. The study of history gives ample evidence that to have a Catholic at the head of a government by no means ensures the progress of religion. All the kings of England from the seventh to the sixteenth century, and of France from the fifth to the nineteenth, were Catholics; yet for how many of them must we blush in shame! If the mere presence of Catholics in the seats of the mighty were any guarantee for the safeguarding of religion, the Protestant Reformation would have died a speedy death, for all the rulers of

Europe in Luther's day were Catholics. In the present instance, particularly in view of the future welfare of the faith, Catholics should bear in mind that no issue affecting the real interests of religion is at stake. There is no obligation of conscience for us to support a candidate merely on the ground that he professes the same religious beliefs as we do. The contest is purely political: it must be based on political issues and settled on political grounds; the fair form of Catholicity must not be dragged into the arena.

To protect the best interests of religion, Catholics must consider the elements that enter first into the contest for office and secondly into conduct after election. The American people in the main are honest, unprejudiced, straightforward. They love to deal squarely with all men. Nevertheless, in the heat of a political campaign, with so many important and lucrative offices at stake, adroit politicians will not scruple to grasp at any opportunity that offers a chance for getting votes. Once a Catholic is nominated for the presidency, campaign managers will play upon every human passion to enlist support. The printing presses of the country will work overtime to answer the question: "Do you want the Pope to come to Washington?"—"Do you want the horrors of the Inquisition renewed?" Catholics as well as non-Catholics will vie with one another to divide the country into armed camps. Men who are politicians first and Catholics afterwards will strive to line up the Catholic vote solidly by conveying

the impression that the issue is religious and not political, that Catholics are being persecuted for their faith. Even if only one such Catholic politician exists in each State, he can work incalculable harm to the good of religion. Men deeply concerned with the advancement of their political fortunes are not one whit disturbed about the salvation of souls, perhaps not even of their own. When their opponents resort to like tactics in an endeavor to hold non-Catholics in line, a spirit of antagonism that may not subside for years will be enkindled throughout the land.

Much good could ensue from such a discussion if it served to bring out more clearly the teachings of the Church; but the pre-election strife will almost certainly develop into a battle not of doctrinal beliefs, but of individual lives. All the old scandals will be re-hashed with bitter intensity, to rage for years to come. Self-constituted apologists for the faith will fill the newspapers with letters in attempted defence of rascals for whom well-informed Catholics can do naught but blush. In such a conflict of opinions the old argument about a traitor in the ranks of the Apostles will be as futile as the contention that the divinity of the Church is proved by the evil lives of the miscreants within her fold. In such circumstances it will be useless to contend that the Church should be judged by her best instead of her worst members. In the heat of political conflict all logic will be wasted; bitter words will be bandied back and forth with utter disregard for Christian charity. Such considerations, it seems

to us, afford sufficient ground for pausing before welcoming the advent of a Catholic as a presidential candidate.

The situation, so far as the mission of the Church is concerned, will not be improved by the election of a Catholic to the presidency. The returns from the polls will reveal how much he owes his success to the States in which Catholics constitute a large proportion of the population. If during the campaign Catholics in sufficient numbers have urged their brethren to support the candidate because he is a Catholic, their ill-founded logic will afford warrant for political opponents to accuse our people of lining up solidly behind a man, not out of regard for the public weal, but out of religious sympathy. When such feeling spreads from State to State, additional handicaps will be placed to the progress of the Church in the salvation of souls.

Once a Catholic is inaugurated at Washington, every evil and blunder of his party associates will be laid at the door of the Church. While he himself may be above suspicion, still the same confidence cannot be extended to the swarm of his camp followers, hungry for preferment and plunder. Among the thousands of office-holders dependent on presidential commission will be found many who will use their public trust for private gain. For every such scoundrel the Catholic Church will be held to strict accountability. Moreover, the impossibility of enforcing the Volstead Act, combined with the violent opposition of some leading Catholic papers and periodicals to national prohibition, would

serve as a pretext for anti-Catholic lecturers to denounce once again the corrupt union of "Rum, Romanism, and Rebellion."

The position of a Catholic as mayor or governor affords no criterion for comparison with that of a Catholic as president. In St. Louis or Albany an executive is pre-occupied solely with domestic affairs, but in Washington he is concerned with national problems, and especially with foreign relations. Diplomatic procedure brings him into contact with alien nations, many of which, in fact or presumption, are Catholic. The slightest sign of apparent favoritism to real or supposedly Catholic countries would store up fuel for the bigots of succeeding generations. If, for instance, under the administration of a Catholic president a situation similar to the present Mexican crisis arose; if, as has happened before, ill-advised and perhaps ill-informed societies of Catholics passed resolutions which for all practical purposes have no other meaning than war; if Catholic papers multiplied inflammatory articles and vehement editorials,—no matter how reasonable would be the president's motives for armed intervention, he would be forced to shoulder the responsibility for interfering in the domestic affairs of a foreign power solely to protect the interests of the Roman—with particular emphasis on the *Roman*—Catholic Church.

The present is an opportune moment for the Church in America to extend her mission of saving souls. For four centuries Protestantism has existed on the impetus that remained to it after its separation

from the living center of unity. Now it is rapidly disintegrating. Its failure to afford a reasonable solution to the difficulties that Science has raised against Sacred Scripture, has lost for it the intellectual *élite* of the nation. Its open tolerance of ministers who convert their pulpits into political tribunes has sacrificed the dignity of religion. Its encouragement of pseudo-reformers, who picture Almighty God as a tyrant, ready to cast into hell every man who enjoys in moderation the pleasures of life, has contributed more than any other factor to the present disregard, if not positive disgust, for religion. To so many souls that yearn for religion without finding their spiritual aspirations satisfied in any form of Protestantism the Catholic Church with her reasonable dogmatic teachings, her sublime liturgy, and her profound understanding of human nature has a strong appeal; yet they hesitate to embrace our faith because they harbor the false notion that the Church maintains a political system side by side with her religious mission. Whilst Catholics know that the sole purpose of the Church is the salvation of souls, still they must not so blind themselves to the facts of history as to deny that in the past many, alas, too many ecclesiastics, even in the highest places, have allowed ambition for political power and worldly glory to create the impression that they, and the Church with them, have been identified with politics and political movements. Though the evil has been exaggerated by anti-Catholic historians, far too much appearance of truth has been imparted to their charges by

the pernicious activities of ecclesiastical politicians. The Church has not been in politics, but too many churchmen have. Unless American Catholics, particularly the American clergy, exercise extreme caution in meeting the problem, we fear grave harm will be done to the cause of the faith.

Some Catholic publicists have professed readiness to throw down the gauntlet as a practical means of testing the First Amendment to the Constitution. Such a combat would be necessary if Catholics here, as in Ireland and in England one hundred years ago, were denied the right of openly practising their religion. As the struggle would retard rather than advance the purpose of Catholicity, these advocates are asking for a meaningless victory. If, for example, the forces that they seem willing to call into action for such political strife, were devoted to a more intense endeavor for the diffusion of the Catholic faith, how much more laudable would be their efforts, how much more valuable the results!

* * *

Such reflections tend to the conclusion that the time is not yet ripe for a man of Catholic faith to seek the presidency. It is not ripe because neither Catholics nor non-Catholics are prepared to face the ordeal with the necessary equanimity. Our people are not prepared to consider the issue solely as political, for they still remember the disabilities under which Catholics labored in the countries from which their ancestors have come. Non-Catholics are not prepared to judge the issue impartially, for their minds

retain too much of the poison that bigotry and prejudice have employed for four centuries against Catholicity. So far as the Church is concerned, the game is not worth the candle. Judging success as God measures success, it will be far more

profitable for us to expend in saving souls the energy that so many of us appear ready to put forth for the vain glory of a political triumph. Souls for Heaven, not a Catholic president, should be the *summum bonum* at which we aim.

"The Hidden God;" or, The Blessed Eucharist in Motion Pictures

By the Rev. Francis Borgia Steck, O. F. M., Quincy College, Quincy, Ill.

Many readers of the FORTNIGHTLY REVIEW have doubtless received and examined a copy of the beautiful brochure entitled "The Hidden God," written by the Rev. Joseph Husslein, S. J. Since the enterprise which it proposes is of great importance, and since the pages of the FORTNIGHTLY REVIEW are always available for the promotion of Catholic interests in this country, I take the liberty of offering some comments and suggestions relative to that enterprise.

To portray and explain in motion pictures the Blessed Eucharist, "The World's Greatest Story of Divine Love," is a noble project which deserves all possible encouragement. Of this anyone can convince himself by reading the Synopsis of the scenario as published in the aforementioned brochure and by perusing the various letters which approve of the enterprise. The Synopsis is divided into four parts; viz., Part One—*Witness of the Scriptures*; Part Two—*Dawn of Worship*; Part Three—*Adoration of the Nations*; Part Four—*Progress of Devotion*.

As will be noticed, Parts Three and Four treat the history of the Blessed Eucharist. It is with these parts alone that we are here concerned. The principles that seem

to have guided the author of the Synopsis in the selection of matter for presentation on the screen seem to be the following: (1) The pictures are not to be limited to such matter as pertains specifically to the Blessed Eucharist. The religious activity of the Catholic Church and her influence in general shall also serve to illustrate the story of the Eucharist. (2) The pictures are to portray also such events of Catholic history as are founded on longstanding tradition, documentary evidence in support of them being wanting.

Guided in some instances by these underlying principles, and prompted by that spirit of enthusiastic coöperation which the project so justly deserves, and by the assurance from competent sources that the Synopsis is undergoing a thorough revision, the writer herewith submits for consideration the following comments and suggestions:

Part III, Page Twenty-eight.—Since the various nations of Europe have been introduced, it appears strange that Spain and Portugal are left entirely unnoticed. Also here there is material quite as appropriate and edifying as that offered for the other nations. Tradition has it that the Apostles Peter and James came to Spain. Certain it is that

there were martyrs in Spain during the early persecutions, especially under Diocletian. St. Hermenegild figures in the sixth century. During this same period there were many prominent saints, among them SS. Leander and Isidore. We know that the Apostle James is the patron of Spain. The decisive battle of Las Navas de Tolosa (1212) has been aptly styled "The Triumph of the Cross," and might be used to illustrate the spread of the faith in the Iberian Peninsula. An outstanding hero in the Christianization and unification of Spain was St. Ferdinand (1217-1252).

What the betrothal of St. Francis of Assisi with the Lady Poverty has to do with the Blessed Eucharist, is not apparent. The only connection would seem to lie in the circumstance that it was during Holy Mass that the Saint heard the words of the Gospel which gave direction to his future career. The further reference to the Saint is more pertinent. We may add the following, however. Very characteristic of St. Francis' devotion to the Blessed Eucharist is the letter which he wrote to the brethren assembled in chapter, and in which he emphasized the love and veneration they owed to our Lord in the Sacrament of Love. It is known, too, how highly St. Francis respected Brother Leo because he was a priest. Some incident might be introduced manifesting this reverence for the priesthood. In Lombardy, a member of the sect of the Cathari pointed reproachfully to an unworthy priest and demanded of the Saint by what right this priest should be respected. In reply, St. Francis walked over to the priest,

knelt down before him, and kissed his hand, saying: "Out of reverence for the Lord I honor His vicar; for himself, he may be bad; for me, he is good."

What is offered in the case of St. Hyacinth could be said of any missionary who broke the Bread of Life to heathens and pagans. It is a matter of historical record that the middle of the fourteenth century saw seven bishoprics flourishing in far-off China, with Pekin as archbishopric. Might not a beautiful picture be offered of China at this time, with colorful and attractive setting?

Another edifying and really illustrative incident has been overlooked. Tradition tells us how St. Clare, in 1240, repelled the invading Saracens and thereby saved Assisi from being sacked by them. On seeing the hostile hordes advancing toward the little convent of San Damiano, on the outskirts of Assisi, she gathered her nuns about her and prayed before the Blessed Sacrament. During the prayer she heard a voice saying: "I shall always watch over you." Rising, she took the ivory case containing the silver pyx with the Holy Eucharist, proceeded to a window of the convent, and courageously held the Blessed Sacrament aloft in the face of the enemy. Stricken with terror and blindness, the Saracens fell back, leaped from the convent walls they had already scaled, and fled from the valley of Spoleto. The convent and also Assisi were saved.

Page Twenty-nine.—The superior of a Franciscan friary is styled a guardian, not a prior. As established by the latest researches, the

Dominican friar, Diego de Deza, had comparatively little and specifically nothing to do with the realization of Columbus' project. The theory propounded by Columbus was pre-eminently a Scotistic theory, and as such it found staunch adherents among the Spanish Franciscans. Among these was Antonio de Marchena, a man deeply versed in astronomy and mathematics. When, in 1484, Columbus came to the convent of La Rabida, Antonio de Marchena happened to be there in the capacity of Provincial Vicar of the Franciscan Province of Castile. Consequently it was he, and not Juan Pérez, who first met, welcomed, and encouraged Columbus. Juan Pérez does not appear on the scene until 1491, when Columbus was about to leave Spain, intending to lay his project before the King of France.

Moreover, it would seem very appropriate to represent the first Holy Mass celebrated in the New World when Columbus returned from Spain in 1493. No Mass had been celebrated there the year before, in which America was discovered, because no priests accompanied Columbus on his first voyage. It must be noted, too, that Bernard Buil, the commissary who accompanied the second voyage of Columbus was not a Benedictine, as is usually stated, but a Minim.

(To be continued)

Our Neglected Italians

Apropos of our recent article on this subject (F. R. XXXIV, 22, p. 456), we have received several communications, of which two seem to us worthy of being printed. The first is from Father Antonio M. Santandreu, pastor of the Spanish church of Nuestra Señora de Guadalupe in San Francisco, an old friend of the F. R., who writes:

"The *Catholic Citizen* [quoted in our article] is misguided in its zeal for the poor Italians. The Italians in the U. S. are not, as a general rule, fit subjects for alms. They are industrious, prosperous, many of them rich. One of the richest banks in the U. S. is the Bank of Italy here in San Francisco. No, the Italians do not need a share in the collection taken up annually for the Negro and Indian missions, and most of them will no doubt resent being classed with Negroes and Indians. What the Italians need, in my opinion, wherever they are in sufficient numbers, is priests who know their language and are able and willing to sympathize with them. My observation is not confined to the Italians, but applies also to other nationalities. In Texas, New Mexico, Arizona and California, for instance, we have at least 500,000 Spanish Americans, mostly Mexicans. Is it right to neglect these people simply because the American clergy do not understand the Spanish language? Are these Mexicans to be told to learn English or 'go to h—'? We priests should remember that the people are not there for us to exploit, but on the contrary, we are there to serve them. How can we serve them if we do

A favorite modern theory is that God wills absolutely that all human beings shall be happy in this life. Catholics should know better than that.—*The Casket*.

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not understand their language? Our neighbors, the Protestant ministers, learn foreign languages in order to draw people away from the Catholic Church. I would say to my fellow-priests: For God's sake, let us learn the languages of these neglected people and try to save their souls!"

The second communication is from a layman and reads as follows:

"Is Mr. Desmond of the *Catholic Citizen* serious in his proposal that the annual collection for the Negro and Indian Missions be divided equally among the Negroes, the Indians, and our poor neglected Italian immigrants? If he is serious, I for one wish to take exception to his proposal. My experience with the Italians (limited, of course) has been that they can well afford to pay their own way—if they want to. There's the rub. Plenty of money for wine-grapes, but for religion, nothing! I have found most of them to be very anti-clerical. Why? The natives of Italy, where the Holy Father resides, where there are more bishops and priests to the square mile than in any other country in the world, should be a shining example to the rest of us 'Roman' Catholics. That they are not, proves that there is something wrong somewhere, and that wrong

clearly is not so much American as Italian. To carry out Mr. Desmond's proposal could, in my opinion, have but one effect, and that is to diminish still further the amount of the annual collection, already far too small, for the Negro and Indian missions."

The Liberty Loan Swindle

The *Daily Worker* points out some features of the redemption of the Second Liberty Loan about which we have read nothing in the capitalist press.

These bonds, to the enormous sum of \$3,807,000,000, were forced upon the workers during the World War by the war-mongers and swivel-chair patriots, whose business it was to terrorize the people. The bonds were handled through the local banks, which realized discounts from them. The workers had to pay for the bonds in installments which were deducted from their wages. When the first year expired, they discovered that their notes had been discounted at four and one-half per cent. Then, in 1920, the bankers and other speculators beat down the bonds 18 points, in order to buy them up in the resultant unloading.

It was during this artificial collapse that most of the workers disposed of these bonds at greatly re-

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duced prices. Industrial depression aided the conspirators. Fly-by-night offices were opened in many industrial centers to buy up the bonds. \$50 bonds were bought for as low as \$42, because the people needed the money and were afraid the bonds would go still lower, and eventually perhaps be worth little or nothing. The result was that these bonds were placed in what the financial papers call "the strict investment class," that is, the hands of the bankers and speculators. As soon as this shift in ownership was completed, the bonds again rose to par, and for the next seven years their holders realized the legal interest on them. The final redemption was completed Nov. 15th, when the government bought these bonds back at par and exchanged for many of them short-time bonds at a higher rate of interest, or directed the money invested in them into "high-class foreign loans," which draw big interest.

Can one blame the laboring people for feeling that "the history of the Second Liberty Loan is a history of an organized, high-pressure confidence game against those forced to purchase the original issues, which resulted in consolidating in the hands of the bankers billions of dollars realized through enforced reduction of the workers' standard of living during the World War?"—and can one blame them for feeling all the sorer when they recall that the huge swindle was put over by the government under the pretext of patriotism?

Temptations are the raw material of salvation.

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Restoring an Old California Mission

The restoration of the old Franciscan Mission of San Juan Capistrano in Orange County, California, by Father St. John O'Sullivan, is told entertainingly by E. Merle Hussong in the *Queen's Work* for December (Vol. XIX, No. 12).

This ancient Mission, established in 1776 by the saintly Fra Junipero Serra, was crumbling into ruins when Fr. O'Sullivan came to California thirteen years ago from Kentucky, suffering from tuberculosis. No priest had lived at the Mission since 1886. The ground was overgrown with weeds; the rooms were infested with vermin; one wing of the mission building was used as a store-room for hay; the church was in process of decay. As Father O'Sullivan began to recover his health, he set to work to restore the old mission to at least a semblance of its original grandeur. With the aid of a tramp who drifted in, he cleared the grounds and buildings and restored the old chapel known as "Father Serra's Church," the north end of which had fallen in. The grounds have been converted

into a charming flower garden, priceless records and materials have been recovered, and the north and west wings of the mission, which were almost entirely destroyed, are being rebuilt.

To complete the original programme of restoration, several more years of work will be required.

The work is financed by charging a small admission fee to tourists who wish to visit the historic grounds, and by the production of "The Mission Pageant of San Juan Capistrano," which is given every summer in the little theatre within the patio.

Modern philosophy is a teacher of despair without in the least intending to be such; for modern philosophy has no religious message. It begins by leaving God out of its reasoning. Suicide will increase in any people as religion loses its grip on their intellects, hearts and souls. None of the recent student suicides were in Catholic colleges, but students in Catholic colleges would not be exempt if the religion they are taught had no influence over them. —Bishop F. C. Kelley.

Religious Surveys of Catholic Schools

By the Rev. Albert Muntsch, S. J., St. Louis University

The "School Survey" is an outgrowth of the efficiency movement which now dominates the business world. It may be defined as a formal attempt, with a constructive purpose, to ascertain essential facts with regard to a school, a system of schools, or a series of systems.

Sometimes the survey is limited to an examination of only part of the work and methods of the school. Thus we have had sanitary surveys of the schools of some cities and counties, surveys concerning courses of study, material equipment, etc.

A type of survey that is bound to interest every Catholic teacher, priest and parent, and which if rationally conducted will surely be productive of good results, is the religious survey. This is a frank examination of the moral influence of the school on the students, of the kind of spiritual help they are deriving from the particular institution, the benefits of mass, Holy Communion, prayer, attendance upon sodality meetings, etc. In most cases, and we believe this makes the survey especially valuable, the material upon which the conclusions of the examination are based, are questionnaires answered by the students who are invited to express themselves frankly and unreservedly on the topics suggested. The students, of course, do not sign their names to these questionnaires.

Heretofore we have taken it more or less for granted that our methods of religious training and character building were the best, that we had and have the unfailing panaceas for all spiritual and moral ailments of

youth, that whatever helps are offered by non-Catholic schools to guide the student body aright, are possessed in larger measure by our own institutions, etc. But an honest self-examination along these lines will never be amiss.

One of the outstanding results of these religious surveys conducted by Catholic colleges was to throw new light on the value of what might be called "extra-curricular" influences, that is, influences for good or evil, not directly connected with study, but with one or other of the many contacts which every student in both boarding and non-boarding schools is apt to make.

I have before me a model religious survey of the kind here alluded to. It forms Vol. XXI, Number I of the Official Bulletin of the University of Notre Dame (Religious Survey, 1924-1925). The more frequently such unbiased studies are published, the better it will be for the disciplinary and spiritual values of our educational system. They certainly help us to get away from the vague and sometimes unfounded opinion that we are using every possible device in the most efficient way to train our pupils for life.

In order to familiarize those of our teachers who may not have seen a Catholic religious school census with the possibilities of such a survey, we will quote several significant extracts from the Notre Dame Report. It stands to reason that the findings in other schools resulting from similar tests will not be much different. Hence these reports have much more than a local value.

As frequent Communion is now practiced much more in colleges than formerly we give the following answers as regards this laudable practice:

Has frequent Communion lessened your temptations?

Yes	417
No	40
Somewhat	23
It has made resistance easier ..	11
It has increased temptations ..	10

The following question and the answers are significant:

Has it made you more careful to avoid sin?

Yes	488
Somewhat	5
No	10
I can't say	4
I don't think so	2

And we are glad to note these replies:

Has it caused you to want to know God better?

Yes	450
No	14
I can't say	11
I don't think so	3

The editor of the Survey comments as follows:

These questions "probe the effects of frequent Communion on the intellect and the will, the higher faculties of the soul, and their answers offer an effective assurance to those who fear that routine destroys the efficacy of the Sacrament. It is perfectly true that as a rule the emotional effect common to infrequent Communion is generally absent when one receives daily, but this need cause no concern when the Sacrament is producing notable fruit in the higher faculties. We should also distinguish carefully

between the emotional effect and the fervor of spirit which the communicants seek in receiving our Lord: an earnest love of God and a constantly deepening sincerity is perfectly consonant with an absence of the emotion that sometimes accompanies an expression of deep love. Students frequently fall away from daily Communion through a vain fear that the absence of emotion is a sign that all is not well with them. A consideration of these points generally brings them back to this salutary practice."

Another interesting question which college men ought to be able to answer rather definitely, was the following:

What has been the most helpful religious experience in your life?

Life at Notre Dame	113
Attendance at Catholic schools ..	37
Daily Communion	68
A mission	50
Frequent Communion	30
A death	30
First Communion	19
Serving Mass	17
Answers to prayers	17
An accident	16
A sickness	11
A confession	10
A sermon	10
Religion class	5
A conversion	4
An "experience"	4
Witnessing the effects of sin ..	3
Experience of the effects of sin ..	2
An operation	2
Miscellaneous	87

Another study of this type which some of our teachers may find even more serviceable than the former, on account of the large number of "remarks" and the illustrative com-

ment, is the one issued under the appropriate title *Spiritual Searchlights* (1926-1927) from Villanova College, Pa. This is the report of the Third Religious Survey. We have space for only one significant extract—on the training of the will.

"What daily effort do you make to strengthen your character?"

"This question like the preceding one was not very fruitful in responses. 67 admitted they were making little or no conscious effort to mold character; 42 seemed to depend entirely upon the spiritual assistance of prayer and the Sacraments; 103 seemed to pin their efforts to purely natural means, such as constructive thinking, clean living, good associations, sound reading, living up to an ideal, etc., etc.; while 13 made use of mixed natural and spiritual efforts. The chief purpose of this question and the preceding one lies in their suggestive value."

All these attempts to rate accurately the uplifting force of our manifold spiritual and religious helps in the Catholic college are praiseworthy. If carefully conducted, they can only result in greater efficiency of our discipline and in a more rational use of the many means at our disposal for character-training. Many teachers and social workers have been engaged of late in the construction of character tests and measurements. We may not fully endorse all their plans and methods, but it would be foolish to reject the whole scheme on account of obvious flaws. The studies here referred to well merit consideration as brave efforts to face a problem that confronts our entire Catholic educational

scheme,—the problem, namely, of training boys for life, and not only for the few years spent at school.

In a recent publication of the U. S. Bureau of Education (1926, No. 7) on "Character Education" we read:

"There is evidence of progressive interest in the scientific aspects of the study of character and of character education. An increasing number of studies is in evidence by technical psychologists, personnel workers, teachers of education, and directors of school systems. We are clearly in the midst of an era of determination to gain a more adequate insight into the elements of character, to determine definitely what aspects of it are and which are not capable of change through training, and to ascertain by tests and measurements the relative value of different methods of training the moral impulses." (Page 35).

It is worth while recalling that a number of years ago the Rev. George Nell, of Effingham, Ill., prepared a series of cards on character-training for the young. These cards will be found helpful by Catholic teachers who want to take up this work on a definite basis and by a method which is certain to produce good results.

A day will come carrying this conviction to all thoughtful people; that the greatest enemies of human kind were, are, and will be, those who, under any guise, even of patriotism, advocated anything that had the effect of fading out the image of God on the souls of men.—Bishop F. C. Kelley.

Notes and Gleanings

The *Civiltà Cattolica* reprints the recent articles of the *Osservatore Romano* on the Roman Question as "important historical documents," completing the record by adding the text of Gentile's article in the *Popolo d'Italia* and Arnaldo Mussolini's articles in the *Corriere della Sera*. The *Civiltà* makes some brief comments on these, and on various articles in the foreign press. Incidentally it notes how wide of the fact were those newspapers that concluded from the discussion in the Italian press that some kind of negotiation must be in progress between the Vatican and the Italian government. The *Civiltà* also refutes the suggestion of the Fascist press that the *Osservatore's* articles were an un-called-for and provocative raising of the question at issue.

We are pleased to learn from a circular letter of Father Jeremiah P. O'Mahoney that the school for late vocations to the priesthood which he opened late in 1926 at Oriskany, N. Y. (it is the only institution of its kind in the U. S.), already has twelve students, all past 21 years of age and all without a previous high-school training. These young men have no means, for they had to support their parents, and in some cases the younger members of their families. Hence no board or tuition fees are demanded of them. The school is supported by the generosity of bishops, priests, religious, and the laity. That it fills a real want may be seen from the fact that seven of its pioneer students have already been adopted

for various dioceses, and Fr. O'Mahoney says "if 100 were ready for the seminary of philosophy to-morrow, they would be adopted immediately." An unusual feature of the curriculum is "an intensive course in the Christian classics." This work is eminently worthy of the support of the faithful. Address: House of Studies for Belated Vocations to the Priesthood, Oriskany, N. Y.

The friends of Fr. Wm. Schmidt, S. V. D., the great linguist and ethnologist, founder of *Anthropos*, are preparing to honor him on his approaching 60th birthday by an international "Festgabe," which will consist of original contributions on topics connected with Fr. Schmidt's work by such eminent savants as the Abbé H. Breuil, Dr. W. Czermak, Fr. W. Koppers, S. V. D., Fr. D. Kreichgauer, S. V. D., Fr. J. Lindworsky, S. J., Dr. H. Obermaier, Fr. H. Pinard de la Boullaye, S. J., Dr. K. Th. Preuss, Fr. P. Schebesta, S. V. D., Dr. A. Tonelli, Dr. G. Wunderle, and many others. The contributions will be printed in the mother tongues of the respective writers. American friends of the Society of the Divine Word and of the sciences that have been so powerfully promoted by Fr. Schmidt through his various books and through *Anthropos*, can contribute their bit by sending in their subscriptions for the proposed "P. W. Schmidt-Festschrift," either directly to the editor-in-chief of *Anthropos*, Rev. Dr. W. Koppers, Missionshaus St. Gabriel, Mödling bei Wien, Austria, or through St. Mary's Mission House, Techny, Ill. The most recent and dangerous attacks upon

the Catholic faith are made in the field of comparative religion, and it is in this field with its various subdivisions that Fr. Schmidt is the undisputed master among Catholic savants. Anything that is done to encourage and assist him in his research work helps to promote the important cause of Catholic apologetics.

The figures and symbols in *Catholic Missions in Figures and Symbols*, by Dr. Robert Streit, O. M. I. (Society for the Propagation of the Faith), are adapted from the Vatican Missionary Exposition of 1925 for the purpose of conveying to the entire Catholic world the object lessons of that Exposition and of giving to all who will read and study the little volume a general survey of Catholic missionary activity all over the globe. They show forth the leading ideas which inspire that work, the huge figures with which it has to contend, and the great principles which govern it, with a view to arousing interest in the mission apostolate and eliciting a more generous support of the missions, by personal enlistment in the ranks of missionary workers (priests, Brothers, Sisters, medical attendants, etc.), or by fervent prayers for the success of the missions, or by liberal contributions for the work of the propagation of the faith.

Both individuals and institutions should encourage criticism, and instead of subsidizing flatterers, they should subsidize critics. For no matter what we have done in the past, there always remains the possibility that we might have done

more, or done it better. . . . Some of the greatest saints of the Church were also some of her greatest critics, and if the rulers of the Church had been more eager to listen, they might have arrested some of the abuses that resulted in the loss of whole provinces or whole nations. The foolish golfer always blames his dub-shots on the clubs, or the fairways, or the caddy; the wise one goes to his instructor and takes a few more lessons.—Rev. T. J. Brennan, S. T. L., in the *San Francisco Monitor*, Vol. LXIX, No. 26.

The Week (Calcutta, India, Vol. II, No. 16), reviewing a pamphlet by A. J. P. Allahabad (*Why Are Catholics Forbidden to Join Freemasonry?* India Catholic Truth Society), says that while British Freemasonry is different from that of Continental Europe and America, it would be a mistake to regard it as harmless from the Catholic point of view. The chief objections against it are: (1) that, like the Y. M. C. A., it promotes religious indifference and admits Parseeism, Hinduism, Islam, Christianity, etc., on the plane of a highly vaporized Deism; (2) that in its ritual it makes a highly objectionable use of the Bible, prayer, and other religious trappings, which it regards as empty formulas and stage effects; (3) that it benumbs the yearning of the human heart after true religion and offers an opiate which in the end kills that desire altogether.

The *Protestant Woman* makes an appeal for financial assistance for Mrs. Edith O'Gorman Auffray, now in her eighty-fifth year, who is un-

able any longer to support herself by "exposing the horrors and cruelties of the monastic system of the Church of Rome." The *P. W.* refers to her escape from "the convent in Jersey City." This is in accord with the 1901 version of that episode. In the 1871 account she merely left a school-house in the city of Newark, N. J. The means by which she effected her "escape" were those which we ourselves have often adopted when we wished to leave a house—she "softly unlocked the doors and gates." *Edith O'Gorman and Her Book*, an English Catholic Truth Society pamphlet, will be found a useful antidote dealing rather fully with the subject.

One never can tell the fruitful and lasting results of a Catholic pamphlet, book or magazine put into the hands of a non-Catholic. This reminds me of a famous case in North Carolina. Half a century or more ago, a Protestant doctor named Monk received some medicines from the North wrapped in a Catholic newspaper. Upon reading it his interest was aroused. He sent for more Catholic literature. Finally he became a Catholic. As a result of this one Catholic paper and one conversion there now stands at Newton Grove a splendid group of Catholic buildings with a congregation of over 300.—Fr. Egbert, C. P., in *The Sign*, Vol. VII, No. 4.

Willa Cather does not picture all the priests who figure in her story [*Death Comes for the Archbishop*] to have been saints. To do so would have been most unnatural, because as long as human nature remains

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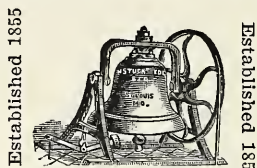
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the frail thing it is, there will be saints and sinners in every walk of life. Some of the priests in the story are decidedly unsaintly. The author rather overdraws the wickedness of these in the persons of Friar Baltazar, Padre Martinez, and Father Lucero, and lapses into the rather familiar non-Catholic slur against the clergy of Spain. When will even fair-minded and friendly non-Catholic writers be able to get away from the hallucinations about Catholic Spain?—*The Sign*.

The Missouri State Supreme Court has ruled that free comment and criticism of the public policy of public officials by newspapers is justified when it relates to a matter of general interest, provided that it is substantially true and is uttered without malice. This finding is so completely in harmony with the fundamentals of American liberty that it is hard to understand how anyone could question it. If this principle is abandoned, the whole structure of American government will fall into the hands of corrupt politicians and nothing short of a revolution will regain for the people their rightful hold upon the administration of public affairs.

Isn't it peculiar that men with little learning hesitate to express an opinion on art, science or music, and yet can be quite dogmatic when they speak about religion?—A. F. K.

When the truth about the Reformation becomes generally known it will be called the Deformation. Such it was without a doubt.—*Ave Maria*.

Current Literature

—*Hints and Aids to Happiness for the Sick, Especially Patients in Hospitals*, by the Rev. T. Hegemann, S. J., has been published in a new improved and enlarged edition and can be had from J. F. Spitzig, 2946 Lorain Ave., Cleveland, O. This booklet appeared for the first time in 1914 and was well received. St. Vincent de Paul conferences distributed many copies and the Sister Superior of one hospital purchased over 4,000, as many copies as she had had patients the previous year. The new edition has been improved by pictures, prayers, and especially by an appendix, "The True Religion of Christ for Prospective Converts." Bishop Schrembs, who gave the imprimatur, wishes the booklet a wide circulation on account of its many practical hints regarding confession, communion, perfect contrition, resignation to the will of God, and especially because of the appendix. Fr. Hegemann, by the way, acknowledges here for the first time that he is the translator of Fr. Linden's *The Truth of the Catholic Religion*, an excellent book of instruction for would-be converts, which the late Msgr. Holweck preferred to *The Faith of Our Fathers*, and which was praised by the *Ave Maria*, the *Catholic World*, *America*, the *F. R.*, and other Catholic periodicals. This last-mentioned book has lately been published in a second edition, and we wish to call attention to the juxtaposition of Catholic and Protestant doctrine which forms a practical feature of the second part. A useful appendix on Mixed Marriages has been added. (B. Herder Book Co.)

—The beatification of the six Jesuit missionaries and their two lay coadjutors, martyred by the Iroquois between 1642 and 1649, has occasioned the publication of a number of edifying accounts depicting the zeal and heroism of these servants of God. Probably best known among these martyrs and for many years an object of admiration and veneration among Catholics in the United States, is Blessed Isaac Jogues. In 1885 John Gilmary Shea published a translation of a life of Fr. Jogues, written in French by Rev. Felix Martin, S. J. It is this work of Shea that the Rev. Martin J. Scott, S. J., has adapted and that P. J. Kenedy & Sons (New York) publish under the title, *Isaac Jogues, Missioner and Martyr*. No attempt is made to interpret certain phases connected with the missionary activity of the Jesuits in Canada in general and with the martyrdom of Blessed Jogues in particular. On the other hand, it is gratifying to find that some matters, often either misunderstood or suppressed by less careful writers, are here correctly presented. Thus Blessed Goupil and Lalande are spoken of as laymen in the service of the Jesuits, and not as priests of the Society. Again, the Récollets (Franciscans), who came to Canada with Champlain in 1615, are properly credited with having invited and welcomed the Jesuits to Canada in 1625, though the reader will wonder what became of them in 1629, when the English took Quebec, and why they did not return to Canada with the Jesuits in 1632, when Canada was restored to the French. The general public, too, should be led to adopt views

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that are historically accurate and correct; wherefore the afore-mentioned points might have been at least briefly elucidated, if the popular nature of the work did not call for a lengthy discussion of them. What lends a special charm to the story of Jogues' missionary activity and glorious martyrdom is the fact that it is told largely in the words of the martyr himself, as they have come down to us in the *Relations*. But whether the authority of these *Relations* is as great as was estimated by Parkman, whom Fr. Scott quotes, is open to doubt; which doubt is based on the purpose for which the *Relations* were written and on the manner in which they were prepared for publication in France. This is a technical matter, however, that one may readily leave undiscussed in a popular work.—Francis Borgia Steck, O. F. M.

—Under the title, *The Duties of a Christian*, Dom Basil Whelan, O. S. B., offers to the English-reading public an excellent translation of the Abbé Gabriel de Montgros' book, *Le Devoir*, a collection of meditations, originally delivered as sermons, and distinguished by ardent fervor and remarkable eloquence. The book will be of use to priests and religious, and above all to the laity, as spiritual reading. Its fundamental thought is that all our duties are summed up in the love of God. (B. Herder Book Co.)

New Books Received

Catholic Church Buildings, Their Planning and Furnishing. By Edw. Jos. Weber. With an Introduction by the Rt. Rev. John J. Swint, D. D., Bishop of Wheeling. xxi & 376 pp. large 8vo. with more than 250 Full Page and Text Illustrations. Joseph F. Wagner, Inc. Bound in purple

cloth, with original cover design, in a purple box, \$15 net. Carriage and insurance, 50 cts. extra.

Literary Art and Modern Education. By Francis P. Donnelly, S. J. xxiv & 328 pp. 12mo. P. J. Kenedy & Sons. \$1.75.

Building International Good Will. By Various Writers. xvi & 242 pp. 12mo. The Macmillan Co. \$1.50.

New Pamphlets by the Paulist Press, 401 W. 59th Str., New York City:

The Communion of the Saints. By Joseph McSorley, C. S. P. 16 pp. 16 mo.

Dorothy's Divorce. By Rev. John Handley, C. S. P. 24 pp.

What Is Love? By the Rev. J. Elliot Ross, C. S. P. 20 pp.

Stations of the Cross. By Paul Claudel. Translated from the French by the Rev. John J. Burke, C. S. P. 16 pp.

Modern Psycho-ogy and the Mass. A Study in the Psychology of Religion. By the Rev. John A. O'Brien, Ph. D. 32 pp.

Stations of the Cross. By Cardinal Newman. With illustrations by Léon Perrault. 32 pp. 32 mo.

These pamphlets sell at 5 cts. each; \$3.50 per 100; \$30, per 1,000; carriage extra.

The Libican Key to the Catholic Encyclopedia for the Use of Christian Schools and Scholars. Compiled by Rev. Henry F. Borgmann, C. SS. R. 28 pp. 3¼x8¼ in. The Catholic Encyclopedia, 19 Union Square West, New York, N. Y.

Libican Concordance to the Holy Bible. Arranged according to the Libican Syllabus of Christian Doctrine. By Rev. Henry Borgmann, C. SS. R. (Liturgy, Bible, Catechism). 24 pp. 12mo. Baltimore, Md.; John Murphy Co.

The Society of the Divine Savior (The Salvatorians). 68 pp. 12mo. Illustrated. St. Nazianz, Wis.: The Society of the Divine Savior. (Wrapper).

Correct Serving at the Altar. Based on Wapelhorst's "Compendium Sacrae Liturgiae." By Rev. Gilbert F. Esser, C. PP. S. 104 pp. 16mo. Carthage, O.: Messenger Print. 25 cts.; 10 or more copies, 15 cts. each. (Wrapper).

Hints and Aids to Happiness for the Sick, Especially Patients in Hospitals. By T. Hegemann, S. J. Improved and Enlarged Edition. 32 pp. 16mo., with Illustrations. 10 cts.; \$5 per 100; \$40 per 1,000, postpaid. (Wrapper).



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Guide—This, sir, is the Leaning Tower of Pisa.

American Tourist—Pisa? Let me think. No, that doesn't sound like the name of the contractor who built my garage, but it looks like his work!

A boy who was herding hogs had accidentally killed one of his charges. The priest happened to come along and when he saw the dead hog, asked the boy how it happened. The boy answered:

"I'll tell you. Suppose you are the hog. You get your confounded snout into that fence. I give you a good whack and you croak." The priest was satisfied with the explanation, though not edified by the illustration.

The famous Dominican preacher, Father Tom Burke died (1882) of some kind of kidney trouble, which the Irish called blather, which means also idle talk. When he was on his deathbed, his bishop visited him. Father Burke in his witty manner said: "Is it not strange, Bishop, that I, who have been blathering all my life, should have to die of the blather?"

"My dear," called a wife to her husband in the next room, "what are you opening that can with?"

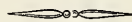
"Why," he said, "With a can-opener. What did you think I was doing it with?"

"Well," replied his wife, "I thought from your remarks you were opening it with a prayer."

A non-Catholic singer, a "friend of the family," was invited to sing at a wedding. He came to the organist during the Nuptial Mass and said he was to sing, but had brought only English songs. She told him he could sing something at the Offertory, but it would have to be in Latin. The man was in despair, for his Latin repertoire was limited. The organist, being busy with the playing of the Mass, could only gasp between chords: "Look through—that pile of—music—and see—if there is anything—there you—know." He rushed to the music case, found a book containing one of his pet solos, and, placing it on the music rack of the organ, waited until the introduction was played, and then, to the dismay of the celebrant, began singing from Dubois' Seven Last Words: "*Deus Meus, ut quid dereliquisti me?*" (My God, why hast Thou forsaken me?). Whether the bride or groom understood the text and its incongruity remains a secret.—Catholic Choir-master.

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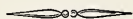
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The Fortnightly Review

VOL. XXXV, No. 2

ST. LOUIS, MISSOURI

January 15th, 1928

The Catholic Boy and the Scout Camp

By Robertus Expertus

The author of "Another Side of the Boy Problem" (F. R., Vol. XXXIV, No. 19) has expressed some views on the attendance of Catholic boys at scout camps which are open to question, and which might be profitably discussed further.

It is certain that the camping movement is essentially educational and is really only an informal extension of the school programme over the vacation period. The canon law of the Church on the attendance of Catholic children at non-sectarian schools certainly holds with regard to the non-sectarian summer camp, nay, even more stringently, since as a rule, there is usually no very good reason for attending such camps.

Regarding the "missionary contacts" mentioned in the article cited above, it appears the height of folly to put young Catholic boys into a predominantly non-Catholic atmosphere and expect them to have any kind of a missionary influence. In the first place the boy is still in the training stage himself. His mind is not able to distinguish clearly between indifferentism and tolerance, and he is not equipped to explain this difference to others.

Concerning the statement "that the Catholic boy in the scout camp could be prepared for the larger

camp of secular life that he has soon to enter," it is almost superfluous to remark that it makes all the difference in the world whether it is a young boy or a man well grounded in his religion who faces the prevailing liberal standards. Certainly we are not going to train up men strong in the faith by exposing them at an early age to indifferentism.

From a positive standpoint, the atmosphere of indifferentism is the big objection to the attendance of Catholic boys at non-sectarian scout camps. The boy is taught for the laudable purpose of making him refrain from criticism that there are many kinds of religion in the world. But the impression is surely given from association with well-meaning non-Catholics, who care little for differences of creed, that, after all, the religion you believe in has not much effect on the life you lead. The result is a push toward indifferentism.

Camping, too is not without its moral dangers. And the religious features that are the only reliable safeguards, in camp as elsewhere, are possible only in distinctly Catholic camps.

There is a negative side to the question, which is just as important, if not more so. The summer camp movement is gaining momentum

each year, and is hailed by many as America's foremost contribution to education. It is evident that the non-sectarian camp, by enrolling Catholic boys, will keep them away, to just that extent, from the influence of the Church and from Catholic associations.

A distinctly Catholic camp gives the chaplain a great opportunity for doing good. In such a Catholic atmosphere the boys quickly realize how much a part of daily life the religion of Christ really is. The work of strengthening the boys in their faith, of molding them into lay apostles can thus be continued during their stay at camp, which in many cases lasts almost the whole summer. But even those boys who come for only a week or two, are benefited and their faith is safeguarded. Our boyologist friends, on account of their connection with the Boy Scout organization, are compelled to advocate that Catholic boys spend their vacation in the indifferent atmosphere of the non-sectarian camp, thus losing the most precious opportunities of their youth.

As might be expected, distinctly Catholic camps for Catholic scouts are not wanted. Our boyologists assert "that there is no such thing as a Catholic boy problem as such" (page 3, Notre Dame Bulletin. Announcements of the Summer Sessions in Boy Leadership, March, 1927.) The conclusion is that the Catholic boy is to take his recreation with boys of other creeds. But it is certain that the Catholic boy is the only one who stands to lose the true religion, the only one who cannot accept the prevailing

doctrines of indifferentism without compromising his faith. So it appears, despite the boyologists, that we do have a distinctly Catholic boy problem.

The summer camp situation will become more dangerous from year to year. Consequently thorough thrashing out of the problems involved would be very opportune at the present time.

The Abbé Edgeworth

The Black Book of Edgeworthstown and Other Edgeworth Memories, 1585-1817, recently edited by Harriet Bessie Butler and Harold Edgeworth Butler (London: Faber & Gwyer), contains among other information on members of the Edgeworth family, some notes on the Abbé Henry Essex Edgeworth, whose fame rests almost entirely upon the accident which sent this Catholic priest, of "black" Protestant stock, to attend Louis XVI in his last hours and to accompany him to the scaffold. His own story of those days is a very moving one and does credit to his courage, character, and faith alike. It appears from his account that the saying by which he has been remembered: "Fils de Saint-Louis, montez au ciel!"—is yet another of the famous inventions of history. After a series of extraordinary adventures he ended his life as chaplain to Louis XVIII in exile, and died from typhus caught from French prisoners taken by the Russians, whom he insisted upon attending. The Duchesse d'Angoulême, the King's niece, nursed him through his last illness, and Louis himself wrote the epitaph of this faithful and saintly servant of the Bourbons.

"The Hidden God;" or, The Blessed Eucharist in Motion Pictures

By the Rev. Francis Borgia Steck, O. F. M., Ph. D.

II

Before proceeding to the seventeenth century, the Martyrs of Gorum should be introduced. Regarding the Franciscans, who were of their number, it is certain that they died precisely in defense of the Real Presence. Then, what a beautiful and inspiring series of pictures could be introduced in connection with the Franciscan lay-Brother, St. Paschal Baylon. As a shepherd boy he is shown tending his flock near a church where Holy Mass is being celebrated. At the sound of the bell announcing the moment of Consecration, he kneels down in adoration and lo! the walls of the church part, and the saintly youth beholds the priest at the altar genuflecting before the Hidden God whom he is holding in his hands. The next picture shows St. Paschal as a Franciscan lay-brother, wrapt in prayer before the Blessed Sacrament or serving Mass, as is known to have been his greatest delight. Next we see him arguing with Calvinists about the Real Presence in Orleans. On his putting them to shame, they hurled stones at him, one of which fractured his left shoulder and caused a wound from which he suffered for the rest of his life. The series might end with a picture showing St. Paschal in glory and the Pope proclaiming him patron of all Eucharistic leagues and congresses. Not to give this Saint of the Eucharist, whom the Church herself has proclaimed such, greater prominence than is done in the Synopsis (p. 34), will certainly appear very strange.

Barring the relatively much later achievements of the Franciscans in California, the enterprises of the Spaniards in our Southern borderlands are entirely ignored in the Synopsis. And yet the Spanish missionaries were certainly the first to lead the wild tribes of North America to the Blessed Eucharist. The Spanish explorers and colonizers of the sixteenth century—Ayllón, Narváez, De Soto, Coronado, Menéndez, Oñate — always had priests and missionaries with them on their expeditions. Let us not forget that Dominicans were with Ayllón and that they quite evidently said Holy Mass for the colonists at the ill-fated settlement of San Miguel de Gualdape on the Pedee River, in 1526. Here, then, we should have the first celebration of Holy Mass within the present limits of the United States. It is certain that Holy Mass was said during the early part of the De Soto expedition, *i. e.*, up to the time of the battle of Mavilla (Mobile), late in 1540. During this battle, the records tell us, all the sacred vestments and everything else necessary for the celebration of Holy Mass were destroyed by fire. From the records it is certain also that in the spring of 1540, during the De Soto expedition, an Indian was baptised in Florida, and that this is the first recorded Baptism administered within the present limits of the United States. Again, the first missionary martyr within the present limits of the United States was the Spanish

Franciscan, Juan de Padilla, who suffered death in 1544 at the hands of a jealous neighboring Indian tribe in the present State of Nebraska. That this proto-martyr of the United States said Holy Mass during his stay among the Indians may be justly taken for granted, considering the fact that there were a few Spaniards and Christian Indians from Mexico with him. It is known, too, how heroically the Spanish Jesuit missionaries, Pedro Martinez and Juan de Segura with their companions, died at the hands of the Indians in Florida between 1566 and 1571; furthermore, how, in 1597, one of the Franciscan victims of the Guale Massacre, Blas Rodriguez, was martyred in Florida by the Indians immediately after Holy Mass, which at his request they permitted him to finish before they perpetrated their crime. Surely, the sixteenth century is rich with splendid material, much of which is directly related to the Blessed Eucharist.

(To be concluded)

The American Association on Religion

We have been asked about the above-mentioned new organization, but all the information we have so far been able to obtain concerning it, is contained in an article by the Rev. M. W. Lampe, Ph. D., in *Windle's Liberal Magazine*, of Chicago, Vol. XXXVI, No. 12, p. 21. We quote:

"The American Association on Religion is a recently organized co-operative movement between Jews, Catholics, and Protestants, designed to further the teaching and practice of religion in the state colleges and

universities. The governing board is composed of four Catholics, four Jews, four Protestants and four members at large, the president being Bishop Charles H. Brent. The problem of providing vital religious instruction in a tax-supported school is a complicated one, partly because of the American principle of the separation of Church and State and partly because the religious groups have hitherto been unable to agree among themselves on a common plan of approach. The American Association on Religion has been born out of a common sense of need in the presence of a great opportunity, for increasing thousands of students of all faiths are attending the state colleges and universities, and under the guidance of this association, plans are being worked out whereby the churches in coöperation with the universities may teach religion in these schools without sacrificing or vitiating any fundamental political or religious principle. Indeed, at the State University of Iowa a school of religion of this type is actually in existence, and courses are being conducted by three professors, a Jew, a Catholic, and a Protestant, all of whom have full professorial standing in the University."

A greater proportion of the male population of England have more votes than ever before, and never before has the voter had so little power. The unfortunate thing is that the fraud of politics having been discovered, the average voter seems content with the discovery.—G. K. Chesterton.

The Suppression of a Book

Mr. Shane Leslie, writing in the October *Bookman* on "The Suppression of a Book" and describing his own morbid experience when his book "Cantab" was put under the ecclesiastical ban for its indecency, says he at the time contemplated suicide, in fact nursed and fondled the thought until it obsessed him and was saved only by someone telling him: "Paris has found your book dull but not indecent." That pricked his vanity, and he determined to live, presumed to write something that was not dull, even though it might be indecent. "Suicide is the result of a mood," he writes; "it is impossible to struggle against the mood while it lasts. It is only possible to mark time, but if we mark time for a week or a day or a month, relief may come; but it has to come from the outside. There is no resource left within. But tide over the bad days and relief may come, to some in the form of money that they desperately need, to others in the form of a friend or even in the shape of an accident. To me it came in the guise of humor." "Thus," comments the *Louisville Record* (Vol. XLIX, No. 43), writes Mr. Shane Leslie, a Catholic, of an experience that brought him to despair, with never a thought of turning to God for the relief that must 'come from outside,' with never a thought of prayer."

After fairly demolishing a recent book by his criticism of its "liberal," "nonsensical," "blasphemous" character, a Catholic reviewer says: "But the book is great in this, that it makes [St.] Paul a living being

and not a historical abstraction, treats men as men and not as gods, powerfully portrays contemporary Jewish, Greek and Roman blasphemy, holds Paul forth in the position where he belongs—as the greatest man, outside God-made flesh, that the world has ever known." On which the *Louisville Record* (Vol. XLIX, No. 43) justly comments as follows: "One has but little patience with that sort of criticism. A blasphemous book is not great in any sense, not to be recommended on any account, for any purpose to anybody. The Holy Office will put a book on the Index for one grave error, and that is the part of wisdom; one bad apple will ruin a barrelful."

The report of the Ninth Annual Meeting of the Franciscan Educational Conference, of which we printed a notice in our Vol. XXXIV, No. 23, gives a "mission schedule" (pages 227 to 239) which members of "mission bands" of all religious orders will find very suggestive in arranging their own conferences and order of exercises for an eight days' mission. The carefully worked out details of this schedule, we are assured by one who is well versed in matters of this kind, will prove useful even to veteran missionaries.

The hardest job a Catholic child faces is learning to be a good Catholic without the good example of his parents.

If styles of undress continue in vogue, we may have to ask the missionaries to return the clothing we sent them for the naked savages.

The Present Trend of Religion and Morality

By the Rev. John McGuire, S. J., Loyola University, Chicago

With future ages in prospect, Jesus one day asked His Apostles what the people thought of Him. They answered that there was no unity of opinion on the matter. This query was a prelude to another held in reserve. The masses, He knew, were ignorant of His divinity, and the hope of enlightening their ignorance rested with the Apostles; hence he called on them for a profession of faith. Peter, without hesitation, and with a wisdom born of Heaven, declared his belief that Jesus was the Son of the living God. By this profession he and all his successors fell heir to the supremacy of Christ's kingdom on earth.

About sixty-two millions of our American people, it is said, are unbaptized or belong to no church; these, we may suppose, take no spiritual interest in Christianity. Other millions are only nominal Christians; they regard Christ as a mere man, a successful leader, whose teachings did not differ essentially from doctrines advanced by earlier sages. As the tenets of paganism yielded to Christianity, they declare, so the latter should yield to the needs of modern progress. Religion should not work a hardship; when its principles have outlived their usefulness, they should go to the discard and better ones put in their place. This, we are told, is reasonable, and what the founder of Christianity would advocate were He living to-day.

Christ always laid stress on faith, this was to mark His followers; His praise went out freely to all who possessed this divine virtue, and His censure as freely to those devoid of it. This faith was to go through the ages unchanged and unchangeable to the very end; it is the groundwork of Christianity, our rock of hope in a blessed life beyond the grave. Times of unbelief were foreshadowed when the Divine Seer, in pensive mood, asked the Apostles whether He would find faith at His second coming.

We have fallen upon those times, for we are informed with smug assurance, that "the age of faith is past and we are living in an age of charity; it matters little whether we belong to any church, provided we discharge our social duties well." Charity means to love God and our neighbor for God's sake, because it is so ordered by the Creator. To reject God is to destroy charity, and with it all human obligation, since man's duties of whatever kind are imposed directly or indirectly by God. A divine character marks true religion, and all virtue resting on it; this acid test applied to the brand of religion now in favor shows it to be spurious. Divinity is the very essence of religion, and without this vitalizing principle it is like a corpse hastening to disintegration.

In 1916 a prize of \$5000 was offered for the best code of morality for elementary schools. The prize was won by Mr. William J. Hutchins, the judges of the contest being Professor G. T. Ladd of Yale University, Mr. Justice N. Pitney, of the Supreme Court of the United States, and Mrs. P. N. Moore, President of the National Council of Women. In this code, religion is not even mentioned. The whole aim and scope is to make good Americans, and to further this objective, the pupils are urged to kindness, self-reliance, good health, good workmanship, good teamwork, good sportsmanship, etc. No mention of God, of Christ, of a life beyond the grave! This code of morals, thought to contain all that could be desired, and highly recommended by prominent guardians of youthful training, might well make pagan educators blush, for they at least insisted on devotion to the gods and on reward and punishment in an eternal life beyond.

The State Superintendent of Public Instruction of Indiana, Mr. Henry N. Sherwood, some months ago lamented in the press the lack of religious train-

ing in our public schools with its pernicious effects on the country at large. The penal institutions of Indiana, he said, were filled with inmates, half of whom had not reached their majority. The condition is typical of the whole nation. Mr. Sherwood, however, had hope, and he grounded it on certain remedies which we shall briefly note. One of these was "that every classroom should be well constructed, immaculately kept, and artistically decorated." Another was that "the bearing and appearance of the teacher should command respect; she should be identified with one or more organizations whose purpose is to build character; she should be sufficiently active in moral and religious work that her aims and ideals along those lines are obvious to any observing citizen." A third remedy offered by this educator is to scatter through the school books a desirable number of texts from the Old Testament (why the *Old Testament* in preference to the New?). Our mentor,—like the author of the moral code above,—avoids all mention of God, Christ, or supernatural virtue. He frequently speaks of religion, but never of *divine* religion; the former may embrace only what is purely natural, whereas the latter must include divine principles and a morality resting on them.

Regarding the New Testament,—this would bring Christ to the fore,—he is silent; the Old he recommends, not as the inspired word of God, but as a valuable book of history and literature, produced by a high state of Jewish civilization. If Mr. Sherwood believes that man has a supernatural destiny, he shows poor judgment by offering him only natural means to attain it. While the remedies he proposes are worthless in helping man to discharge his duty to God, his neighbor, and himself, they have value in so far as they point to the materialistic spirit of our times.

The Reformation—so-called—of the sixteenth century was a rebellion against the divine authority of the Church, and this, with its basic prin-

ciple of private interpretation of Sacred Scripture, could not fail to wound religion and morality in a vital part. With no infallible guide in faith and morals, the inspired word of God became the sport of human passions. A number of warring sects came into existence, each claiming the sanction of Heaven, and all opposing the one true Church of Christ. These sects have been dividing and subdividing during the years; there are in this country, according to a late government census, twenty-three kinds of Lutherans, nineteen kinds of Methodists, eighteen kinds of Baptists, seven kinds of Presbyterians, etc. A late offshoot of the Reformation is Christian Science, which completely ignores the divine, is devoid of the supernatural, and looks only to earthly things; hence, its popularity and spread, while the older sects are losing favor.

A green limb separated from its parent stock shows verdure for a time, but it is doomed to wither, because the indivisible life principle remains with the parent body. The sects once stood stoutly for Christ's divinity and man's need of supernatural assistance to work out his high destiny. To-day many of them doubt and openly deny these saving truths. Infidelity is the logical consequence of the erroneous principle championed by the reformers, *viz.*, that a Church, divinely established and promised divine protection by its founder to the end, fell into error and needed to be reformed. If the Church erred in faith and morals, Christ was not divine, and the Father who proclaimed Him His Son and commanded the world to hear Him, has deceived mankind and lost claim to the Godhead.

Not a few Catholics are out of harmony with the custom and rulings of the Church regarding education. With a score of Catholic universities in the country, there are not less than 40,000 Catholic youths in secular seats of learning. The training in such academic halls makes, in a positive and negative way, against religion and

morality. Secular colleges, founded by our forbears for the purpose of training ministers to diffuse the light of the gospel, are now fountain-heads of infidelity, sending poisoned streams of thought into every grade of society. We sometimes hear young Catholic students advocate in the press freedom of thought, and pass sweeping censure on ideals out of line with "doctrines fashioned by the varying hour." When these budding atheists,—“freedom of thought,” anent religion and morality is, according to recent statements of atheists, a mild term for atheism,—return home as finished products of Yale, Harvard, and like institutions, they will likely inform us that God, religion, a future life, are broken idols, and their niches are being filled with worthy deities. This true, why should man's innate cravings for pleasure be hampered by moral or dogmatic restrictions?

Not a few Catholics, caught in the swirl of novelty, take little interest in old and solid devotions of the Church, while they enthuse over newer ones which savor of sentiment and lend hope of obtaining temporal favors. This brand of piety may benefit the cause of religion in a material way, but the gain, as regards spiritual interests, will, we think, be a minus quantity.

Genuine religion and morality to-day are giving place to their specious counterfeits. If a man has the qualities requisite for a “gentleman” and a good American, his moral and religious code is regarded as complete. This code, of course, takes no note of a personal God, of a divine Christ, of immortality beyond the grave; it gives the modern pagan no hope of the bright Elysian Plains, no fear of the dismal terrors in “Pluto's drear abode.” Small wonder that atheism is advancing in seven-league boots!

We think that such a disruption of the moral order was not effected by mere human beings, but they are only puppets worked by a hidden power. The ear-marks of Satan show plainly on the spirit of the times. This fiend once dared to match strength with his

Creator, and in consequence fell from heaven vanquished. His pride and hatred lost nothing by the fall; he resolved to renew his lost cause, and wipe out of existence everything connoting his hated victor. A host of agencies in the land to-day are furthering his plans, and none of them is more successful than the schools. The devil scored a big success by means of the Reformation, which proved a fell blow at Christianity, morality, and civil government. While the evil effects of this revolt were to some extent neutralized in other lands by religious training in the schools, they were increased a hundredfold in this country by a secularized system of education. This would explain why a young nation like ours tops the world in lawlessness, divorces, and crimes of violence.

Hell is at war with Heaven, and this country will advance towards moral and civic ruin so long as we allow ourselves to be duped by Satan's principles, no matter what specious name they may bear. The only efficacious remedy is to renounce the enemy of God and man, shatter the idols of passion, and give the Divine Christ His proper place in our private and public life.

A “*Fides* service,” which will gather and transmit mission news, will be launched in January at Rome.

Why should it be necessary for Catholic Truth to play second fiddle to the world, the flesh, and the devil? —R. R. Hull.

The late Professor W. G. Sumner in his essay on “War” remarked: “It is evident that men love war; when 200,000 men in the United States volunteer in a month for a war with Spain which appeals to no sense of wrong against their country, and to no other strong sentiment of human nature, when their lives are by no means monotonous or destitute of interest, and where life offers chances of wealth and prosperity, the pure love of adventure and war must be strong in our population.”

The Suicide Problem

By the Rev. Virgil Michel, O. S. B.

The Suicide Problem in the United States by the Reverend Adolph Dominic Frenay, O. P. (Badger, Boston), is brimful of statistics. There is a great difference between statistics and their interpretation; but statistics at their best will also throw some light on causes in the modern sense of the term, that is, not only show the frequency of occurrences, but also their antecedent and attending circumstances. The present book, which also gives a seven-page bibliography, is on a most interesting subject and so the mention of a few outstanding conclusions will not be out of place.

"From the year 1835 to 1895 the increase of the population of Europe was sixty per cent. During the same period the increase of suicide in Europe was four hundred per cent.... The remarkable feature about the development of the suicide curve is, that the highest point is reached either towards the end of the last or within the first fifteen years of the present century, after which a decline sets in" (p. 39).

"As the states of Central Europe show higher rates than those of South and East Europe, some writers of an older school have drawn the conclusion that the height of the suicide-rate will reflect the degree of the intellectual culture of a people. It is easy to demonstrate the falsity of this theory." Thus England with a higher culture has a lower suicide-rate than Japan. "The province of the Rhineland, which is certainly one of the most cultured and developed provinces of Germany," had a rate of 10.8 suicides per 100,000 population for 1891-1900, as compared with 20.0 for Prussia. In our country the suicide-rate of the West is higher than that of the more cultured East (p. 40).

In relation to Matrimony, "the smallest suicidal frequency is to be found in married life. Single people commit suicide more frequently than married people. The widowed show a

still more marked tendency towards self-destruction, and of these widowers are far more prone to suicide than widows. The divorced, of all groups, show the greatest tendency towards suicide" (p. 84).

In the United States the suicide-rate among the foreign-born is considerably above that of those born in this country (p. 141). Among the foreign-born the Germans "undoubtedly hold the highest suicide rate" (p. 139). Regarding the descendants of these foreign born, "the Irish-Italian-Polish stock tends strongly to decrease, the German-Scandinavian stock to increase slightly, the suicide rate," simultaneously with the increase of population. (p. 145).

Finally, from the religious standpoint we have: "The percentage of membership in the Protestant Church has no visible effect upon the suicide rate. It matters little if great or small numbers are Protestant, the suicide rate follows its own, independent course." Visible changes, however, are effected by the proportion of Catholics. The greater the number of Catholics, the lower the suicides, while a decrease in the Catholic percentage is followed by an increase in the rate of deaths by suicide (p. 169).

An interesting question would be: What is the suicide-rate among "Christian" people in the last five centuries, and is the increase in the past century related to the flourishing of the positivistic and materialistic philosophy which was at its height until very recent times? Our "modern era" began with the rejection of the Church of Christ. Thereupon logically followed the rejection of Christ, and then of God. And man being left to himself, —what more logical than that he should put an end also to himself?!

If you use the thought of the last judgment as your rudder, you will be able to weather every storm.

Recent Publications on Occultism

In Vol. 51, No. 4 of the *Zeitschrift für katholische Theologie*, published by the theological faculty of the University of Innsbruck, Father Alois Gatterer, S. J., discusses a number of recent publications, Catholic as well as non-Catholic, on Occultism.

Regarding the Catholic literature on the subject, he says that here as in the non-Catholic camp the question of fact is still in hot dispute. All authors are practically unanimous in holding that fraud and deception play an important and sorry part in the field of Occultism. But there is no agreement on the question to what extent alleged facts are facts or mere fraudulent pretences, some writers denying all the reported phenomena, whereas others are inclined to accept them. The new *Zeitschrift für Okkultismus*, published by R. Bärwald in Stuttgart since 1925, he says, is monistic in tendency and denies the possibility of supernatural occurrences *a priori*. That great work, *Der Okkultismus in Urkunden*, edited by W. Gulat-Wellenburg and others, in its first volume, *Der physikalische Mediumismus* (Berlin, Ullstein, 1925), attempts to prove that the physical phenomena of mediumism have no basis in fact. This thesis is controverted by Dr. von Schrenck-Notzing, Gruber, Kröner, Lambert, and others, in a work entitled *Die physikalischen Phänomene der grossen Medien* (Stuttgart, Union Deutsche Verlagsgesellschaft, 1926), to which Fr. Gatterer attributes great importance.

Of recent Catholic works he says that Raupert's are uncritical and unduly favor the hypothesis of diabolic intervention; our own Fr. De Heredia's *Spiritism and Common Sense* is not abreast with the present stage of Occultistic research in Europe, Seiz's *Okkultismus, Wissenschaft und Religion und Illusion des Spiritismus* (Munich, Pfeiffer, 1926-7) lack clearness and the necessary background of personal experience, while L. Staudenmaier's *Die Magie als experimentelle Naturwissenschaft* (2nd ed., Leipsic, 1920) "shows in a different way how dangerous the

ghosts of Spiritism are. The author [a Catholic priest] attempted to produce Spiritistic manifestations in himself by means of automatic writing, etc., and in doing so nearly lost his reason and health. The fact that the necessary self-control was often wanting under these conditions, greatly diminishes the value of these distressing experiments. Besides, the author's forced animistic interpretation of complicated phenomena is sometimes positively ridiculous."

Fr. Gatterer, by the way, has himself written a book on scientific Occultism and its relation to philosophy (*Der wissenschaftliche Okkultismus und sein Verhältnis zur Philosophie* (Innsbruck, 1927), in which he attempts to meet all reasonable objections of the sceptics, and after a rigid investigation of phenomena observed by himself shows that there are genuine Occultistic phenomena and that they can be satisfactorily explained by means of what he calls "a moderate Spiritualistic interpretation," which does not run counter to the traditional Scholastic philosophy. What he means by this is evident from the concluding paragraph of the article from which we have been quoting, where he says that Catholic scholars should cease to deny the reality of proved phenomena or to exaggerate the naturalistic and animistic interpretation of them, and instead freely admit the preternatural character of Occultistic phenomena where they are demonstrated as genuine, and apply a spiritualistic interpretation, devoting all their energy to demonstrating that these preternatural occurrences do not justify, much less demand, the fantastic and absurd "New Revelation" proposed by such spiritistic leaders as Sir Arthur Conan Doyle.

An old cotton mill near Sparta, Ga., which was recently destroyed by fire, bore a Masonic emblem which, according to the *Pathfinder*, is said to have caused Gen. Sherman to spare it during the Civil War.

Archbishop Curley and the Catholic Foundation Plan

Archbishop M. J. Curley's pamphlet on *Catholic Education*, a scorching criticism of the so-called Catholic Foundation Plan evolved by Chaplain John A. O'Brien and carried out at the State University of Illinois, should have a large circulation, for it is not likely that the plan will be given up so soon, and we therefore once more call attention to the fact that copies of this incisive pamphlet may be obtained in quantities from the *Baltimore Catholic Review* for 2½ cents each.

The valiant Metropolitan of Baltimore justly condemns the Foundation Plan as "anti-Catholic" and "destructive" because it "rests on a falsification of Catholic principle" and "springs from a false philosophy of Catholic education."

It has been objected that a feeling of resentment appears in the Archbishop's statement. Dr. Curley does not deny the fact and offers no apology because, as he truly says in his Foreword, the cause of Catholic education is the cause of Jesus Christ and the salvation of souls, and any attack on it should, therefore, "meet with plain, outspoken condemnation by every Catholic worthy of the name."

We admire the late Bishop McQuaid for his plain outspoken condemnation of Archbishop Ireland's educational policies, and coming generations will no doubt place Archbishop Curley alongside the valiant Rochester prelate as a chief defender of Catholic education against its enemies *intra muros*.

"The Catholic Dramatic Movement"

Father M. Helfen has moved the headquarters of his Catholic Dramatic Movement and his magazine, *Practical Stage Work*, from Brooten, Minn., to 178-180 Seventh Str., Milwaukee, Wis., where, with the cordial approbation of Archbishop Messmer, he is continuing his zealous labors for the reform of the Catholic theatre. The December number of *Practical Stage Work* (Vol. III, No. 6) appears in a new dress, enlarged

and with a tasteful colored cover and many interesting and helpful contributions, on miracle and mystery playing, on the movement of cleansing the professional stage, on the cyclorama, on a new passion play, etc.

The Catholic Dramatic Movement earnestly appeals to all Christian playgoers to stand behind the officers of the law in their efforts to curb immoral exhibitions, and, what is perhaps even more important, it endeavors to inculcate a taste for good plays among Catholics by elevating the parochial stage.

Like the Catholic Theatre Movement, that sponsored by Fr. Helfen has an important mission, and we are glad to learn that it is making steady headway. We recommend especially the Catholic Dramatic Guild, an organization of parishes, schools, and dramatic clubs for the elevation of the Catholic stage, and urge those of our subscribers who are interested in this movement, as we ought all to be, to join the more than 500 parishes and schools already affiliated with the Guild. Fr. Helfen is one of the few men in America to-day who have the courage to break with traditional prejudices and deep-seated abuses, and deserves success in his arduous but meritable undertaking.

Trente-cinq ans

(From *L'Action Catholique*, Quebec, Canada, daily edition, No. 6435).

La FORTNIGHTLY REVIEW aura trente-cinq ans au mois prochain. Il y a trente-quatre ans que M. Arthur Preuss, — qui fut l'ami et le confident de notre Tardivel, — publie régulièrement ses *cahiers de la quinzaine*. Ceci marque l'âge de ce courageux et tenace ouvrier. Faut-il dire qu'il est l'un des rares publicistes catholiques américains qui ait fait en langue anglaise une oeuvre de presse si considérable? Ces cahiers intéressent le lecteur sérieux de diverses manières et à diverses questions. Il n'en est pas un où nous ne trouvons quelque matière qui mérite notre attention. Il y a des problèmes catholiques américains que M. Preuss

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analyse, met en lumière avec une impartialité froide et qui ont pour nous et les nôtres, parfois, le plus bel intérêt. Il est des questions générales, des questions d'apologétiques, des questions d'histoire, sur quoi il présente l'opinion allemande ou américaine de collaborateurs et de correspondants attirés par sa courtoisie et son indépendance. Ce quinze du mois de décembre, M. Preuss, souhaitant une heureuse année nouvelle et la bénédiction de Dieu à ses abonnés, note son âge et qu'il a perdu bien des amis de la première heure, ceux qui l'assistèrent au matin de son oeuvre, et grand nombre d'autres encore qui étaient là au midi. Il appelle les amis toujours vivants et fidèles, à faire du recrutement. Nous souhaitons à M. Preuss qu'il soit entendu et puisse continuer longtemps encore ces *cahiers de la quinzaine* "heureux appui du règne de la justice et de la vérité dans l'Eglise et l'Etat."

What a grand time one could have any rainy afternoon in the attic browsing among those 350 volumes representing more than 100 schemes for a perfect social state, a Utopia, recently presented to Harvard University. This collection is said to be the only considerable one with the exception of the unparalleled library of John Burns in London.

Notes and Gleanings

In Protestant quarters there seems to be a notion that Catholics are perturbed by the prospect of union—we may call it re-union—between the principal sects. This notion is unfounded. "Although Catholics have made controversial use of Protestant divisions and sub-divisions," observes the *Tablet*, "they would rejoice to learn that Christian bodies, however vague their Christianity may be, are uniting for a stronger stand against atheism and immorality."

An unusual book is the *Official Record of the XXVth International Eucharistic Congress* held at Chicago in 1926. It is compiled by Father C. F. Donovan, who has a well-deserved reputation as an author. The richly illustrated octavo volume describes what was no doubt the greatest devotional event in the Catholic history of America. The record tells the whole story with its preliminaries and after-effects in an attractive way, and in addition to its merits as a record of the Congress, will be found useful by Catholic students who wish to perfect their knowledge of the Holy Eucharist, since the book embodies many profound and inspiring discourses on the Blessed Sacrament. (The discourses of the German-speaking section have been

printed separately by the Society of the Divine Word, Techny, Ill.; see F. R., XXXIV, 23, p. 489). This *Record* was to have been compiled by Mr. J. I. Breen, who was incapacitated by illness; Fr. Donovan did the best he could under the circumstances and deserves great credit for his efforts. The volume can be purchased through any Catholic bookseller or directly from the official distributor, Mr. Joseph H. Meier, 64 W. Randolph Str., Chicago.

In answer to the question why the feast of St. Peter Canisius has not yet been introduced into our churches (F. R., XXXIV, 24, p. 503), a subscriber writes: "If the inquirer means the celebration of the Mass and Office in the Breviary, the answer is that usually the Mass and Breviary lessons are not ready when the decree is published in Rome, and hence we must wait for them until they are ready. In the Ordo for 1928 the feast of St. Peter Canisius is prescribed for April 27th. This shows that it is already introduced. If the inquirer means to ask why St. Peter Canisius does not become a popular saint, that is another matter. The Church has thousands of saints; the cult of some is prescribed; but the private devotion of the faithful is a matter of choice."

Are Catholics behind Protestants in generosity toward the foreign missions? "I do not think so," writes an occasional contributor to the F. R. "We must remember that contributions are collected, not merely by the Society for the Propagation of the Faith, but by many other mission societies, orders, and congregations. Donations are made by relatives and friends to the individual missionaries, etc. Father Bernard Arens, S. J. (2nd ed., 1925), examined this question in his *Handbuch der kath. Missionen* and came to the conclusion that Catholics are not behind Protestants in their contributions to the missions. He says Catholics do not deserve criticism, but rather gratitude from the missionaries."

Douglas C. McMurtrie, in *The Golden Book* (Pascal Covici) has written the best history of printing we have ever seen. His "Story of Fine Books and Bookmaking" (as the subtitle reads) begins with the most primitive forms of bookmaking, but a considerable part of the story is laid on this side of the Atlantic. While printing from movable types was still a novelty in Europe (in 1539) a Seville publisher sent a printer to Mexico City, and there is some evidence that he was possibly not the first man to set type there, as one authority believes that books were printed in Mexico as early as 1535, although none of them have survived. In North America the printing press also followed the pioneers, the first press to reach Massachusetts coming over in 1638. And from that time until Franklin was by no means a blank in the history of American printing. At present America is the home of the best and the worst in printing.

Mr. Coolidge's reply to the question whether he might not become president of Amherst College, his alma mater, was the dry remark that the post had already been filled and that the occupant had his best wishes. The new head of the Massachusetts institution is a classical scholar, Professor Arthur Stanley Pease. So many college presidents have been chosen in recent years because of their business abilities that this departure from a growing custom deserves attention. It is, on the whole, a salutary reminder that such a post demands first of all high standing as an educator. Administrative ability is also essential, but it is not the only qualification. Least of all should success in passing the hat to wealthy graduates outweigh all other considerations.

The Rt. Rev. Charles Fiske, Episcopalian bishop of Central New York, says in *Scribner's* that the average American business man is substituting Service, with a large S, for religion. Service is the symbol of a sanctified

commercialism. "Our conception of God is that he is a sort of Magnified Rotarian. Sometimes, indeed, one wonders whether the social movement and the uplift in general have not become, among Protestants, a substitute for devotion; worse than that, a substitute for real religion. Efficiency has become the greatest of Christian virtues. I hope I may be forgiven a note of exaggeration that is necessary to make my meaning clear when I say that Protestantism in America seems to be degenerating into a sort of Babylonian cult, which cannot distinguish between what is offered to God and what is accomplished for the glory of America and the furtherance of business enterprise."

In the long history of crime the oldest and the worst excuse for doing harm to others is, that we are not our brother's keepers. No formula of falsehood has produced so many swollen bank accounts, and so many rotten characters and vitiated consciences as the formula, "We must give the people what they want."—*The Casket*.

No calling in life but is honorable; no one is ridiculous who acts suitably to his calling and estate; no one, who has good sense and humility, but may, in any station in life, be truly well-bred and refined. But ostentation, affectation, and ambitious efforts are, in every station of life, high or low, nothing but vulgarities.—*Newman*.

We remember the days of long ago when a man was considered shiftless if he lived from day to day, consuming to-day what he earned to-day. But now the problem is to curb the man who is consuming to-day what he will be earning six months from now.

We take our friends too much for granted, whereas a friend is one of the most precious acquirements in all this human journey. You have lived a rich life indeed if you can travel the way with one loyal, true, sterling friend as your companion.

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Pre-paid to any Part of the U. S.)

- Pallen, C. B. As Man to Man. Adventures of a Commuter. N. Y., 1927. \$2.
 Cooper, J. M. Religious Outlines for Colleges. Course II; The Motives and Means of Catholic Life. Washington, 1926. 75 cts.
 Berry, E. S. The Apocalypse of St. John. Columbus, O., 1921. \$1.
 Weibel, J. Eug. Vierzig Jahre Missionär in Arkansas. Lucerne, 1927. \$1.
 Hannan, J. D. Teacher Tells a Story. Book II: Story-Lessons in Conduct and Religion. N. Y., 1926. \$1.50.
 Kelly, J. B. The Son of Man and Other Poems and Essays. N. Y., 1927. \$1.
 Schurhammer, G. (S. J.). Der hl. Franz Xaver. Freiburg, 1925. \$1.25.
 Pohle-Preuss. The Divine Trinity. 5th ed. St. Louis, 1925. \$1.25.
 Sister Benigna Consolata Ferrero, Religious of the Visitation of Como, Italy, 1885-1916. Tr. by M. S. Pine. 10th ed. Chicago, 1925. \$1.
 Rung, Albert. Meditations for the Laity for Every Day in the Year. St. L., 1927. \$2.50.
 Mundeloin, G. Letters of a Bishop to His Flock. Chicago, 1927. \$1.50.
 Baumann, E. Der hl. Paulus. Aus dem Französischen von Marie Amelie Frein von Godin. Munich, 1926. \$1.50.
 Cohausz, O. (S. J.) The Priest and St. Paul. Tr. by L. P. Emery. N. Y., 1927. \$1.75.
 Kane, Robt. (S. J.) The Unknown Force. London, 1925. \$1.
 Günther, Fr. Leib und Seele: Ihre Wechselwirkung nach der heutigen Naturanschauung. Paderborn, 1925. 75 cts. (Wrapper).
 Gogarty, H. A. (C. S. Sp.) Kilima-njaro. An East African Vicariate. Illustrated. N. Y., 1927. 75 cts.
 Klein, Felix. Madeleine Sémer, Convert and Mystic, 1874-1921. N. Y., 1927. \$1.50.
 Dobbins, Dunstan, (O. M. Cap.) Franciscan Mysticism. A Critical Examination of the Mystical Theology of the Seraphic Doctor, with Special Reference to the Sources of his Doctrines. N. Y., 1927. 80 cts. (Wrapper).
 Belloc, Hilaire. A Companion to H. G. Wells' Outline of History, with Mr. Wells' Rejoinder and Mr. Belloc's Surrejoinder. 3 vols. London, 1926 and 1927. \$3.
 Fonck, L. (S. J.) Die Parabeln des Herrn im Evangelium exegetisch u. praktisch erläutert. 4th ed. Innsbruck, 1927. \$2. (Wrapper).

THE FORTNIGHTLY REVIEW

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Current Literature

—A practical and useful doctoral dissertation, which ought to be made accessible to the general public, is that on *Condemned Societies* by the Rev. Joseph A. M. Quigley (Washington, D. C.: Catholic University of America). The author rightly says in his foreword that the question of condemned societies is "daily increasing in importance." He writes from the point of view of the canonist, referring his readers for detailed information about condemned and other societies to such books as Arthur Preuss's *Dictionary of Secret and Other Societies*, of which he says (p. 9, n. 8) that it is "an opportune work, and fills a long-felt need." The author shows which societies are condemned by the Holy See and for what reasons, what are the penalties for joining condemned societies and the disabilities under which members fall. Ch. IX on "Absolution and Passive Membership" is especially interesting.

—*The Story of Sir Charles Vereker*, by Jessie A. Gaughran (P. J. Kenedy & Sons), is a romantic love tale, whose hero is a young officer under Cromwell during the Civil War in England and the subsequent invasion of Ireland. The war tears him from the side of his Irish sweetheart, and how he makes heroic attempts to see her and the dramatic manner in which they meet after seven years, make an interesting story, which is very cleverly told.

—Dr. John M. Cooper, associate professor of sociology in the Catholic University of America, says of Father Albert Muntzsch's social and ethnologic study *The Family*, to

which we recently adverted (F. R., Vol. XXXIV, 18, p. 381): "Fr. Muntzsch . . . traces this basic shift [from certain untenable evolutionary theories to the more solid ground of ascertained facts] in anthropological science, citing and quoting generously representative leaders in the anthropological field from this country and from Europe, and giving particular attention to the change of view that has come about in regard to the history and prehistory of the family. . . . Those interested in the social sciences who have not been able to keep abreast of the recent radical changes in the science of cultural anthropology, will find an excellent means of orientation in this carefully written little pamphlet. It will serve as a corrective of many chapters and paragraphs that still appear in text-books and other publications that issue from the ranks of sociology and kindred sciences, many of whose nationally and internationally known representatives seem to be quite unaware of the profound changes that have come over anthropology within the last two decades. . . ." The pamphlet is published by the Central Bureau of the Central Verein, 3835 Westminster Pl., St. Louis, Mo.

—*Whom Do You Say?* by the Rev. J. P. Arendzen, D. D., Ph. D., is a study of the Catholic dogma of the Incarnation, written in simple, free-flowing English, breathing the spirit of piety as well as learning. In the introduction, dealing with "The Likelihood of a Divine Incarnation", the author leans towards the Scotistic view. On the difficult problem of Christ's knowledge and the cry of dereliction on the Cross,

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Dr. A. wisely points out that here we are face to face with mysteries which the human intellect can never hope to fathom completely, at least in the wayfaring state. We miss an index. (Sands & Co. and B. Herder).

—Volume XX of "Der Katholische Gedanke" is a philosophical study of chastity and virginity, by the Rev. Dr. Dietrich von Hildebrand. He shows that both virginity and Christian marriage have a profound intrinsic relation which makes them a true mystery of love. The book is hard reading, but repays the time and study spent on it. (Munich, Bavaria: Oratoriums-Verlag, Prielmayerstr. 1).

—Fr. Nicholas M. Bliley, O. S. B., of Belmont Abbey, N. C., has written a doctoral dissertation on *Altars according to the Code of Canon Law*. His purpose was a practical rather than a theoretical one. He wished to supply the clergy and others concerned in the matter with a knowledge of the ecclesiastical regulations governing the construction of altars. From this practical point of view he also treats at length of the liturgical requirements with regard to altars. Only the essential elements of the altar itself are considered, and hence one must not look in this dissertation for a discussion of the reredos, baldachin, tabernacle, and

altar-ledge. Within these limits the treatise contains about everything the average cleric or altar-builder will care to know about altars. (Catholic University of America.)

—No. 6 of "Franciscan Studies" is devoted to *Franciscan Mysticism*, an essay by Dunstan Dobbins, O. M. Cap., which has justly been crowned by Oxford University. It is a critical examination of the mystical theology of St. Bonaventure, with special reference to its sources. St. Bonaventure's *opuscula mystica* were always popular in the Franciscan Order and exercised a great influence on later spiritual writings emanating from Franciscan sources. Fr. Dunstan shows what were the principles of the Saint's mystical theology, which were the general and special sources of his teaching, and, finally, which were the characteristics of his doctrine. He does not claim for "the Seraphic Doctor" any great originality, but does assert that St. Bonaventure "has given to the religious world a teaching unspoilt by the vagaries and abuses which have brought the subject of Mysticism into disrepute: a teaching which will be admitted to be at once sane, and sound, and powerful in its practical possibilities." The essay is fortified by a copious bibliography. (New York: Joseph F. Wagner, Inc.)

New Books Received

Die Religionen der Menschheit. Einführung in Wesen und Geschichte der ausserchristlichen Gottesvorstellungen. Nebst einem Religionsgeschichtlichen Lesebuch. Von Anton Anwander. Mit einer Religionskarte in 11 Farben und 29 Bildern auf 16 Tafeln. xvii & 567 pp. Svo. Herder & Co. \$5.

Psychologia Speculativa. In Usum Scholarum Auctore Iosepho Fröbes S. J. Tomus II: Psychologia Rationalis. vi & 344 pp. 12mo. Herder & Co. \$2.

Staatslexikon. Im Auftrage der Görres-Gesellschaft unter Mitwirkung zahlreicher Fachleute herausgegeben von Hermann Safer. Fünfte, von Grund aus neu bearbeitete Auflage. Zweiter Band. Film bis Kapitalismus. Mit 56 Bildern und Kärtchen. x pp. & 1822 columns, large Svo. Herder & Co. \$10.

Christus und die Mächte der Finsternis. Von J. Godfrey Raupert. xvi & 135 pp. 12mo. Innsbruck-Vienna-Munich: Verlagsanstalt Tyrolia.

"Pray the Mass." The Ordinary of the Mass in Latin and English, the Mass and Absolution of the Dead, the Marriage Ceremony, and the Nuptial Mass. With Instructions and Notes by Rev. J. E. Moffatt, S. J. With Mass Pictures after Special Drawings in Accordance with the Ceremonial of the Church. 128 pp. 32mo. Benziger Bros. 20 cts. (Wrapper).

The Silent Anchorite in the Tabernacle. Meditations on Jesus Christ in the Blessed Sacrament by the Rev. F. X. Esser, S. J. Adapted from the German by Kathleen Jackson. v & 192 pp. 12mo. B. Herder Book Co. \$1.75 net.

Godward: or, The Rugged Path of Joys and Sorrows. By the Rev. Frederick A. Houck. ix & 267 pp. 12mo. B. Herder Book Co. \$2 net.

The Man Who Was Nobody; or, How St. Francis of Assisi Won the Heart of the World. By Antony Linneweber, O. F. M. 187 pp. 16mo. Illustrated. San Francisco, Calif.: Franciscan Friary, 133 Golden Gate Ave. \$1.25.

A Reception to H. E. Patrick Cardinal Hayes. By the Founders, Patrons, Members of the Universal Knowledge Foundation in the Vicinity of New York. . . . Nov. 14th, 1927. 40 pp. Svo. (Wrapper).

The Story of the XXVIIIth International Eucharistic Congress, Held at Chicago, Ill., U. S. A., from June 20-24, 1926. Compiled by the Rev. C. F. Donovan. 529 pp. large Svo. Illustrated. Published by the Committee in Charge. Distributed by Joseph H. Meier, 64 W. Randolph Str., Chicago, Ill. \$4.75.

Saint Columban. By the Count of Montalembert. English Edition, with Introduction, Notes, and Critical Studies by Rev. E. J. McCarthy, C. S. C. xx & 234 & xxxv pp.

12mo. St. Columbans, Neb.: The Society of St. Columban. \$1.85.

A History of the Seal of Confession. By the Rev. Bertrand Kurtscheid, O. F. M., Authorized Translation by the Rev. F. A. Marks. Edited by Arthur Preuss. xxxi & 342 pp. 12mo. B. Herder Book Co. \$2.50 net.

What Priests Never Tell. By Will W. Whalen. 214 pp. 12mo. B. Herder Book Co. \$2 net.

The Celibate Father. By Will W. Whalen. 247 pp. 12mo. B. Herder Book Co. \$2 net.

The Life and Letters of Bishop McQuaid. By Frederick J. Zwierlein. Vol. III. xii & 513 pp. Svo. Illustrated. Louvain and Rochester, N. Y., 1927. For sale at the Art Print Shop, 77 Paul Str., Rochester, N. Y.

The Province and Purpose of Catholic Education. An Address. . . . by Dudley G. Wooten. Reprinted from the C. E. A. Bulletin, Vol. XXIV, No. 139 pp. Svo. Office of the Secretary General, Columbus, O.

A SPRINKLE OF SPICE

A physician, who could not remember names, to get a clue, asked his patient whether she spelled her name with an "e" or an "i". The lady smilingly replied: "Why, doctor, my name is Hill."

Teacher: John, give us a sentence using the pronoun I.

Johnnie: I is—

Teacher: Not "I is," you should say, "I am."

Johnnie: All right, I am the ninth letter of the alphabet.

Teacher of Christian Doctrine: "What is a niche in a church?"

Boy: "An itch in the church is the same as any other itch, but one can't scratch it so easy."

Inscription in an old breviary in the Ambrosian Library at Milan:

Qui rapit librum istum
Non videbit Jesum Christum,
Sed redibit in infernum,
Hic manebit in aeternum
In manibus diabolorum
Per saecula saeculorum. Amen.



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In the Roman Law, in the Catholic Church, and in liberal education, based on the classics, Rome is as much alive to-day as she was under Constantine. The Eternal City still sits on her Seven Hills, and perhaps will sit forever.—Dean Inge.

The poorest people are not always those who lack money. Some of the very poorest have nothing else but money.

The idea that the authority of the Pope and the authority of the State are necessarily in conflict, began with Henry VIII of England, and is as untrue now as it was then; but the idea persists and has become to many people a part of a second nature mentally, so to speak.

Mass production eventually will mean overproduction; overproduction will mean unemployment or shorter working hours; shorter hours will mean more leisure time, and God only knows what that will mean!—A. F. K.

What our women are, that will the world be. They have it in their power to keep men in their place. If they are going to cater to the desires of men, they will be destroyed and, in turn, they will destroy the destroyers.—Msgr. J. L. Bedford.

The original theory of the founders of the American Commonwealth was that religion should and must be taught in the public schools; and hence the exclusion of religion, so far from being a fundamental doctrine, is in reality quite contrary to the intent and meaning of American institutions.

After years of vicissitudes, one may find he has become hard-boiled in spite of himself.

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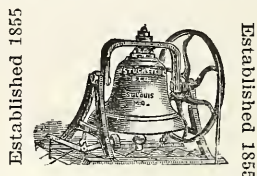
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mas paganorum;

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by

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Professor of American History,
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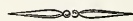
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The Seal of Confession

The Catholic press of India recently devoted considerable space to refuting a report of an alleged violation of the seal of confession by a Jesuit Father in Calcutta. The *Times of India*, who set the canard afloat, eventually had to admit that the mother of the girl concerned, one Kitty Beck, had consulted an Anglican minister and not a Catholic priest, and that the minister had simply done his duty in advising the woman to go to the police. (Cfr. the *Bombay Examiner*, Vol. 78, Nos. 48 and 49).

In spite of occasional reports of this kind in the anti-Catholic press, cases where the seal of confession has been directly and deliberately violated are extremely rare. Lenglet du Fresnoy, in his classic treatise on the Seal of Confession, enumerates seventeen instances in which a violation of the seal is said to have occurred; but Father Bertrand Kurtscheid, O. F. M., in his scholarly monograph, *A History of the Seal of Confession*, of which an English edition, revised by the author, has just appeared (translated by the Rev. F. A. Marks; edited by Arthur Preuss; published by the B. Herder Book Co.), says that of this number one-half may be cancelled, either because there was no violation of the seal at all, or because it appears more than doubtful. Nor does H. C. Lea fare better with the violations of the seal which he has collected in his *History of Auricular Confession* (Philadelphia, 1896, I, 451 sqq.) This writer uncritically accepted as true whatever he found anywhere concerning the violation of the seal. Thus, on p. 454, referring to the Jesuit Gobat (1679), he speaks of two cases of direct violation of the seal and

translates Gobat's phrase "*duo prae-dicantes*" by "two Dominicans," though Gobat plainly meant Protestant preachers. Lea asserts that the Dominican Bishop Berengarius of Gerona violated the seal of confession and James I of Aragon ordered his tongue to be torn out on that account. Yet Pope Innocent IV strenuously defended the Bishop against this accusation. The charge that Pope Boniface VIII forced the Grand Penitentiary Matthew of Aquasparta to reveal to him the confession of the Bishop of Sevilla, is not supported by sufficient evidence. A violation of the seal said to have occurred in Florence about 1375, despite the papal briefs quoted in connection therewith, arouses strong suspicion, because in 1405 a man of the same name, from the same city, a member of the same religious order, and a *magister theologiae* like the alleged violator of the seal, was made a bishop and in 1408 a cardinal by Gregory XII. The reader will find the references for these cases in Kurtscheid's book, pp. 313-314. He will also find much other valuable and interesting information in that monograph, which traces the history of the seal of confession through the centuries.

In the early days of the Church, of course, there was no seal because confession and penance were public. It is only when secret confession became customary that the obligation of silence on the part of the confessor assumed importance. Leo I is the first pope to lay down the principle that confessed sins must be kept secret in order that the faithful be not deterred from receiving the Sacrament of Penance. Since the seventh century, the seal was

protected in a general way against direct and indirect violation, but in course of time cases arose which necessitated a more precise definition of the obligation involved. The Fourth Council of the Lateran (1215) to a certain extent brought the external development of the seal to a close by summarizing the ordinances of the various synods and at the same time passing a universal law which, together with the precept of annual confession, inculcated strict observance of the seal.

The basis and extent of the seal were long in dispute. Many authors held that in case of conspiracy against the civil government a confessor was obliged to denounce the guilty participants to the authorities. In this conflict of opinions the theologians of the seventeenth century gradually approached the kernel of the question at issue, namely, when is confession sacramental? For it is only sacramental confession that has a claim to the protection of the seal. Not the want of disposition or the refusal of absolution are the decisive factors, but the intention of the penitent to submit his self-accusation to the judicial power of the priest. Whenever this intention can be surmised from the circumstances attending a case, the obligation of the seal arises for the priest; but when it is wanting, he may make use of the matter communicated, nay, in certain cases is bound to do so. Another question that engaged the theologians concerned the use that may be made of the knowledge obtained through sacramental confession. Until the seventeenth century theologians held it to be lawful, nay, a duty of the confessor, to use his knowledge for the spiritual benefit of the penitent, even though it involved maternal harm. Richard of Middleton was the first to point out the precariousness of such a practice, which was eventually forbidden by the Holy Office under Innocent IX.

The legal basis of the seal, according to the almost unanimous opinion of present-day theologians and canonists, are the natural, the positive divine, and the Church law. In regard to the sec-

ond, the older authors contented themselves with demonstrating the necessity of the seal for the Sacrament of Penance, but many of them did not sufficiently heed the point that this necessity was not always present in the same degree; hence the difficulty of reconciling the divine law of the seal with the ancient penitential discipline of the Church. The Code admits the penitent's right of releasing the confessor from the obligation of silence, but denies it to every other secular or ecclesiastical authority.

The canonical penalties for the violation of the seal remained unchanged since the Fourth Lateran Council, except in this one point, that relegation to an institution for guilty priests was substituted for life-long confinement in a monastery. The Code repealed the older penalties and substituted for them excommunication *specialissimo modo* reserved to the Supreme Pontiff for direct violation of the seal and other grave penalties for indirect violation (can. 2368).

The acknowledgement of Canon Law by the State in the Middle Ages led the civil authorities to protect the inviolability of the seal of confession and, since the Reformation and the French Revolution brought no radical change in this matter, most modern legislatures accommodate themselves more or less perfectly to the strict obligation of silence on the part of the confessor.

Fr. Kurtscheid's learned monograph, in which these and many other points are developed at length, has particular value because it is largely based on the study of unprinted sources. It is the classical treatise on the history of the seal, and we are sure the English edition, which has been enriched with many original references by the author himself, will be hailed as a valuable addition to our ecclesiastical literature.

Carlyle once said that people could be taken in by quacks only when they had a certain element of quackery in their own souls.

The Liturgical Apostolate: An Apologia

By A. E. Westhoff, Kenrick Seminary

The slogan of the Liturgical Apostolate is the motto of Pius X: "*Instaurare omnia in Christo*—To bring all things to a head in Christ" (Eph. I, 10). Its fundamental aim is to aid in realizing the same saintly Pontiff's desire "to see the Christian spirit flourish in every respect and be preserved by all the faithful" (Motu Proprio of Nov. 22, 1903).

The obvious inference is, that the true Christian spirit is not flourishing as it should.

The trouble with many Catholics of our day, it would seem, is not that their spiritual life is based upon *wrong* principles, but that it is built upon an *incomplete foundation*. The convictions of the faithful, that they must *not* disobey the commandments of God and His Church, that they must put forth mighty efforts of *their own* in order to accomplish their *own individual* eternal salvation, and that they must foster *private* prayer, are all correct as far as they go; but they do not go far enough.

If our Catholic people, as a whole, were filled with the true and complete Christian spirit, they would realize that, besides their *negative* efforts to avoid sin, they should strive to do *positive* good; that, although human coöperation is an essential factor, the true Christian life has its indispensable element of strength in the grace of God; that the purpose of the Christian life is first and above all to glorify God; that they should play a part in the salvation of their neighbors, as well as their own; and, finally, that private prayer, if left to itself and not supplemented by, or, rather, if not based upon, the official public prayer of the Church, is in danger of leading them into a piety that is individualistic and sentimental rather than truly Catholic.

Since the Liturgical Apostolate seeks to re-establish the true Christian spirit, it lies within its scope: (1) to move the faithful to lay due stress upon posi-

tive goodness, rather than to limit themselves to the negative avoidance of evil; (2) to arouse in them the conviction that the grace of God is the foremost element in all good action, and to lead them to seek that grace at its primary source, the liturgy, and (3) to convince all that private prayer—though necessary—can have neither the dignity nor the efficacy of the public prayer of the Church.

How does the Liturgical Apostolate seek to accomplish its purpose? Not, as many seem to think, by fostering a form of ecclesiastical art that apes at the forms in use in ancient times in the building of churches and the fashioning of vestments. Such activities could not directly promote a stronger spiritual life in the faithful. It is to be hoped, however,—though in a very secondary way,—that the liturgical spirit, once made to live again in the faithful, will have as one of its *outward* effects the creation of a better ecclesiastical art, which, since it will arise from the same spirit, will quite naturally approach in form the art of past ages.

Neither does the Liturgical Apostolate hope to renew and intensify the Christ-life in the members of the Church by providing a sort of detective service to watch over the exact observance of all the minutiae of ceremonies recommended by "approved authors." The observance of the rubrics is indeed desirable, so that the celebration of the liturgy may be outwardly worthy and dignified; but if this were the primary aim of the movement, the liturgy could be made to have only the value of external formalities for the faithful. A careful observance of the rubrics will follow spontaneously when once the liturgy, the "life of the Church," is lived by the members of the Church. Finally, the purpose of the Liturgical Apostolate is not simply to acquaint the clergy and laity with all the ritual formulas and ceremonies, together with their dogmatic and symbolic sig-

nificance and their historical origins. Activity of this latter kind, although it may seem to constitute the sum-total of the work being accomplished, can never be more than a *means* to the real end of the Liturgical Apostolate.

The real purpose of the Liturgical Apostolate is to ground the piety, and hence, the action and life of the faithful in the fundamental truths that animate all liturgical prayer and action. We want, in other words, to bring home to all a *practical* realization of the fact that the first purpose of the Christian is to give glory to the "God and Father of all," to whose praise and honor all things are destined, and thereby work out their salvation. We want to convince all that the basis of their spiritual life is found in the grace of God, and that this grace is conferred most abundantly by means of the prayers and acts of the continuators—if I may use the word—of the priesthood of our Lord Jesus Christ. We want to inspire them with a knowledge of their very real union with Christ and through Him with the Saints in Heaven, the suffering souls in Purgatory, and all the faithful on earth,—in other words, with an overpowering realization of the meaning of the Church as the Body of Christ.

* * *

The fact that these truths, the fundamental principles of the "true Christian spirit," are so little regarded in our day, works real harm, or at least retards untold good in the lives of our Christian people. And just these fundamental truths find their most varied and effective expression in every prayer and act of the sacred liturgy. We might say that in a certain sense they constitute its soul. So it is in order to bring all the faithful to a realization of them, and to lead them to base their spiritual lives on them, that we are trying to promote as a *means*, "the active participation of all the faithful in the holy mysteries and in the public and solemn prayer of the Church" (Motu Proprio of Pius X), to attain the *end*—than which none can be

holier—: the greater glory of God through the sanctification of the souls of men.

Belated Vocations to the Priesthood

To the Editor:—

The FORTNIGHTLY REVIEW for Jan. 1, page 18, in discussing the School for Belated Vocations established by Father Jeremiah P. O'Mahoney at Oriskany, N. Y., states that "it is the only institution of its kind in the United States."

While it may be true that there is in this country no other school exclusively intended for students with belated vocations to the priesthood, it is to be hoped that the above-quoted statement **will not** give the impression that belated vocations are not being taken care of in any other institution.

As a matter of fact, the Catholic Church Extension Society of America in 1923 adopted an elaborate programme for the fostering of belated vocations with a view to supplying priests for western and southern dioceses, where they are most needed. In that year the Extension Society began sending students of this type to St. Benedict's College, Atchison, Kan., and each year the number of these students has increased. At the present time there are 104 attending this institution under the auspices of the Society; 38 are in the high school, 55 in the college, and 11 in the school of theology. A special curriculum has been formed for these students; and although for the most part they attend the regular classes, special courses are given for them where this is found necessary. Of these 104 students, 73 have been assigned to dioceses. Up to the present, 21 dioceses have received assignments. Three students sent here by the Extension Society have already been ordained priests and have begun their parochial work in three different dioceses in the southwest.

Bonaventure Schwinn, O. S. B.
Atchison, Kans.

"The Hidden God"; or the Blessed Eucharist in Motion Pictures

By the Rev. Francis Borgia Steck, O. F. M., Ph. D., Quincy College, Quincy, Ill.

III (Conclusion)

The matter presented in the Synopsis for the seventeenth century of American Church history is very meager. Blessed Antony Daniel of the Society of Jesus was martyred on Canadian soil, near Three Rivers. Hence, if Canada is to be included—and there is every reason why it should be—it will be appropriate to show also the pioneer missionaries of the faith in Canada, who came there with Champlain in 1615 and who on June 24th of that year celebrated Holy Mass for the first time at Montreal. It is one of the Franciscan pioneer missionaries, Nicholas Viel, who has the distinction of being the proto-martyr of Canada, having suffered a violent death in 1625 at the hands of the Indians by drowning. Finally, how edifying it would be to show the manner in which these pioneer missionaries, in 1625, welcomed the first Jesuits, who at the request of the friars had just arrived in Canada. In testimony of this generally unknown fact we have the beautiful letters of Charles Lalemant, one of the Jesuits who arrived in 1625.

The seventeenth century is replete also with incidents from the Spanish missions on our southern border. An event very suitable for the Eucharistic film occurred in Texas in 1690. In that year, on the feast of Corpus Christi, the newly arrived Franciscans and Spanish colonists held a solemn procession of the Blessed Sacrament, at which a large number of Indians were present and witnessed the imposing ceremonies. As far as records go, this was the first time within the present limits of the United States that a Corpus Christi procession was held. In New Mexico, an outstanding event is the great Pueblo Revolt of 1680. In that year, on August 10th, twenty-one Franciscans died at the hands of their misguided and ungrateful neophytes. The terrible and fiendish desecration of the altars on this occasion is a matter of historical record.

It is estimated that the total number of Catholic missionaries who died at the hands of the Indians within the present limits of the United States in the discharge of their priestly duties, and whose name, place, and year of martyrdom are at least approximately known, is eighty-six. Of these, one was a Sulpician, two were priests of the Seminary of Foreign Missions, three were Dominicans, fifteen were Jesuits, and sixty-five were Franciscans. Hence, despite the fact that Blessed Isaac Jogues and his heroic companions deserve our greatest reverence and admiration, it would appear strange if the equally heroic sacrifices of those other sixty-five missionary-martyrs were left entirely unnoticed. In passing, it must be recalled that the companion of Blessed Isaac Jogues, Jean de Lalande, was not a priest and Jesuit, as stated in the Synopsis (p. 29), but, like René Goupil, a layman. The records designate him as "*jeune garçon*."

What is presented in the case of the California missions (p. 30) is quite irrelevant to the Blessed Eucharist. A more suitable picture of Junípero Serra would be his reception of the Viaticum, a few hours before his saintly death. Rather than have his Hidden God come to him, he dragged himself to his little church of San Carlos near Monterey, where, in the presence of his beloved and weeping neophytes, he received Holy Communion from the hands of his faithful friend, Father Francisco Palóu. This would make a beautiful picture. It may be added that the Franciscans arrived in California in 1769, and not, as the Synopsis has it, in 1767.

Part Four of the Synopsis, on the whole, is well designed. Two suggestions might be made, however. It is well known that St. Thomas and St. Bonaventure were intimate friends. Tradition has it that Pope Urban IV commissioned both these distinguished

and saintly theologians to compose an Office and Mass for the feast of Corpus Christi. One day, it is said, St. Bonaventure visited St. Thomas, and during the conversation happened to take up his friend's manuscript of the office. On reading the antiphon for the Magnificat, "*O Sacrum Convivium*," St. Bonaventure was so overcome by its depth and beauty that, when he returned home, he tore up all that he had so far written of the Office and Mass. This edifying anecdote might aptly be transferred to the "*Lauda Sion*," and St. Bonaventure's action be represented as taking place in the presence of the Pope.

The event illustrated in connection with King Rudolph of Hapsburg is very appropriate. Another striking and pertinent legend is that of Emperor Maximilian I. Lost in the mountains during a hunt, he fell onto a narrow overhanging ledge, so inaccessible that it was humanly speaking impossible to rescue him. The story of his ultimate escape from death is intimately bound up with his extraordinary devotion to the Blessed Eucharist. How the Emperor writes a note and with the aid of a stone drops it down the mountain side, how the priest of the village comes with the Blessed Sacrament, how at the sound of the benediction bell the pious Emperor kneels down, and how that night he suddenly appears among the people gathered at the foot of the mountain, praying for him,—this is excellent material for a moving picture.

As regards the devotion of the Forty Hours, historical evidence favors the opinion that it was a Capuchin, Joseph Plantanida da Ferno, who first arranged for continuous adoration throughout the year by having the Blessed Sacrament exposed for forty consecutive hours in the churches.

The last portion of Part Four is very beautiful. Only it might be objected that Marquette's is not "the first recorded Mass in the history of Mid-America" (p. 35). Holy Mass was said by Juan de Padilla in New Mexico in the spring of 1542, shortly

before Coronado's departure for Mexico. But this specific feature of Marquette's celebration of Holy Mass in the Illinois country on territory now within the city of Chicago need not be stressed. The picture itself, as presented in the Synopsis, is very appropriate and should by all means be retained. What might be inserted, however, is the death of Illinois' protomartyr, the Flemish Franciscan Gabriel de la Ribourde, who, with two other Franciscans, accompanied the expedition of La Salle, passed down the western shore of Lake Michigan, along what is now the Chicago lake-front, and, on September 9, 1680, met death at the hands of the Kickapoos on the banks of the Illinois River, some sixty miles or so from Chicago. His martyrdom could appropriately be added to the episode of Chicago as the death of Blessed Anthony Daniel is presented (p. 30) in that of New York.

* * *

In a circular letter of November 28, 1927, addressed to the reverend pastors who had replied to his enquiries, the President of the National Film Producers, with whom negotiations are pending for the production of the motion picture "The Hidden God," says very correctly: "As 'The Hidden God' is intended to be a permanent contribution to the cause of religion, you will readily realize the importance of exercising the greatest care in every detail of its production, and of devoting as much time as is necessary to accomplish the twofold aim of doing justice to the sacred subject with the strongest appeal to the public." With this idea in mind the present writer submitted the above comments and suggestions to the Board of Editors and now submits them for consideration to all others interested in the enterprise. To achieve its religious and educational purpose and to secure the widest possible appeal, it will be necessary to restrict the matter for presentation to what has more immediate reference to the Blessed Eucharist, and at the same time to make the selection of that matter on a broader view, especially as re-

gards American Catholic history. The importance of the enterprise and the fact that comments and suggestions are welcomed by the Board of Editors and by the National Film Producers, should prompt all who are interested in the project to file their comments and suggestions as soon as possible with those who have the matter in hand.

Postscript

The statement that the first Holy Mass within the present limits of the United States was said in 1526 at the ill-fated settlement of San Miguel de

Gualdape (see F. R., XXXV, p. 29) is probably incorrect. It would seem that the August Sacrifice was offered on the shores of Florida five years earlier, in 1521, at the time when Juan Ponce de León attempted to found a colony there. Though information regarding this venture of the Spaniards is very meager, it is certain that priests and missionaries accompanied the expedition. To what religious order the missionaries belonged is not known, though there is reason to hold with Shea that they were "in all probability of the Order of St. Dominic."

What Duns Scotus Actually Taught

[Cfr. the articles "Scotus and Scotism in the Light of Recent Research" and "Duns Scotus as the Champion of Tradition Against the Innovations of St. Thomas," FORTNIGHTLY REVIEW, Vol. XXXIV, Nos. 21 and 22.]

The principal doctrines of Duns Scotus may be summarized as follows: God in His being, essence and infinity is for the human mind the first idea, the original point of departure. The divine being or essence is the source and form of all the other divine perfections. Not the will of God, nor His intellect, but His being or essence is the first idea conceived of God, and that which determines the rest. Also in God actual knowledge presupposes the object and does not create it, as Kant held. "*Omnino prima motio est naturalis motio intellectus divini a suo obiecto*," is a frequently repeated axiom of Scotus. To this is joined a second, namely, that the act of willing follows the act of knowing, and that the act of knowing finds the norm of its reasonableness in the divine essence. More deeply than other philosophers Scotus penetrated into the infinity and inner life of God. Again and again he emphasizes that God, being a Person, must of necessity act reasonably and, being an infinite Spirit, must act wisely; that the act of knowing must precede the act of willing; and that God's knowledge is regulated by its object, laws and relations, that is, ulti-

mately, by God's necessary and immutable essence.

In man, too, volition follows knowledge and, therefore, like the latter, depends within certain limits upon the goodness and desirability of the object. Fr. Parthenius Minges, O. F. M., developed this point in a monograph in which he clearly showed that it is false to say that, according to Scotus, the will does not possess an innate and necessary tendency toward goodness in general and moral goodness in particular; that the knowledge, or rather the goodness of the known object does not attract the will and consequently does not exercise any directive influence after the manner of a final cause; that a higher and greater good does not exercise a stronger motive power upon the appetitive faculty than an inferior and smaller good; that habits, virtues and vices, do not move the will like the force of gravitation in a certain definite direction, be it good or bad. Father Longpré accurately explains the position which the object holds in the process of perception, and shows that Scotus's way of thinking is the very opposite of Kant's, since he (Scotus) is deeply anchored in the realism of Scholastic philosophy. Not even to assent to the known truth is in the power of the intellect, as Descartes taught. Infallible certitude independent of the will is the property

of the intellect, first, regarding the self-evident principles and the conclusions immediately flowing therefrom, secondly, regarding the facts of experience, and thirdly, regarding the data of consciousness. Justly does Fr. Longpré emphasize the objectivity of Scotistic thought and of the manner in which our ideals are obtained according to Scotus.

It is now clearly apparent that there is no foundation for the accusation that Scotus was a forerunner of Nominalism, which dissolves the objective order of things into logical phantasms, or that he was the precursor of the Subjectivism of the Protestant Reformers. It is part of the irony of history that Ockham—that subtle systematic champion of Nominalism, whom Scotus is supposed to have inspired—was never in any sense a pupil of the Subtle Doctor, but rather squarely opposed to his teaching, even more so than he was opposed to that of St. Thomas and St. Bonaventure. He who wishes to know the true relation of Duns Scotus to the Protestant Reformers should read the arguments which Fr. Longpré adduces in his book, *La Philosophie de B. Duns Scot* (Paris, 1924), to prove that the Scotistic system furnished the most effective weapons against the errors of Luther and Calvin and their followers.

We still read in the works of well-known Catholic philosophers that, according to Scotus, the commandments of the second table of the Decalogue were not natural laws binding with moral necessity, and that consequently another order of things is conceivable in which murder would be permissible and monogamic marriage and the right of private property unnecessary. Scotus taught nothing of the kind. His ethical and moral teaching is essentially identical with that of the other medieval doctors including St. Thomas, with that of the Neoscholastics and Fr. Victor Cathrein, S. J. Like these writers, the Subtle Doctor distinguishes moral laws of nature of the first, second, and third order. From the laws of the first order, he says, not even

God Himself can dispense. Those of the second order are known to every normal man. But concerning those of the third order, invincible error is possible. To the laws of the first order belong such general propositions as: We must do good and avoid evil. To those of the second order belong the immediate and more concrete conclusions following from the first principles, *e. g.*: We must leave to every one his personal and material goods, therefore it is forbidden to kill or to steal. That bad habits, or implanted or propagated prejudices, may obscure or entirely extinguish said knowledge, is conceded by all Scholastics. The commandments of the third order, such as the unconditional prohibition of divorce, polygamy, duelling, lying, etc., may without guilt be unknown to individuals, nay to whole nations and generations.

Duns Scotus teaches that certain sins are intrinsically immoral, regardless of any positive commandment or prohibition. Actions which are forbidden only in consequence of a divine or human precept, are less sinful. Among the former precepts he numbers the ten commandments and opposes them to the prohibition given to Adam and Eve in Paradise. Scotus further states that actions which are intrinsically evil cannot become good by any positive commandment. From the natural law flow all the commandments of the Decalogue; the first two in the strictest sense, and probably also the third; as to the seven of the second table, they also belong to the natural order, but are not so immediately evident as the first two. In particular, Scotus shows how the duties of the fourth commandment and the precept to love our neighbor are strict and necessary laws of nature. Referring to the beginning of St. Paul's Epistle to the Romans, he observes that the moral law is written in the hearts of all men and is well known even to the pagans. With psychological skill he justifies positive legislation by saying: "Although the natural law itself renders marriage indissoluble, this obligation being a com-

mandment of the second order, is not so clearly apparent to all. Therefore, it was proper that it should be accurately defined by positive divine legislation. But even supposing that this law would oblige as evidently as those of the first order,—that is, like a first principle or a conclusion immediately following therefrom,—yet a positive expression of the will of God regarding this law would be well in order, because men generally obey such an expressly revealed or positive declaration of the divine will more readily than the natural law, since they fear and honor their own conscience less than divine authority.

How positively and humanly true! Equally profound and beautiful are his explanations of the natural origin of the family and of the political order or State, which develops from the family as a tree from a germ, with its lawful authority and submission and its natural duties and rights. F. Longpré cites a great number of texts on this point, taken from the principal work of Scotus, his Commentaries on the "Sentences" of Peter Lombard.

"King Ben" Purnell

"King Ben" Purnell, head of the "House of David," a religious sect at Benton Harbor, Mich., died Dec. 16, 1927, but his followers did not allow the news to leak out until the 19th, because they expected him to rise again on the third day after his death. "Everlasting life" was one of the promises held out to the members of the cult by this self-styled "seventh messenger of Christ." His resurrection was to be their pledge of immortality on earth.

The story of "King Ben's" alleged misconduct in Shilo Temple has been fully told in the daily press. Besides gross immorality, there appears to have been financial fraud in connection with the "House of David." Those who became members of the colony turned over all their belongings to "King Ben"; in this way a large amount of property came into his possession. A few weeks before his death, after a

sensational court trial, Judge Louis H. Fead ordered "King Ben" and his consort, "Queen Mary," to be exiled from the colony, and decreed that a receiver be appointed. The State of Michigan had brought suit asking the dissolution of the colony as a public nuisance. This, however, Judge Fead denied, holding that it might impose a hardship upon some of the members because of their unfamiliarity with the outside world. He therefore appointed a receiver to conduct the colony until such time as its members might be prepared for dissolution and agree to a division of the property. One might expect the colony speedily to break up now that its founder has so unexpectedly passed on. But one observes that Zion is getting along quite as prosperously under Voliva as it did under Dowie. It is announced that Purnell probably will be succeeded by H. T. Dewhirst, formerly a superior court judge in California, a pillar of the colony, and chief counsel for Purnell in his recent trial.

The colony proposes to embalm "King Ben" so that he will outlast King Tut, and place his body under glass in a mausoleum to be erected on the colony grounds, so that it may be perpetually visible until his "resurrection." The exact nature of his religious teaching has not become known to the outside world; at least we have never seen an authorized statement of it in print. The history of this sect again illustrates the perennial topic of the variations of Protestantism.

The papers are crammed with every variety of new cult, fad, and quack reform for the credulous, and it can never be maintained that in real intellect and reasoning power the brains of talkers and writers to-day are superior to those of the past. The vaunted widespread of education has certainly produced nothing indicative of mental progress, but it is coincident with a general lowering of the sense of responsibility.

Character Education by Political Bureaucrats

To the Editor:—

The Rev. Albert Muntzsch, S. J., writing in the F. R. (Vol. 35, pag. 15) concludes his interesting article on "Religious Surveys of Catholic Schools" with a quotation from Bulletin No. 7 of the U. S. Bureau of Education on "Character Education," seemingly with approval, at least without express disapproval.

Should not such an expansion of the civil power into a field of activity wholly foreign to its nature and jurisdiction be roundly and soundly repudiated? There is no double standard in education. According to Catholic principles, a distinction between the education of a child as a citizen and as a Christian is inadmissible. Character education can only mean the training of the God-given faculties of body and soul for application to all human activities in this life, performed in the light of faith through grace, and destined to end in the happy possession of the Beatific Vision in eternity. Such a supernatural kind of training the civil power is incapable of imparting; separation of the two is impossible and the existence of a "Naturstaat" is pure fiction. Whatever theologians may have said and written in their speculations as to the spiritual power of the purely natural State, its existence is *de facto* impossible and ever will be on account of the universal character of the Church. Character education dispensed in government bulletins is an omen of impending evil. Cardinal Bourne's courageous words apply in the case: The civil government has no right to educate.

As to the intrinsic merits of the citation (p. 35) which Fr. Muntzsch deems of sufficient importance to place before the Catholic school authorities of the country and incidentally before the veterans of the profession in his own esteemed Order, we feel inclined to say that he would do the country and the Bureau of Education a better service by forwarding to Washington a

copy each of the *Ratio Studiorum* and the Short Catechism of St. Peter Canisius, Doctor of the Church. He would thereby save the "technical psychologists" endless and fruitless efforts at experimentation and the taxpayers a sizeable sum in legal tender.

(Rev.) Fr. A. Wagner.

Shelby, Nebr.

Revised Rule for the Third Order Regular of St. Francis

A recent number of the official *Acta Apostolicae Sedis* (1927, No. 11) contains the revised Rule for the Third Order Regular of St. Francis, as approved by Pius XI.

St. Francis' "three orders" were originally: the Friars Minor, the Poor Clares, and the Third Order or tertiaries, devised as a sort of middle state between the cloister and the world for those who, wishing to follow in the Saint's footsteps, were debarred by marriage or other ties from entering either the first or the second order. In course of time the first order has become three distinct orders, commonly known as Franciscans, Capuchins and Conventuals. Also as regards the Third Order, we must now distinguish between the Third Order Secular and the Third Order Regular. The Third Order Secular is for devout persons of both sexes living in the world, as described above. The title of Third Order Regular, on the contrary, applies to various bodies living in community. Primarily it denotes a distinct Order, in the fullest sense of the word, which bears this name. But independently of that Order, a large number of autonomous Franciscan Tertiary congregations, both of men and women, have been founded, all more or less following the rule for members of the Third Order living in community approved by Leo X, in 1521. Pius XI has now abrogated this law of Leo X and has approved a revised and definitive Rule for the Third Order Regular, to be observed by all Regular Tertiaries, whether of solemn or simple vows.

Catholics and Political Salesmen

"It is invariably disconcerting," writes Mr. Patrick F. Scanlan in the *Brooklyn Tablet*, "to see an office-holder or office-seeker crash into some parish event, miles from where he lives, in order to use the occasion to garner votes. A celebration is being held to honor a priest, and several Catholic friends tout the political aspirant, who, in most cases, is not a Catholic, to the event. He shakes hands with every one present, his name and laughter are the centers of attraction. He, or his friends, accost the chairman and ask that the 'crasher' be introduced. He is introduced and, of course, did not expect to be called upon. Then for fifteen minutes he pays Father, whom he never saw before and will probably never see again, a tribute as no funeral orator could. But he is not speaking for Father, rather it is for himself. If he was not looking for votes, or if Father's celebration was being held after election, the spell-binder would not be there. No occasion is too sacred for these political salesmen. It is a shame that Catholics who are, in many cases, one degree lower than the propagandist, use themselves, the occasion and their co-religionists for such cheap publicity."

* * *

Most of our readers would no doubt be able to contribute material to this odious chapter from their own experience. In the "Callahan Correspondence" it was but recently described how the malodorous Senator Vare uses Catholic meetings to make votes for himself. Many "communion breakfasts," especially in the Eastern States, are occasions of this character. With a Catholic as a leading candidate for the presidential nomination, we may expect more of this sort of electioneering this year than ever before. We are not surprised to hear that some pastors are making every effort to put a stop to it. Catholic tolerance of it, to say nothing of Catholic participation in it, is a crying abuse that ought to be eradicated.

Financing Our Foreign Missions

Father T. Vander Schueren, S. J., the veteran India missionary who is now sojourning in this country, has allowed himself to be persuaded that the Society for the Propagation of the Faith should be permitted to monopolize the business of financing our foreign missions. He advocates this idea in his booklet, *The Pontifical Society for the Propagation of the Faith: Thoughts and Observations*, but is sharply taken to task by *The Week*, of Calcutta, India, which says in a review of the pamphlet (Vol. II, No. 13): "This [the idea that the S. P. F. should be allowed to monopolize the business of financing the missions] we hold to be absolutely wrong. A central board may indeed secure greater alms and remove all danger of overlapping and unfair distribution. But its 'organised charity' may easily degenerate into formal charity. It may promote better the interests of the recipient; but it neglects the best spiritual interests of the giver, who will certainly spend more heartily (and sometimes more generously) if he knows what or whom he is spending for, and takes personal and direct interest in this or that concrete mission work instead of simply handing over his dollars or cents to be distributed by others among institutions vaguely known as 'the Missions.'"

We can assure Father Vander Schueren that the objections of *The Week* to the plan in question are shared by many of the best friends of the mission cause in the United States, who hold that much more money will be given for the missions, with much greater merit on the part of the givers, if the individual donors are not only permitted, but encouraged, to give their donations to whatever organization, Order or society appeals to them most strongly. The plan which Fr. Vander Schueren advocates is impracticable and would, if an attempt were made to enforce it, redound to the disadvantage of the good cause which its promoters have in view.

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Notes and Gleanings

The Rev. Edgar R. Smothers, S. J., writes us to say that he does not agree with our opinion of Alfeo Faggi's Stations of the Cross exhibited in the Church of St. Thomas the Apostle in Chicago (cfr. F. R., XXXIV, 24, p. 503). "Faggi's Stations," he says, "were bound to be a sign of contradiction. That necessity is due to their unusualness, in measure; and in measure to the general jumble of aesthetic standards that affect us all. . . . I pilory myself to the gaze of your readers as one who ascribes traits of sincerity, of reverence, of great tenderness, to the Stations of Faggi. I should willingly induce anyone I could to order the inexpensive booklet in grey boards that gives the Stations in photogravure, Padraic Colum's poems, and a set of notes. (Publ. by Ralph Fletcher Seymour, Chicago). They might not in the least endorse my sympathy; nor would they endorse the drastic intolerance of the FORTNIGHTLY."

We lately (No. 1, p. 18) referred to Fr. J. P. O'Mahony's School for Late Vocations to the Priesthood at Oriskany, N. Y. A letter concerning similar work under the auspices of the Catholic Extension Society is printed in this issue. In England, Father E. Lester, S. J., conducts a school for be-

lated vocations at Campion House in West Middlesex. Originally founded as a retreat house, this school is now devoted to giving young men who, often long after their school years, feel a vocation to the priesthood, the training and education which prepares them for entrance into one of the major seminaries or the novitiate of a religious order. Since the World War similar institutions have been founded in Germany. Cardinal Faulhaber, the primate of Bavaria, has lately organized a college for this good work in the castle of Fürstenried near Munich. There are two other such foundations in Germany, the college of Belleke in Westphalia, now in its sixth year, and that of St. Clement at Aschaffenburg, which, though founded only two years ago, already has 88 students.

We congratulate the *St. Joseph's-Blatt* of St. Benedict, Ore., upon the attainment of its fortieth birthday. This staunch German Catholic weekly was established by the Rev. Dr. Alois Sommer, of Portland, Ore., in 1888, and taken over by the Benedictine Fathers of Mt. Angel, Ore., the following year and entrusted to Brother Celestine Müller, O. S. B., who is not only a learned and zealous monk, but a popular writer with a distinct journalistic talent. Brother Celestine has succeeded in making the *Blättchen*, as it

is still affectionately called by many, one of the best-edited and probably the most widely circulated German Catholic newspapers in the United States. In spite of the decay of the German press in this country, the *St. Joseph's-Blatt* still has 23,000 subscribers. That it has been able to maintain such a large circulation loudly attests its merits. Through its charitable endeavors during and after the World War the paper has endeared itself to the Catholics of Europe, as can be seen by the letters from Cardinals, bishops, and abbots printed in its issue of Jan. 5th. *Ad multos annos!*

A new manuscript of the Four Gospels has been discovered by Dr. Adolph Deismann, of Berlin, if we may believe the *Christian Century* (Vol. XLIV, No. 41). It comes from the Trebizond area of Asia Minor, and has been secured by Prof. A. T. Robertson for the library of the Southern Baptist Theological Seminary at Louisville, Ky. There are 350 vellum pages, written in a beautiful hand. The manuscript apparently belongs to the eleventh century, and gives a mixed text. It is said to be the most important New Testament document in the United States except the Washington Codex, which belongs to the fifth century.

Some of our readers will no doubt be interested in the Catholic Anthropological Conference, which has lately been organized at the Catholic University of America. Membership is open to all persons interested in anthropological or missionary activities. The chief aim of the Conference is the advancement of anthropological science through (a) the promotion of ethnological training for candidates for mission work; (b) the promotion of anthropological research and publication by Catholic missionaries, specialists, and other students. All communications should be addressed to the Rev. Dr. John M. Cooper, Secretary, Catholic University, Washington, D. C.

In view of the praise given to Paul Claudel, the new French Ambassador to the U. S. by the Catholic press, it is interesting to note that Father Joseph de Tonquédec, S. J., in a critical study, titled *L'Oeuvre de Paul Claudel* (3rd ed., Paris, 1927), while enthusiastically appreciating M. Claudel's talent as a poet, sharply criticizes his symbolism and obscurity of style. In one passage he even goes so far as to suggest that the religious naïveté of the poet is an artificial pose. Fr. de Tonquédec thinks that Claudel's great popularity in Germany is attributable to "obscurity and mysterious symbolism," but R. Groseche, reviewing the Jesuit's book in Herder's *Lit. Handweiser*, thinks this assertion is no longer true, if it ever was, but "we [German Catholics] admire Claudel as a Catholic poet, and what draws our young people to him is the wonderful, almost unparalleled balance and calmness of his personality and the naïveté of his realism."

In the current number of the British *Journal of Theological Studies*, Professor C. H. Turner examines minutely the so-called "western readings" in the second half of the Gospel of St. Mark. The name "western readings," though established, is inaccurate, because, while the principal authorities for these readings are Latin, they are also found in the early Syriac versions. The passages in question constitute the crux of New Testament textual criticism. Westcott and Hort rejected them *in toto*; but since then there has been a reaction among scholars, and now Professor Turner pronounces those with which he deals in this article to be nearly all certainly right. If so, it is clear that the widely accepted results of the textual criticism of the Gospels need to be re-examined. The gravity of this verdict by a leading rationalist scholar will not escape those who are familiar with the subject.

A man with opinions of his own, even though they be extraordinary, will always interest the intelligent.

Current Literature

—Dr. Otto Bardenhewer, of the University of Munich, known to the American public mainly through Shahan's adaptation of his *Patrology* (now unfortunately out of print), presents a commentary on *Der Römerbrief des hl. Paulus* (Herder & Co., 1926). The name of the author naturally leads one to expect a work of excellent character. The expert might desire a fuller discussion of the manifold problems offered by the Epistle to the Romans. But the commentary is intended chiefly for theological students and priests who wish to have a brief and reliable explanation of the chief questions raised by this difficult Epistle. This purpose is very well attained by the author. For brief and solid information his commentary is one of the best now available. The fundamental thoughts of the Apostle lie before us as clear as crystal. The student is supposed to have the Greek text before him in order to follow the explanation. It would, therefore, have been of great advantage if Dr. B. had placed the original with its translation in parallel columns in front of each explanatory chapter.—H. Schumacher.

—*Boyland Bridge*, by the Rev. Frederick MacDonnell, S. J., is subtitled "a book of purity for boys," and has evidently been written with the best of intentions by an educator who is aware of the fact that the sexual instinct has very much to do with the so-called juvenile problem. He sounds a timely warning to boys not to permit themselves to be robbed of their innocence and become slaves to their animal passions. However, the book falls short of the mark because it deals too much in generalities. The author, it is true, warns boys against the commission of any act of impurity and calls attention to the resulting evil habits, which are so exceedingly difficult to break; he cautions them against "Cacoethes" (the Seducer), a fictitious person who meets every boy on the "Boyland Bridge," i. e., the age of puberty, and describes the horrible

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- Weibel, J. Eug. Vierzig Jahre Missionär in Arkansas. Lucerne, 1927. \$1.
- Kelly, J. B. The Son of Man and Other Poems and Essays. N. Y., 1927. \$1.
- Schurhammer, G. (S. J.). Der hl. Franz Xaver. Freiburg, 1925. \$1.25.
- Pohle-Preuss. The Divine Trinity. 5th ed. St. Louis, 1925. \$1.25.
- Sister Benigna Consolata Ferrero, Religious of the Visitation of Como, Italy, 1885-1916. Tr. by M. S. Pine. 10th ed. Chicago, 1925. \$1.
- Rung, Albert. Meditations for the Laity for Every Day in the Year. St. L., 1927. \$2.50.
- Mundelcin, G. Letters of a Bishop to His Flock. Chicago, 1927. \$1.50.
- Baumann, E. Der hl. Paulus. Aus dem Französischen von Marie Amelie Frein von Godin. Munich, 1926. \$1.50.
- Kane, Robt. (S. J.). The Unknown Force. London, 1925. \$1.
- Gogarty, H. A. (C. S. Sp.) Kilimanjaro. An East African Vicariate. Illustrated. N. Y., 1927. 75 cts.
- Klein, Felix. Madeleine Sémer, Convert and Mystic, 1874-1921. N. Y., 1927. \$1.50.
- Carbone, C. Praxis Ordinandorum . . . pro Experimentis Ordinationibus Praemittendis, ad Canones Codicis Redacta. Nova ed. aucta et expolita. Turin, 1928. 50 cts. (Wrapper).
- Krebs, E. A Little Book on Christian Charity. Tr. by Isabel Garahan. St. L., 1927. \$1.
- Reuter, F. A. Bible Story Sermonettes for the Children's Mass. N. Y., 1927. \$1.25.
- Geiermann, P. (C. SS. R.) A Mission to Non-Catholics. St. L., 1927. \$1.
- Galtier, P. (S. J.) De Incarnatione et Redemptione. Paris, 1926. \$1.50. (Wrapper).
- Wilson, Bert. The Christian and His Money Problems. 3rd ed. N. Y., 1923. \$1.
- Kunze, O. Heliand, die altsächsische Evangelien-dichtung im Versmass des Urtextes neu übertragen, mit Einleitung und Anmerkungen versehen. Freiburg, 1925. \$1.
- Anon., Victims of Love; the Spiritual Life as it Can be Lived in the World. With a Foreword by Benedict Williamson. St. L., 1927. \$1.

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effects of syphilitic infection. But we fail to find anything specific about the solitary vice and, what is even worse than that, the *peccatum inter eiusdem sexus liberos*. We also fail to find any suggestions as to preventive and curative remedies, *e. g.*, the guarding of the external senses, especially sight and hearing, the scrupulous avoidance not only of bad, but also of doubtful companions; regular (short and devout) prayer; the frequent and worthy reception of the Sacraments, and so forth. In the last chapter the boy's attention is directed to his mother. Very good, indeed; but how many boys nowadays are so unfortunate as to have irresponsible and neglectful mothers! While *Boyland Bridge* is a good book and worthy of recommendation so far as it goes, we believe it does not go nearly far enough. Much stronger appeals are necessary to keep our boys pure and to protect them against the temptations that surround them on every side.—Fr. Aug. Bomholt.

—Vol. XII of Dr. Ludwig von Pastor's *Geschichte der Päpste* deals with the pontificates of Leo XI and Paul V. As the former ruled only a few days, the volume, which comprises xxxvi & 698 8vo pages is mainly a history of the pontificate of Paul V. It is the first adequate monograph on the subject of this truly great Borghese Pope, who was a zealous internal reformer and did much for the foreign missions. Under his rule the religious life flourished, especially in France. It is the time of Berulle and the Oratory, of St. Francis de Sales, of the Ursulines and the Carmelites. Religious art, too, experienced a period of splendor (Rubens, Van Dyck). Paul V was a true Maecenas of the arts; he completed St. Peter's Basilica and rebuilt large sections of the Eternal City, providing it with a new aqueduct and several fine public plazas. The story of the pontificate of Paul V, under the hands of this eminent historian, develops into a history of the entire Church during the seventeen eventful years from 1605 to 1621. Important

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sections of the volume are devoted to the Galileo case and the English Gunpowder Plot. (Herder & Co.)

—In a series of papers written for the *Homiletic and Pastoral Review* and now published in book form under the title, *Priests and Long Life*, Dr. James J. Walsh applies his well-known ideas on health and longevity to the clergy, who do not, on the average, live out their full expectancy of life. He speaks from the standpoint of a physician who is aided by an understanding of conditions gained in half a century's intimate friendship with priests. Living out one's allotted span, he says, is mostly a matter of little things to be done from day to day, and to do them regularly, a man has to form correct habits. He must take regular exercise, he must see that he has plenty of fresh air by day and by night; he must exercise care (but not too much care) as to the food he eats and the water he drinks; he must rest enough and at the proper time, and watch his weight; he must eschew medicines except under proper direction, and he must avoid worry and cultivate equanimity. These things seem to be mere trifles, but, as Dr. Walsh observes, "trifles make health, and health leads to long life." One notes many useful hints *en passant*, such as the warning against purgatives, including the now so popular mineral oil, which "leads to habits of sluggishness in the bowels because food materials become covered with oil and slip by without any need for peristalsis." Dr. Walsh writes interestingly, as he always does, and his advice is valuable because based on

common sense, professional knowledge, and long experience. We are sure this booklet will prove interesting and useful and unhesitatingly recommend it to the reverend clergy. The chapter on "The Seminary and Young Priests' Health" is of particular importance. We regret the absence of an index. (Joseph F. Wagner, Inc.)

—*The Lamp of Destiny*, Miss Isabel C. Clarke's latest novel, is the story of a waif hated by her adoptive mother and experimented upon by her adoptive father, who is an optimistic exponent of advanced pedagogy. How Irene works out her destiny under these untoward circumstances is told in a gripping way by the author, whose popularity as a Catholic novelist never wanes. (Benziger Brothers.)

—*The Story of the Faith in Ireland*, Part Two: *The Invasions*, by Rev. James Kelly, is a collection of articles published serially in the *New Zealand Tablet*, of which Fr. Kelly is editor. It tells the story of Ireland's sufferings during the Danish invasion and the English persecutions, beginning with the first incursions of the Danes in 790 and extending to the first years of the reign of Henry VIII. Chapter I, describing "The State of Ireland before the Danes Came," is especially well written. Other portions worthy of particular mention are the account of "Irish Scholars Abroad," the life-sketch of St. Malachy, and the discussion of the forged Bull of Pope Adrian IV. The struggles between rival Irish chieftains are given due attention and properly recognized as one reason why

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England succeeded in preventing the Irish from establishing a national government sufficiently strong to expel the enemy from the island. Another reason, as Father Kelly shows in the final section, were the lies and calumnies disseminated by English politicians for the purpose of creating hostility or at least indifference among the nations of Europe to the cause of Irish independence.

—*The Priest and St. Paul*, by Otto Cohausz, S. J., is a translation from the German by L. P. Emery. It is an attempt to interpret the character and writings of St. Paul in their bearing on the priesthood and will prove suitable for spiritual reading, self-examination or as a study of the great Doctor of the Gentiles. (Benziger Brothers).

New Books Received

Bluegowns. A Golden Treasury of Tales of the China Missions. By Alice Dease. viii & 224 pp. 12mo. Maryknoll, N. Y.: Catholic Foreign Mission Society. \$1.50.

What Is Heresy? A Comparative Analysis of the Teaching of the Protestant and Catholic Bibles on Heretics. By G. M. Vizenzinovich. x & 138 pp. 12mo. Baltimore, Md.: John Murphy Co. \$1.50.

Maryknoll Mission Letters. China. Volume Two. Extracts from the Letters and Diaries of the Pioneer Missionaries of the Catholic Foreign Mission Society of America. xvi & 402 pp. 8vo. The Macmillan Co. \$3.

The Plurality of Worlds and Other Essays. By Thomas Hughes, S. J. Compiled by M. G. Chadwick. vii & 276 pp. 12mo. Longmans, Green & Co.

Naturrechtliche Schulgrundsätze gegen wider-natürliche gemeinschädliche Modeanschauungen. Von Georg Schuhmann. xx & 47 pp. 8vo. Selbstverlag des Verfassers, Weibach (Ufr.), Germany. M. 2.10. (Wrapper).

The Life and Times of St. Ambrose. By P. de Labriolle. Translated from the French by Herbert Wilson. xxxv & 293 pp. 12mo. B. Herder Book Co. \$2.50 net.

The Black Czar. Plutarco Elias Calles, Bolshevik Dictator of Mexico. Translated from the Spanish of F. G. del Rey and Hernan Diaz by Fr. John Moclair. 48 pp. 5x8½ in. El Paso, Tex.; El Diario de El Paso, 15 cts.; \$1.30 per dozen; \$9 per 100; \$80 per 1,000. (Wrapper).

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1. "Salve Sancte Pater."
2. Pope: "Unde venis?"
3. Ans.: "Ex Gallia Inferiori."
4. Pope: "Scisne linguam Latinam?"
5. Ans.: "Aliquantulum, sed non multum."
6. Pope: "Quot annos habes?"
7. Ans.: "Viginti quatuor."
8. Pope: "Quid vis?"
9. Ans.: "Tonsuram eum quatuor minoribus."
10. Pope: "Si, si."

After studying this "conversation" by heart for a few weeks, the student secured an audience. But while waiting for the Pope to appear, he got excited and forgot the whole thing; besides he had mislaid his slip. In his agony he prayed and then saw a picture of the Bl. Virgin bearing the inscription: "Salve Sancta Parens." Now he was happy that he knew the salutation and all the rest came back to his mind. When the Pope appeared, he got down on his knees and said:

1. "Salve Sancta Parens."
2. Pope: "Putasne me esse mulierem?"
3. Ans.: "Ex Gallia Inferiori."
4. Pope: "Putasne me esse stultum?"
5. Ans.: "Aliquantulum, sed non multum."
6. Pope (angrily): "Daemonium habes!"
7. Ans.: "Viginti quator."
8. Pope (shouting): "Quid vis?"
9. Ans. (excited): "T-t-tonsuram eum quatuor m-m-mulieribus."

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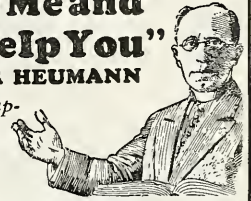
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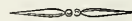
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Socialism, Communism, and Bolshevism in the Light of the Gospel

By the Rt. Rev. Christian Schreiber, D. D., Ph. D., Lic. J. C., Bishop of Meissen, Germany

[It gives us pleasure to print this lecture by the Bishop of Meissen, who is at present in the United States, collecting funds for his diaspora diocese, the poorest in Germany. The lecture was delivered at the Kolping House, Chicago. Dr. Schreiber is one of the most scholarly members of the German hierarchy, which enjoys a well-deserved reputation for learning. His writings are many; last but not least among them is an essay on Immanuel Kant, written for the second volume, just published, of the new, fifth edition of the great *Staats-Lexikon* (Herder). The *Buffalo Echo* justly says that this essay is worthy of being republished in the form of a separate monograph, as we have altogether too little Catholic literature on the father of modern Idealism and his deceptive system of philosophy. Dr. Schreiber will remain in this country until some time in March. Those who have met him are not only impressed by his learning, but likewise charmed by his modesty and bonhomie. We trust his appeal for his poor diocese, which has only lately been re-established by the Holy See after being extinct since the days of the Protestant Reformation, will meet with a ready response. Donations, scholarships, and mass stipends intended for the Bishop may be addressed to the Rt. Rev. Msgr. Francis A. Rempe, Pastor of St. Clement's Church, 642 Deming Place, Chicago, Ill.—EDITOR.]

I speak of Communism, Bolshevism, and Socialism; not as political parties, but as *systems* of thought. The reason for this limitation is that, as political parties, Socialism, Communism, and Bolshevism cannot be reduced to a single formula; the political policies of the Socialists in America and England, for example, are quite different from those of their brethren in Germany. Nor will I enter into all of the questions which concern Communism, Socialism, and Bolshevism, but consider the fundamental issues only.

The German Socialists laid down their basic principles in the Erfurt programme of 1891. This programme is the Magna Charta of Socialism, Communism, and Bolshevism. After the revolution of 1918, this programme was further developed by the German Socialists at Görlitz, Heidelberg, and Kiel, and by the Communists and Bolsheviks in the manifestos of the first, second, and third Moscow International.

Socialism stopped half-way in this development, perhaps because it recognized the uncanny effect its final deductions were bound to have upon the economic, social, and philosophical life; but Communism and Bolshevism fearlessly and ruthlessly developed the fundamental idea of Socialism to the very limit.

As a consequence, bitter hostility has arisen between Socialism on the one hand, and Communism and Bolshevism on the other. In matter of fact, all three systems at bottom are one and the same; with this sole difference that Communism and Bolshevism have had the courage to develop these fundamental ideas to their logical conclusions and to execute them, whereas Socialism vacillates hither and thither. One characteristic feature of Bolshevism and Communism is the so called system of workingmen's councils, that is, the transmission of the highest functions of the economic, social, and political

order to groups formed from the ranks of the workers themselves.

I will not only explain the fundamental ideas of Socialism, Communism, and Bolshevism in themselves, but compare them with the teachings of Jesus Christ, who, as the superlative personality of the world's history is appealed to, not only by many representatives of Socialism, Communism, and Bolshevism, but also by the adherents of the opposing system of Capitalism, as a crown witness for their respective systems.

Socialism, Communism, and Bolshevism are characterized by three distinguishing features; namely democracy, anti-capitalism, materialism.

That Socialism aims at democracy, *i. e.*, the rule of the people in its complete sense, is expressly declared in the Erfurt programme, which asks expressly the universal, equal, direct right of election and suffrage, with secret balloting by all nationals over twenty years of age, without distinction of sex, for all elections and plebiscites; direct legislation by the people by means of the initiative and the referendum; self-determination and self-government by each separate community; the direct election of officials by the people; the annual fixing of taxes by the people; universal military training; a citizens' militia instead of a standing army; decision concerning war and peace by popular referendum, etc.

What is the teaching of Christ concerning these demands? Answer: Christ leaves us free to adopt or reject them, provided we do not violate the moral law of nature. He does not prescribe any definite form of government. Every form that is based on the moral law meets with His approval. Changes in an existing form of government are left to the free choice of the citizens, provided again that any change made is in accordance with the moral law. The German people changed their form of government nine years ago. The revolution which took place at that time, was manifestly unjust. But when the Emperor, as the legal

head of the government, released his subjects from their obligations toward him and returned his powers to the people, the German nation by majority vote adopted a democratic form of government. It is not clear whether the Erfurt programme is fundamentally sound on this point. Its spirit differs plainly from the spirit of Christ, because Socialism regards the people as the ultimate source of authority and law. In the Erfurt programme religion is declared to be a private affair, and God is excluded from public life. At the same time, a materialistic conception of history is approved, which denies the existence of God and of a world beyond. This attitude is opposed to the teaching of Christ, who said to Pilate: "Thou shouldst not have any power against me, unless it were given thee from above" (John xix, 11). The ultimate source of all authority, according to Christ, is God, and hence obedience to civil authority is a duty of conscience. Christ says: "Render to Caesar the things that are Caesar's, and to God the things that are God's." (Matt. xxii, 21).

Another Socialist demand is the complete equality of the sexes. The Erfurt programme says: "We demand the repeal of all laws that subject woman to man in public legal relationships." Christ does not oppose this demand, in so far as it expresses, the cultural, political, social and economic equality of woman with man. But He does oppose the attempt to place woman on an equal footing with man in matters of marriage and the family. Man is the head of the family, and woman should be subordinate to him in matters of married life and the family; not, of course, as a slave, but as a free and equal partner. St. Paul expressly declares: "Let women be subject to their husbands, as to the Lord: because the husband is the head of the wife, as Christ is the head of the church. He is the savior of his body. Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love

your wives, as Christ also loved the church, and delivered himself up for it." (Eph. v, 22-25).

Many Socialist leaders desire to base marriage upon free love; and in order to make free love possible, advocate the common education of all children in government institutions outside of the family circle. These demands are distinctly unchristian. For "free love" runs counter to the teachings of Christ on the unity, sanctity, and indissolubility of marriage, as inculcated in Matthew xix, 1-32, Mark x, 1-2, and elsewhere. The socialization of education contradicts the example which Jesus Himself gave us by becoming a member of an individual family and deriving His sustenance from it until the age of maturity. Within this family He exercised all the virtues of a child towards his parents; for example, obedience: "He was subject to them." (Luke ii, 51). The family is the germ cell of society.

In the second place, Socialism is anti-Capitalistic. The Erfurt programme demands the transformation of private property into social means of production; of soil, mines, quarries, raw materials and tools, machinery and means of transportation into social property; the transformation of goods into social production, carried on for and by society. These demands it seeks to justify as follows: Large-scale industry and the constantly growing productiveness of social labor in favor of the exploited classes can only come by way of socialization. What is the teaching of Christ on this head? Answer: Christ absolutely acknowledges the right and approves the possession of private property. He tells the rich young man: "If thou wilt enter into life [that is, if thou wouldst obtain life eternal], keep the commandments." And when the youth asks: "Which?" The Savior recites for him the Ten Commandments: "Thou shalt not do murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother, thou shalt love thy neighbor

as thyself" (Matt. xix, 17-19). In the gospel according to St. Luke the Master says: "Thou knowest the commandments" (Luke xviii, 20). Likewise in the gospel according to St. Mark. Evidently He means all Ten Commandments, among them this one: "Thou shalt not covet thy neighbor's house, nor his ox, nor his ass, nor anything that is thy neighbor's."

The Saviour expressly acknowledges justly acquired private property, and designates the violation of such property as a sin, no matter whether it is done by an individual or by the State. Besides, He condemns the coveting of property belonging to others by emphasizing the tenth commandment. In conformity with these principles He received rich and well-to-do men and women among His followers, esteemed and loved them; for example, Nicodemus, Joseph of Arimathea, Zachaeus, and the mother of Mark, who owned a house in Jerusalem. Only of those who desired in a special manner to become his *immediate* disciples did He demand that they give up all their possessions for His sake.

Jesus did not, however, approve of the anti-social use of private property. On the contrary, as a teacher of charity and of the social spirit, he acknowledged the fundamental principle that wealth entails social duties and must be subordinated to the welfare of both the individual and of society at large. Therefore, Jesus is no enemy of partial socializations demanded by and executed for the common welfare. But He cannot be cited in favor of that general policy of socialization which involves the destruction of all justly acquired private property in the soil, in the means of production, and in production itself: for He has clearly emphasized the seventh and tenth commandments, which constitute a bulwark of private property.

There is still another point in which the economic system of Socialism is directly antagonistic to the teachings of Jesus, namely, in the determination of the causes of economic development.

The Erfurt programme regards as the principal cause of economic development the natural compulsion of existing economic conditions, thus denying free will. Jesus, on the contrary, makes the freedom of the will a necessary condition of all human activity. According to Him, every normal human being is free to choose between good and evil, and therefore is morally accountable for all those actions which he performs without external or internal compulsion. That actions of the economic sphere are included in this liberty, is proved, for example, by the parable concerning the industrious and the lazy servant. The industrious servant is rewarded, whereas the lazy servant is punished. Now reward and punishment presuppose moral responsibility, which has for its necessary condition the freedom of the will.

What is Christ's attitude towards Capitalism? To answer this question correctly, we must first explain the *nature of capitalism*. A distinction lies between Capitalism as an intellectual tendency and as an economic system, and between a reasonable Capitalism which promotes and a degenerate Capitalism which is harmful to the common weal.

Capitalism as an economic system harmful to the welfare of society is marked by the following features: Preponderance of capital over labor; control of production and of the distribution of the results of production by capital; the evaluation of human labor as a commodity, the conditions and rewards of which are determined not by a proper consideration for the workers' welfare, nor by the duties of employer and employee towards God, their fellowmen, and themselves; but by the so-called iron law of supply and demand,—with this consequence, that the worker must either accept the conditions dictated by capital, or else starve. This species of Capitalism connotes a cold, impersonal relationship between employer and employee, who stand opposed to each other as thing to thing, as purchaser to seller of a commodity

which is bought and sold. In short, the Capitalism here described is an economic system in which the equality between labor and capital is disturbed, the interests of the workers are subordinated to those of capital, and the economic dominance and social preponderance of the capitalists over the working classes is elevated to the rank of a fundamental principle.

The historical implications of this Capitalism are described as follows by Dr. Adolf Weber, the famous economist of Berlin University: "Capital becomes more and more powerful economically, socially, and politically; small, middle-sized, and even large industries and estates are undermined in their power of resisting the absorbing tendency of capital. An expropriating and dis-inheriting process takes place; the owners become tenants and the workers proletarians. Ever larger masses of the population become dependent upon Big Business." (*Staats-Lexicon der Görres-Gesellschaft*, s. v. "Kapitalismus.")

An accompanying phenomenon of this degenerate Capitalism is unlimited speculation. On this point Professor Weber writes (*l. c.*): "A wild frenzy of speculation affects larger and larger economic spheres; every kind of property, movable as well as immovable, becomes subject to gambling; all men turn gamblers. Each one seeks to exploit all favorable opportunities for his own benefit, nay, to create such opportunities artificially. All those things which represent the triumph of the human mind in the nineteenth century are selfishly exploited by speculators and only serve to make production irregular and the gaining of a livelihood more uncertain."

The proletariat grows and the economic situation of ever-increasing groups of people becomes worse and worse. Another famous German economist, Professor Wagner, says in this connection: "Extraordinary wealth is far from being a blessing to some; it does not even always bring enjoyment; many are made more dependent by its

possession, less self-reliant in earning a livelihood and in maintaining their position in society, and, at the same time, dissatisfied, envious, and defiant." This condition gives rise to numerous other social and moral evils: an increasing decay of individual as well as social morality on the one hand, the greedy pursuit of pleasure, the ruthless exploitation of the economically weak, *i. e.*, those who possess less capital and those who, like the day-laborer, have no capital at all; on the other hand, an existence unworthy of a human being, brutality and hatred towards the rich and on both sides a constant mood of conflict. The two groups face each other like hostile armies and are, as a matter of fact, organized and disciplined ready for battle: the employers in associations and trusts, the workers in unions and other organizations. The employers wield as their weapon the lockout, while the workingmen foment strikes and the general cessation of work if they are thwarted in their demands.

In the ensuing struggle between capital and labor it is not often *right*, but usually *might* that decides the issue.

But there is a reasonable, philanthropic Capitalism which is based upon the right of private property and the fundamental principle that it is not labor alone that produces values, but capital in union with labor, and which abhors the idea of regarding human labor as a commodity and degrading the personality of the laborer by putting him on a level with inanimate objects, whose value can be calculated on the basis of cost of production, and which desires to be just to all men and to promote the temporal as well as eternal happiness of all, and strives to correct the evils of degenerate Capitalism.

In judging these two forms of Capitalism we must again apply the fundamental principles of natural justice and humanity inculcated by Jesus Christ. In the light of these principles we say:

1) Unsound, degenerate Capitalism must be repudiated. First of all in its

nature, that is, in its fundamental postulate that capital can claim superiority over labor and that human labor is to be regarded as a commodity. This statement violates the human dignity of the workingman and contravenes commutative justice, for it does not give him that which is due to his efforts.

Experience proves that the effects of this unsound Capitalism are antagonistic to natural justice and charity, economically, socially, and morally harmful, for it is self-evident that the excessive accumulation of money and property in the hands of a few, on the one hand, and the progressive impoverishment of the masses on the other, create an unsatisfactory state of affairs even from the purely economic viewpoint, since the door is thereby opened to wild speculation with its disastrous consequences, followed by severe economic crises and convulsions. These harmful effects manifest themselves in the indecent and unrestrained pursuit of pleasure, cruel exploitation, widespread misery and discontent, hatred and violence.

2) Reasonable, sound Capitalism, on the other hand, must be judged differently. It is sound in its economic foundation, namely, in acknowledging the right of private property and the inviolability of justly acquired possessions. Communism and Bolshevism may say what they will against private ownership, it is certain that the average man will throw his physical and mental powers fully into his work only if, besides the consciousness of working for society in general he also has a reasonable prospect of furthering his private welfare by acquiring and increasing property of his own. Take from a man the right to own private property, deprive him of his possessions, and you destroy his joy in labor, cripple his energy, hinder his initiative, and injure not only the individual, but society as well, for in this way less work will be done, and what is done will be done less carefully.

Reasonable Capitalism is also sound in spirit, which is that of genuine free-

dom, equality, and fraternity, fully recognizing the human dignity and rights of the workingman both in theory and in practice.

Finally, reasonable Capitalism is sound in its earnest desire to abolish the actual evils of degenerate Capitalism and to avoid those which threaten the future.

It is important to see what is the attitude of Jesus towards Capitalism. He sharply condemns greed and the unrestrained amassing of wealth. In the parable of the rich fool (Luke xii, 16-22) He describes a degenerate capitalist, who is not satisfied with what he has, gives nothing to the poor, and is concerned only with accumulating still more wealth and enjoying unrestrained pleasure. Grow richer and richer, drink, eat, and be merry;—that is his motto. Jesus also condemns the hard-heartedness of rich spendthrifts; the story of Dives and Lazarus bears eloquent testimony to his ideas on this subject (Luke xiv, 19 ff.)

Jesus is, however, no enemy of sound Capitalism. On the contrary, He upholds the right of private property and its inviolability. To the rich youth he says that a man must obey the Ten Commandments if he would have life everlasting. He mentions several of these commandments. In all three Gospels in which this incident is mentioned, Jesus expressly quotes the commandment: "Thou shalt not steal," *i. e.*, thou shalt not violate the justly acquired property rights of others (Luke xviii, ff.; Matthew xix, 16 ff.; *cfr.* Luke xviii, 20; Mark x, 19; Matt. xix, 18). By this commandment every man is protected in the possession of his rightfully gotten property in such a way that anyone who wrongfully takes it away, thereby endangers his own salvation.

Jesus further acknowledges the productivity of money. In the parable of the servants and the talents (Matt. xxv, 14 ff.) He concedes to the rich man the right to receive a return on the capital which he has loaned, although he himself (the rich man) does not

assist in any way in the work that makes his investment productive.

Jesus also desires that a truly cordial relationship shall exist between employers and employees, based upon the acknowledgement of the dignity of labor and complete equality between the workingman and his employer. In this respect the parable related in Luke xii, 33 ff. is worthy of note. Out of gratitude for the work which has been performed, the employer here exchanges roles: he calls upon the workmen to sit at his table, while he himself serves them. This sincere cordiality on the part of the employer toward his employees Jesus regards as quite the correct thing.

Still more: He includes not merely the employee, but also the employer in the duty of economic labor. He tells the latter that "the laborer is worthy of his hire" (Matt. x, 10; Luke x, 7); to the former He says: "Trade till I come" (Luke xix, 13). In the parable of the talents, the lazy servant is cast into eternal fire,—a proof of the high value which Jesus places upon economic labor and his disapproval of economical inactivity.

Finally, Jesus impresses upon all men, but especially upon the rich, the duty of giving alms and doing good to others. At the final reckoning He will judge men principally by their observance or non-observance of the precept of charity. The transgressors will be cast into eternal fire (Matt. xxv, 34 ff.). To the capitalist in particular he addresses the injunction: Sell all you have and give alms. Make for yourselves containers which do not decay, accumulate a treasure in Heaven which will not perish, which no thief can steal and moths cannot devour. Of course, alms-giving must be dictated by the right motive, as Jesus teaches in his parable of the widow's mite (Mark xii, 1 ff.), where He condemns the rich man who gave alms ostentatiously, and praises the poor widow because she had the true spirit of charity, even though her gift was insignificant.

The attitude of our Divine Savior towards the rich and the poor has been repeatedly criticized. Some find that He is an enemy of the rich, while others see in Him an enemy of the poor. The first-mentioned refer to the words of Jesus at the end of the Sermon on the Mount (Luke vi, 24 ff.), where He utters a threefold woe against the rich and declares that they will be excluded from the Kingdom of Heaven (Luke xviii, 24 ff; Mark x, 23 ff; Matthew xix, 23 ff.)

We reply: Jesus did not condemn all rich men, but only those who turn away from God and seek their consolation, satisfaction and enjoyment exclusively in wealth and pleasure (Luke vi, 24-25). Such materialists, of course, are not worthy of the Kingdom of Heaven.

In Luke, xviii, 24 ff. the Savior does not exclude the rich from Heaven, but calls attention to the dangers that wealth involves for the eternal salvation of men, and to the obstacles which it places on the way to Heaven. However, He expressly declares that, despite these dangers and difficulties, rich men can still go to Heaven because the mercy of God is universal, and by means of divine grace they can overcome every handicap.

Nor is Christ's attitude towards the poor a hostile one. On the contrary, the precept to help the poor is His peculiar legacy to mankind. Thus He says (Matt. xxvi, 11): "The poor you have always with you, but me you have not always". He means: as long as I was with you, you surrounded me with love; when I shall have gone from you, you will have the poor in my stead; they will be with you always, and thus you can constantly be good to them. Some critics have interpreted these words to mean that Jesus desires to have poverty perpetuated. That is a false assumption. He merely predicts that there will always be poor people. He does not wish that they should be abandoned to their misery, but exhorts His followers to aid them in every possible way.

How sharply this teaching contrasts with the fundamental principles of Communism and Bolshevism! According to Jesus, wealth is not the highest good, nor is poverty the worst evil. The poor as well as the rich should, therefore, not strive eagerly to gain wealth. Rather both should seek first the Kingdom of God and its righteousness, and subordinate everything else to this striving for the higher things (Matt. vi, 33).

Communism and Bolshevism, on the other hand, see in wealth and luxury the highest goal, and denounce poverty as an unendurable burden. In this regard, they overestimate wealth and are afflicted by the same greed and avarice as degenerate Capitalism.

It is objected that Jesus demands that we give up all of our possessions, since He says to the rich youth: "Sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me" (Mark x, 21).

Answer: Jesus does not require the surrender of wealth from all. We have already seen that he places himself protectingly behind private property and encourages men to increase their possessions by honest labor. The surrender of all possessions He demands only from the relatively few who feel called upon to become His followers in poverty. Such an individual was the rich youth. Christ's idea is this: either wealth is no hindrance for an individual to reach God, and then he may keep it; or it is a hindrance to his union with God, or an impediment on the way to follow the divine call to greater perfection, and in that case he must give it up, for no one can serve both God and Mammon (Matt. vi, 24; Luke xvi, 13).

Our opponents appeal to the supposed Communism of the early Christians. In the Acts of the Apostles (ii, 44 ff; iv, 34 ff.) St. Luke tells how in the Christian congregation at Jerusalem the possessors of fields and houses sold their property and laid the money received therefor at the feet of the

Apostles, who distributed it among the poor. That, however, was not Communism. For we are not dealing here with a generally binding regulation to sell one's possessions and use the proceeds for the good of society, but with a free surrender of one's goods, motivated by Christian charity. That the first Christians at Jerusalem were free to dispose of their property as they wished is evident from the words which St. Peter addressed to Ananias when the latter brought only a part of the sum realized for his fields and declared this to be the entire gain. St. Peter said to him: "Did not the fields belong to you before they were sold?" In other words, you were free to dispose of your property as you pleased.

Furthermore: not all property was sold; some Christians in Jerusalem kept their possessions.

The purpose of the disposal was not that which Communism aims at, *viz.*; the support of the whole community, but the alleviation of individual distress, as is clearly evident, first, from the statement that the money was distributed in so far as any one had need thereof; secondly from the phrase that, as a result of the distribution, "not a single sufferer was to be found among the Christians." The whole thing was merely an organized method of poor relief, made possible by the voluntary sale of their possessions on the part of some rich members of the congregation. That only the poor were taken into consideration in the distribution, and not the general public, appears from the mention of a widows' meal furnished daily (Acts vi, 1). Had Communism prevailed in the early Church, all Christians, even though living in different houses, would have taken their meals together.

Accordingly, the statements in the Acts of the Apostles: "They had everything in common" and "Nobody called anything his own," are to be understood, not in the sense of complete Communism, but of the common ownership of superfluous revenues. The rich gave up their excess in favor of the

poor. Thereby the right to private property was voluntarily limited, so that the possessors could no longer call anything their own in a manner which might have redounded to the injury of the poor.

Besides, this arrangement existed only in Jerusalem, not throughout the whole church; and it soon ceased, since abuses crept in and the plan proved impractical. As an intellectual tendency, degenerate Capitalism is the unrestrained attachment to capital, that is, to property, money, and wealth, united with an excessive desire for ever increasing possession as well as the unfair exploitation of one's fellowmen for the purpose of enriching oneself.

In this form we meet Capitalism not only among the rich, but in all strata of society. That Jesus repudiated this tendency we have already seen.

Sound, philanthropical Capitalism, on the other hand, is but one of several possible forms of economic life. Socialism and Communism have developed other forms. Did Jesus regard sound, philanthropic Capitalism as the only right economic system?

This question must be answered in the negative. Just as He left to men the free choice of a form of government, Jesus also gave them a free hand with reference to economic systems, provided only that they would not swerve from the moral law of nature and that changes from one system to another would not violate justice. It belongs to reason and a conscience in accord with the moral law, united with prudent foresight, to determine which economic system best corresponds to the existing necessities of the people, and how a change in the prevailing system can best be carried out if the common welfare demands it. The manner in which Socialism, Communism, and Bolshevism develop and carry out their economic principles involves a direct denial of the moral law. For these systems have as their foundation the materialistic philosophy of Karl Marx, which excludes God from the

economic and political life of nations and violates a number of important commandments.

Whether a change from the reasonable philanthropic Capitalism described above to a Communistic system would satisfy the needs of nations at the present time, is an open question. Perhaps those are right who hold that the Communistic system could be carried out only under simple economic conditions, such as we no longer have and never shall have again. In any case, there is reason to doubt whether men in general will ever attain to such a height of moral self-denial that they will adapt themselves unrestrainedly to a Communistic system, that is, be willing to work for the common welfare in whatever position the public authorities assign to them, content with such nourishment, clothing, and the luxuries of life as will be meted out to them. This is possible in a monastery, where a few chosen souls, specially fitted for community life, and, relying upon the grace of God, voluntarily relinquish all claims to marriage and private property.

In the third place, Socialism is a philosophical system based on the materialistic conception of history elaborated by Marx. The Erfurt programme is little more at bottom than a paraphrase of the section on "The Historical Tendency of Capitalistic Accumulation" in "Das Kapital." Marx denies the existence of spiritual beings: God, the soul, eternal beatitude; he denies free will and champions materialistic evolution in the crude form in which it has been popularized by Haeckel. He insists on the all-compelling dominance of the economic factors over the entire political, economic, social, moral, and religious life of humanity. This materialistic conception is embodied in the Erfurt programme and is an essential ingredient of the philosophy of Socialism in all its forms, including Communism and Bolshevism.

The following sentences and demands of the Erfurt programme represent perfectly logical deductions from this

materialistic philosophy: (1) Religion is a private affair; (2) all disbursements from public funds for Church and religious purposes are to be eliminated; (3) the schools are to be reorganized on a purely secular basis. Further demands were avoided at Erfurt for purely tactical reasons. Most probably the authors of the famous "Programme" did not wish to make the religiously minded portion of the laboring classes, who at that time (1891) still formed the majority in the German Socialistic Party, skittish. Socialism has since given up these self-imposed restrictions and publicly recognized the fact that if religion is really a private affair, it no longer has any claim to public recognition.

It requires no argument to show that these Socialist tenets, even in the apparently innocent form of the Erfurt programme, are diametrically opposed to the teachings of Christ, who, by virtue of His divine authority, proclaimed the complete public right of religion. Shortly before His Ascension He said to His Apostles: "All power is given to me in heaven and in earth; going therefore, teach ye all nations . . . to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world" (Matt. xviii. 19 f.) In other words: By virtue of my divine sovereignty over the reason and free will of men, I command you to preach the gospel broadcast over the whole earth, and I place upon all men the solemn obligation to obey your command, not to hinder its execution, but rather to listen to the messengers of the Gospel, to receive them kindly, and to obey their injunctions at the peril of eternal damnation. "He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned" (Mark xvi. 16). Accordingly, Christ demands that His religion shall be publicly preached and enforced, that the Apostles shall not only instruct those who are baptized, but hold them to the observance of the

divine commandments, train them in the principles of Christian morality.

It follows: (1) that religion, according to the demands of Christ, is not a private but a public matter; (2) that the religious and moral training of baptized children at home and in school must take place under the guidance of the Apostles and their successors.

A number of other statements made by Christ confirm this view. I need not remind you of the word: "Everyone therefore that shall confess me before men"—that is publicly—"I will also confess him before my Father who is in heaven. But he that shall deny me before men"—that is publicly, perchance by declaring religion to be a purely private affair for the inner chamber of the heart, or for the church—"I will also deny him before my Father who is in heaven" (Matt. x, 32 f.) Again: "But he that shall scandalize one of these little ones that believe in me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea" (Matt. xviii, 6). A school without religion is an injustice to the children who believe in Christ through Baptism, for in such a school they are, to say the least, made indifferent to religion by hearing and seeing how unimportant it is considered to be, and, what is worse, are filled with doubts concerning religion and finally led to apostatize from the Church of Christ.

That Christ demands that religion be public is also seen in the fact that He preached His own religion publicly, that He participated in the public worship in the Temple, approved and defended public religious processions, for example, on Palm Sunday, in spite of the objection of the Jews.

Wisely, therefore, have the Catholics of America dealt with this problem by erecting parochial schools, in which Catholic children are instructed by Catholic teachers in all subjects, and by making great sacrifices for the maintenance and development of these

schools, and the erection of new ones wherever they are needed.

* * * *

Let me briefly summarize the results of this investigation. Christ is not an enemy of democracy, in so far as it conforms to the moral law of nature. But He does condemn the degenerate forms of democracy which we have pictured above. Christ does not impose any particular form of government, but every form that does not run counter to the moral law is satisfactory to Him. Even the change of one form of government into another has His approval, if the common welfare demands it, and the change is carried out in accordance with the standards of the moral law.

Christ neither approves nor condemns Capitalism as an economic system, but, on the contrary, leaves the choice among various economic systems a matter of free choice, provided only that the demands of the moral law are duly regarded. Nor does He oppose changes in any existing system, provided again, that they are carried out within the limits of morality.

What He very decidedly condemns is the violation of the moral law of nature entailed by that form of Capitalism which we have termed degenerate and harmful, and also by materialistic Socialism, Communism, and Bolshevism.

In Cervantes' great prose epic, the idealist, Don Quixote, rides ahead, and is followed by the realist, Sancho Panza, on his donkey. Always in life the idealist rides ahead, and the man who, like Sancho Panza, is always asking, "What is there in this for me?" rides behind.—Dr. James J. Walsh.

The sanctification of lowly tasks might well be made the subject of both meditation and discussion.

If it is often a good thing that the best seller of to-day is forgotten tomorrow.

Mother Seton and Her Foundation

By the Rev. Francis Borgia Steck, O. F. M., Ph. D., Quincy, Ill.

Students of American Church history as well as the general reading public are indebted to the Rev. Joseph B. Code, M. A., of St. Ambrose College, Davenport, Iowa, for a critical and annotated translation of the sixth (1892) edition of Madame de Barberey's *Elizabeth Seton*, the saintly foundress of the Sisters of Charity in the United States.

As regards typography and general make-up, the volume leaves nothing to be desired. The publishers (Macmillan) have enriched it with many interesting and beautiful illustrations. Of these, the reproduction of old prints and facsimile letters are especially valuable, while they impress upon the critical historian the fact that in the volume before him he has the product of real scholarship.

In the one true faith which she embraced after the death of her husband, Elizabeth Seton found consolation in the severe trials that attended her conversion from Protestantism, and never-waning courage in the pursuit of the work for which God had destined her. The charming and edifying life of this servant of God, who forgot herself in the service of her Divine Master, should prove a salutary lesson in our day, when material interests and earthly allurements are so apt to stifle the call of grace to higher things. As Archbishop Curley says in his excellent Introduction to the volume, "There is a distinct fascination in this story of suffering, struggle, sanctity, and success." No one can read this charming biography and remain indifferent to the lofty ideals of personal holiness and social service which Mother Seton so earnestly strove to realize in her own life and which she bequeathed as a sacred legacy to the Sisterhood founded by her and known as the Sisters of Charity of St. Joseph. The present reviewer had the privilege, two years ago, of visiting the scenes of Mother Seton's activity, St. Joseph's College

at Emmitsburg, Md., and there had occasion to see how the memory and the ideals of their saintly foundress still animate her spiritual daughters and how God has blessed the work which she began more than a century ago.

What critical historians will value above all in Father Code's *Elizabeth Seton* is the fact that he had access to the archives of St. Joseph's College at Emmitsburg and to the private archives of the Filicchi family in Leghorn, Italy. As he himself states in the Preface, he made ample use of this opportunity, correcting a number of errors in the French biography by Barberey and publishing the documents from the original manuscripts instead of relying on the French version of them.

Of special importance in the volume is the appended sketch of the history of the Emmitsburg foundation from the death of Mother Seton to the present day. New light is here thrown on the controversy that attended the separation of the New York community from the mother house at Emmitsburg, in 1846. The legitimate superiors of the Sisterhood certainly acted within their rights when they insisted upon the observance of the disciplinary regulation regarding the care of male children. One is inclined to doubt, however, whether this matter alone would have brought about the aforementioned separation. May not the deeper and therefore less perceivable cause have been the contemplated affiliation of the American Sisters of Charity with the French foundations of St. Vincent de Paul? From what Father Code adduces (pages 480-41, 490-491, 514), it is evident that this affiliation, as actually carried out with the Vincentian Fathers in 1849 and with the Daughters of Charity in 1850, was planned at an early date by Mother Seton herself. What very probably had all along prevented this affiliation was the anti-French sentiment among the American

clergy during the first quarter of the nineteenth century. This sentiment, as is well known, was quite manifest in the days of Archbishop Maréchal of Baltimore, whose death (in 1828) did not fully allay apprehension in certain circles that the French clergy were unduly controlling the affairs of the Church in the United States. It is reasonable to ask, therefore, whether this may not have induced Archbishop Hughes of New York to declare, in 1846, that the Sisters of Charity in New York should make their vow of obedience to him, saying that "those who owe obedience shall be more immediately under the supervision of those to whom it is due" (page 468). In like manner, it may have been this affiliation with the French foundations, then already carried out, that (in 1852) prompted Archbishop Purcell of Cincinnati to support the six Sisters of the community in that city in their refusal to alter the form of the religious garb, as prescribed at the union two years before.

We cannot adopt the opinion of T. F. M. in *America* (October 8, 1927, page 621) that "Father Code, as many other writers have done, might have given the incident [connected with the separation of the New York community] a non-committal, casual reference." If misconceptions prevailed as to which of the two communities was the original foundation of Mother Seton, then it was surely part of Father Code's task to correct them and to produce the documents on which his correction was based. History is the record of past events *as they actually occurred*, not as they are usually said to have occurred. To intimate, as does T. F. M., that Father Code was not impartial in presenting and deciding the controversy and, what is worse, that he withheld information which would put the matter in a different light, is serious enough to demand further investigation. Meanwhile, however, Father Code's verdict will have to be regarded as the last word on this ques-

tion. His treatment of it impresses one as the result of painstaking research, careful study, and impartial judgment of the available evidence.

The New Benedictine Cardinal

The new Benedictine Cardinal, Justinian Serédi (it is thus his name is spelled in the semi-official *Album Benedictinum*), belongs to the world-famous Hungarian Archabbey of Pannonhalma and has been teaching Canon Law for a number of years at the Collegio S. Anselmo in Rome, at the same time acting as consultor of the S. Congregation of the Council and of the Pontifical Commission for the Authentic Interpretation of the Code, and as councillor of the Hungarian legation to the Holy See. He is only forty-three years old, which fact caused the Holy Father to refer to him as "il nostro Beniamino." He rendered valuable help in the preparation of the new Code and is largely responsible for the volumes of *Fontes* which have since been published.

Our good friend, Fr. Bede Horsak, O. S. B., J. C. D., of St. Joseph's Abbey, St. Benedict, La., who studied Canon Law under Dr. Serédi for three years in Rome, devotes an interesting and instructive article to the new Cardinal-Archbishop of Strigonia in the January number of the *Abbey Chronicle*. He describes him as a brilliant scholar and a teacher of amiable manners and democratic bearing, who made friends with all Americans that came within the wide circle of his acquaintance. He has a good reading knowledge of English, though he cannot speak it with the fluency he commands in Hungarian, Italian, French, and German. He likes and admires the American character and American institutions.

Ad multos annos!

Man is like a tack—useful if he has a good head on him and is pointed in the right direction; but even though he is driven, he can only go as far as his head will let him.

A Question Concerning Indulgences

To the Editor:—

Recently there came to hand a pamphlet stating that a certain priest, the chaplain of a Sisters' convent, had received rather extraordinary faculties from the Sacred Penitentiary at Rome. The faculties referred to, according to the pamphlet, authorized the attaching of the Indulgences of the Holy Land to Rosaries; and the pamphlet went on to suggest that "it may be surmised that from 200 to 300 of these plenary indulgences, besides countless partial indulgences, are to be gained by visiting the Stations in the Holy City of Jerusalem and other places of the Holy Land." The climax was reached in the assertion that the chaplain referred to had received faculties, to "attach all these indulgences to each single bead," so that (as one may read in another leaflet devoted to this same cause), "by saying one Hail Mary with this rosary in your hands, you can gain between 200 and 300 plenary, and countless partial, indulgences."

Apocryphal of this matter, a circular letter from a certain church supply company, received a few days ago, advertised such rosaries and included the assurance that a certain superioress had ordered 36,000 rosaries, to which the chaplain was to attach the indulgences described above. The circular added: "Should you be interested to distribute good servicable rosaries to those under you, that you can purchase from us, at exceptionally low prices, we will be pleased to send you samples of these special rosaries. We could also have the wonderful indulgences placed on the rosaries before delivering them to you."

We were unable to believe our eyes when reading these announcements and felt moved to make inquiries. For the benefit of all who may be in any way concerned, it would seem to be well to call attention to the following rules, laid down in 1899 by the S. Congregation for Indulgences:

Fifth Rule. "Not genuine or revoked are all indulgences of a thousand or several thousand years."

Sixth Rule. "As suspicious must be considered all plenary indulgences granted for pronouncing a few words." (Beringer, edition of 1921, Vol. 1, 217 and 218).

According to the faculties mentioned above, one may gain between 200 and 300 plenary and countless partial indulgences for saying one Hail Mary or Gloria,—which is obviously contrary to the rules just quoted.

Furthermore, the same Congregation has declared (September 6, 1898), and that officially and by special request of the Holy Father, that rosaries which had been distributed at Rome and elsewhere by means of the inducement that one could gain many plenary and partial indulgences for the saying of every Our Father and Hail Mary because the Indulgences of the Holy Land had been attached to them, *carried none other than the usual papal indulgences*. (Beringer, Vol. I, pp. 229 and 851).

Finally, the writer of this communication has made a private inquiry and has obtained the following reply from the Sacred Penitentiary through a priest residing in Rome:

1). The indulgences of the Holy Land are nothing more or less than the papal indulgences, as stated in the *Acta Ap. Sedis* of Feb. 17, 1922.

2). Priests who have these faculties should therefore communicate to the people not only the *wording* of their faculties, but *also their meaning and value*, in order not to arouse expectations which do not correspond to the reality.

3). An extension of these faculties is not given, because of the danger of parading such things and creating wrong ideas concerning indulgences themselves.

In view of these laws and regulations, how are we to explain the claim of the chaplain referred to and the tactics of the church supply house from whose circular we have quoted?

Enquirer

"Catholics and the Presidency"*(Two Letters)*

I

To the Editor:—

The writer was away a great deal during the month of January, which fact interfered with my complimenting you on the editorial of January 1st, on "Catholics and the Presidency".

However, I am not in sympathy with the thought that a Catholic running for the office of president is going to endanger the status or future welfare of our religion, or that we should hesitate to enter into a campaign because it might intensify the prejudices against us. Because to my way of thinking it largely depends on the candidate, and what he stands for, and his background, as it is these things that develop more prejudices than his religion. Anyone who knows anything at all about the political mind of the country realizes that Jim Reed, who is about as far removed from being a Catholic as is possible, would have just as much of a fight on his hands as Governor Smith.

There is no disputing the fact that Senator Walsh of Montana is the outstanding Democratic statesman in a national sense in this country to-day, and it likewise goes unchallenged that his supporters, generally speaking, are non-Catholics, many of whom are actively identified with Protestant activities, surely indicating that there is something besides religion that is the determining factor.

It is my thought that with your many contacts and wide reading you do know the Catholic pulse, but at the same time you have no idea as to the Protestant pulse, at least in matters political, and especially when you fall for the liquor propaganda,—"It is not booze, it is his religion."

I am broadcasting excerpts from your article to the non-Catholic readers of the "Callahan Correspondence" so as to remove if possible the idea that Catholics are solidly behind the Smith candidacy. Everyone should realize it would be most unfortunate for all of

us if such an impression should prevail.

P. H. Callahan.

Louisville, Ky.

II

To the Editor:—

I have read with profound satisfaction your article on "Catholics and the Presidency". The fine point about it is that it is "Catholic". If only it could be placed into the hands of our twenty millions, that it might re-awaken in their hearts the conviction that it is our duty first to be solicitous about the affairs of Christ, and not at all concerned about the possible good feeling that might be engendered in our breasts, should a Catholic succeed in being elected president.

Unfortunately, not many will care to appreciate your dignified, enlightened position. Still there are some—and, oddly, just where some others would least expect to find them.

About six months ago I brought this matter of a "Catholic President" to the attention of the readers of the *Southern Messenger*. While many of our subscribers did not altogether agree with me, none questioned either my sincerity or my logic. But the Catholic press was almost a unit against my utterances, as it will be against yours.

The reason for this stand is, however, not far to seek. Most of us live in the past: few care to look into the future. And, unless the leaders of Catholic thought to-day can rouse us out of that past and make us turn our eyes to the future, we are lost—as a positive, informative force.

In closing, let me take this opportunity to express my appreciation of your efforts. I know that I am paying you the highest compliment when I say that your views are of the kind that are destined to meet opposition. But it is in the expression of such views that the salvation of Catholic journalism lies—in my opinion.

H. J. Scheibl,

Editor *The Southern Messenger*
San Antonio, Texas.

Italian Catholics in the U. S.

To the Editor:—

Not long ago several writers in the F. R. justly criticized the proposal of the Milwaukee *Catholic Citizen* to apportion the proceeds of the annual collection for the Negro and Indian missions in equal parts between the Negroes, the Indians, and the Catholic Italians of this country. Incidentally a San Francisco priest called attention to the enormously wealthy Bank of Italy, which could, if it cared, give large sums from its profits for religious purposes. This statement is placed in a peculiar light by a recent Associated Press dispatch from that city, in which it was stated that Mr. A. P. Giannini had placed his 1927 income as president of the Bancitaly Corporation, \$1,500,000, at the disposal of the University of California to aid the agricultural interests of the State.

Here is a wealthy Italian who donates a million and a half to a "non-sectarian" State university; but we hear nothing of wealthy Italians giving money to aid in the building of Catholic churches and schools. Why not? Mr. Giannini is a native-born American, having been born of poor Italian parents in San Jose, Calif. Surely many of the Italian immigrants to this country could aid the cause of religion effectively if they cared to do so. Look at the Polish immigrants, who are no richer than the Italians when they land on our shores, but make great sacrifices for their religion by establishing fine churches and parochial schools, some of which, in our large cities, are attended by from 1,000 to 2,000 children. Why do not our Italian coreligionists imitate this noble example?

(Rev.) Willibald Hackner

La Crosse, Wis.

Why do women have to wear hats in church? I give up. St. Paul says, "on account of the angels." If he had seen the creations of these times he might have written otherwise.—Fr. Edmund Lester, S. J.

Converting the Negro

Bishop McCort, of Altoona, Pa., is quoted by the *Register* (Denver, Colo., Vol. III, No. 52) as saying that in his estimation American Catholic leaders will be held responsible by Almighty God because they have not done more for the conversion of the Negroes, which, he thinks, would be "a comparatively easy task if we provided the men and means necessary." To which we can only say: *Videant consules!* If the bishops will take the matter in hand, the necessary financial support from the laity will probably not be wanting.

The editor of the *Register*, by way of comment on Bishop McCort's words, cites the following note from the Buffalo *Echo*, which may also find a place here:

"Msgr. Kolbe, the well-known South African convert of Dutch stock, in an interesting series of travel papers *Through South Africa*, published in the *Southern Cross*, of Capetown, says that 'while the whole country is developing rapidly, the Catholic Church in it is developing more rapidly still,' and 'before long there will be more black Catholics than white in South Africa.' If white Catholics in the United States would work as zealously as they ought, for the salvation of their colored brethren, there would be at least half as many black Catholics in this country now as there are white. If the black race embraces Christianity, it will have a great future."

Bishop Kelley of Oklahoma, it is edifying to learn, is working zealously for the conversion of the Negroes in his diocese. Of the 400 conversions in Oklahoma in the past year, 136 were among the Negroes.

The conversion of the Negroes is a timely and worthy objective for 1928.

When you outgrow your enthusiasm, you stop growing altogether.

World peace will never come to nations that insist on having the biggest piece of the world for themselves.—A. F. K.

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The Need of a Free Catholic Press

To the Editor:—

Colonel P. H. Callahan's digest and comment on clerical and lay editors (F. R., Vol. XXXIV, No. 22) amused me very much, and I could agree with all that was in it except I believe that the Colonel did not go far enough. Evidently he got somewhat frightened when the hornets started to buzz. We have been there ourselves. What I would add to his comment is that not only are most of the clerical editors out of place, but they are largely wasting their time. We have no criticism to make of their ability. It is just a question of a man minding his own business, and I wish I could mind mine. But I can not get any layman to do the paper business that has to be done down here in the Canal Zone in order to reach the people. There is no money in it; there is not even a living; hence, having the vow of poverty, I have to do it myself, and charge it up to the socialistic principle of community life. But you may be sure that if I could get a layman to run the Catholic paper, which I consider more necessary and advantageous here than half a dozen missionaries, I would do so.

You are aware that the last three or four popes have put journalism rightly in the first place, even before churches. This may not be an infallible pronouncement, but it certainly is a big

prophetic one. There are a number of clerics editing Catholic papers, but their influence is very limited, because they do not reach in any great measure the class of people that need instruction and bracing up on Catholic subjects. We came to that conclusion long ago, and so have the honor, we believe, of founding the first absolutely free Catholic periodical in this region, going out once a week to every family in our mission parish, and to at least five hundred outside. We reach out for the poor people, those that seldom have anything to read, and will not subscribe, mostly because they cannot, for a periodical. We are after the instruction of the common people, because we know that the upper class can well subscribe for what literature it will take the pains to read, and we know that the laborers and rulers and thinkers of the next generation will come largely from the poor families of the present one.

We have written these sentiments to President S. A. Baldus of the Catholic Press Association, and we believe that a free press is a thousand times more important than a free school at the present day.

If you want to print this letter to stir up another hornet's nest, you are perfectly welcome to do so.

(Rev.) T. J. McDonald, C. M.
St. Mary's Mission, Balboa, C. Z.

The Case of Mr. E. Boyd Barrett, Ex-Jesuit

The *N. Y. Herald-Tribune* was fair enough to give E. Boyd Barrett's book to a Catholic for review. In Vol. IV, No. 20 of that paper's literary supplement, *Books*, Mr. Theodore Maynard, the eminent convert, deals with *The Jesuit Enigma*, and his well-tempered review of the book will no doubt go far to convince the non-Catholic public that Mr. Barrett's is a pathological case. We quote:

"He [Barrett] has been hurt, and he writes with the intention of settling his private scores with the Society of Jesus. And that fact vitiates nearly all that he has to say. . . . In the second half of 'The Jesuit Enigma,' which is by far the most interesting part of it, he tells his own story. He joined the Society, fairly late in life for one entering a novitiate, in Ireland. After his profession he had rare opportunities for doing research work in the universities of London and Louvain. But it would seem that his troubles arose out of his good fortune, for upon returning to Ireland he was given uncongenial work and felt that his gifts and his scholarship were not fully appreciated. As a result he grew restive and obtained a transfer to the Eastern Province of his order in America. But even in America his sense of neglect continued and grew aggravated under disappointment. It is true that he was allowed to publish, with the approval of his superiors, several books on psychology and psycho-analysis, and to give special courses in these subjects: but he resented (as he himself tells us) his instructions to soft-pedal on the subject of sex, and the refusal of his Order to let him conduct a clinic. However, it seems to me, I must confess, very natural that his superiors should want him to proceed more slowly than he, aflame with his new psychological gospel, saw fit. Exasperated by what appeared to him mere obscurantism, he left the Society, though not, he protests, the Church, and immediately wrote his book. His general

view of the Jesuits is one that has been expounded only too often.

"The author may be a good psychologist, but he is a very poor artist. He lets us see in every chapter of his book that he writes out of a grudge, and he overdoes his argument. The intellectual achievements of the Jesuits are absolutely suppressed. . . . Dr. Barrett confines himself to looking for anything discreditable, however trivial, he can find. Most of his facts, it should be pointed out, were dug out of Father Campbell's history of the Jesuits; but he has been careful to select only such incidents as could be interpreted in an evil light. On his own account he has no sensational revelations to make. There is no clean saber-slash here, but merely a series of mosquito bites which, though envenomed, are not lethal. Limitations of space alone prevent me from indicating literally hundreds of instances in which Dr. Barrett's accusations are either generalizations from a single case, or disingenuous misinterpretations.

"Nobody is likely to claim that everything that has happened in the Society of Jesus, any more than certain events in the history of the Catholic Church itself, must be above criticism. Mistakes in any human society are inevitable: and, for that matter, crimes are not impossible. Even in the original Society of Jesus one of the twelve was a traitor. When Dr. Barrett's account of his order is boiled down, we are left with the familiar charge that the Jesuits are politicians, devout politicians; politicians who, as he explicitly admits, have never taught that 'the end justifies the means'; but still politicians. All that need be said about this charge is that during the sixteenth and seventeenth centuries politics—though purely secular politics is absolutely forbidden to Jesuits by St. Ignatius' rule—was inextricably entangled with religion.

"On other questions Dr. Barrett's anger has made him irrational. He condemns Jesuit principles, and then condemns Jesuits for not observing

these principles. He thinks Jesuit obedience objectionable and is scandalized that Jesuits are not obedient. But he confounds legitimate representation on the part of a subject to a superior with disobedience. The poor Society of Jesus gets blamed, whatever it does.

"The reader of this book will probably marvel over several things: Why, if the Jesuits are as Dr. Barrett paints them, he remained among them so long; why he lacks understanding of the ascetic idea; and why he misses the point that the Order is from top to bottom a military thing, founded as it was by a soldier, and to meet the emergency of the Reformation with which the other religious Orders could not effectively cope? The Ignatian system is a sword, and a very sharp one. Held firmly by the hilt it does its work; but the fingers that play with the blade are bound to get hurt."

Notes and Gleanings

It is agreeable to learn that there will be no "stunting" or "picturesque publicity" in connection with the International Eucharistic Congress to be held in Sydney, Australia, this year.

The Cleveland Catholic *Universe-Bulletin* says (Vol. LIV, No. 27): "The Catholic FORTNIGHTLY REVIEW, St. Louis, is a recognized critical publication, and the writer would vote for its adoption as a medium for exchange of ideas, criticism, and controversy among and between editors and all 'intellectuals' who are not afraid of being easily scandalized. The F. R. is, however, like a red flag to a bull, a thing of irritation that needs only to be mentioned to enrage its enemies. But any critical magazine must be hated, it seems. It has many friends, however, who stand by it and believe its existence is more than justified."

The *Daily American Tribune* (XII, 2843) endorses the Cleveland paper's suggestion, but says it is "unwilling to believe that the F. R. has 'enemies' in

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Cooper, J. M. Religious Outlines for Colleges. Course II; The Motives and Means of Catholic Life. Washington, 1926. 75 cts.
- Weibel, J. Eug. Vierzig Jahre Missionär in Arkansas. Lucerne, 1927. \$1.
- Schurhammer, G. (S. J.). Der hl. Franz Xaver. Freiburg, 1925. \$1.25.
- Pohle-Preuss. The Divine Trinity. 5th ed. St. Louis, 1925. \$1.25.
- Sister Benigna Consolata Ferrero, Religious of the Visitation of Como, Italy, 1885-1916. Tr. by M. S. Pine. 10th ed. Chicago, 1925. \$1.
- Mundelein, G. Letters of a Bishop to His Flock. Chicago, 1927. \$1.50.
- Baumann, E. Der hl. Paulus. Aus dem Französischen von Marie Amelie Frein von Godin. Munich, 1926. \$1.50.
- Gogarty, H. A. (C. S. Sp.) Kilima-njaro. An East African Vicariate. Illustrated. N. Y., 1927. 75 cts.
- Carbone, C. Praxis Ordinandorum . . . pro Experimentis Ordinationibus Praemittendis, ad Canones Codicis Redacta. Nova ed. aucta et expolita. Turin, 1928. 50 cts. (Wrapper).
- Galtier, P. (S. J.) De Incarnatione et Redemptione. Paris, 1926. \$1.50. (Wrapper).
- Wilson, Bert. The Christian and His Money Problems. 3rd ed. N. Y., 1923. \$1.
- Raupert, J. G. The New Black Magic, and the Truth about the Ouija Board. N. Y., 1919. \$1.50.
- Sartori, A. Il Concetto di Ipostasi e l'Enosi Dogmatica. Turin, 1927. \$1. (Wrapper).
- De la Vaissière, J. (S. J.) Elements of Experimental Psychology. tr. by S. A. Raemers. St. L., 1926. \$1.50 (binding damaged).
- Doyle, F. X. (S. J.) The Defense of the Catholic Church. Combined with a Study of the Life of Christ Based on the Gospels. N. Y., 1927. \$2.
- Pohle-Preuss, The Sacraments, Vol. III: Penance. 4th ed. St. L., 1924. \$1.50.
- Touey, J. P. Are Mediums Really Witches? or the Vexed Question of Spiritism. Lancaster, Pa., 1927. \$1.
- Gühr, N. Dies Frae; die Sequenz der Totenmesse, für fromme Lesung und Betrachtung dogmatisch u. aszetisch erklärt. 4th ed. Freiburg, 1923. 75 cts.
- Monnin, A. Life of the Curé of Ars. London, 1926. \$3.
- Maturin, Fr. Old Testament Meditations. Ed. by Maisie Ward. London, 1927. \$1.

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the true sense of the word. Objectors, opponents, yes, but not enemies. Such a mentality among us Catholics would be ridiculous."

If the F. R. has any real enemies, its editor is unaware of the fact; we can conscientiously and truthfully say that, no matter how harsh our criticisms may sometimes sound, they are always inspired by a desire to do good, and we harbor no ill will towards anyone whom we deem it our duty to censure or correct. We agree with the *D. A. T.* that there should be no such thing as enmity among the defenders of the Catholic religion, whose first law is charity.

The Provincial of the Servite Fathers, V. Rev. P. M. Brosnahan, 3121 Jackson Blvd., Chicago, Ill., warns the public against a man who calls himself either Rev. A. Mayer, or Cortney, and represents himself as a Servite. When last heard from, this imposter was begging alms in Nebraska. Information leading to his apprehension will be appreciated by Fr. Brosnahan at the above address.

THE ECHO

A Superior Catholic Newspaper

The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

"The Echo . . . is one of the most enterprising and carefully edited of American Catholic Newspapers."

It is rarely that Father Hudson, the scholarly editor of the *Ave Maria*, praises a contemporary so unreservedly.

We shall be glad to send you sample
copies upon request

THE ECHO

564 Dodge St.

Buffalo, N. Y.

The *Abbey Chronicle*, published monthly by the Benedictine Fathers of St. Joseph's Abbey, at St. Benedict, La., with its January issue entered the second year of its existence. Though it had a deficit last year, the publishers have made it bigger and better and expect to build up a valuable and efficient journal that will in time pay its own way. We have quoted once or twice from the *Abbey Chronicle* during the past year and continue to find it interesting. Needless to say, we appreciate the good will towards the F. R. which this Benedictine magazine shows in the subjoined note on the editorial page of its January number: "If Mr. Preuss is not known to the Catholic public it is not his fault. His Review has been sometimes facetiously styled 'prussic acid', but it is well to remember that prussic acid has its legitimate and important function and that things that will squirm under its application can not be said to have stood the acid

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test. The impression we have carried away from each perusal of the FORTNIGHTLY REVIEW this many a year, was that of a staunch defender of the best interests of the Church."

We congratulate the *Amerikanisches Familienblatt* upon the enlarged and improved appearance of its January number. This illustrated monthly, published by the Society of the Divine Word at Techny, Ill., is the best German family magazine we now have in this country, and the fact that the proceeds are devoted to the mission cause, recommends it all the more to Catholics. We like especially its popular tone and the sincerity and candor with which it keeps its readers informed on important questions of the day. In striving to preserve the spirit of the German Catholic pioneers the editor, Rev. Fr. Markert, S. V. D., is doing a noble work and one which, we hope, will be crowned with success for many years to come.

The trouble with the great majority of us is that we do not take a sane, balanced view of the assets of our lives as against the liabilities. And so the result is partial, if not total bankruptcy in our sum of happiness. If, instead, we balanced one against the other, we should inevitably find that no matter how many evil happenings come to try us, our blessings far outnumber them.—*Southern Cross*.

The greatest argument against votes for women are the fashion plates.—Fr. Edmund Lester, S. J.

Current Literature

—The *Manuale Rituum pro Sacerdotibus Americae Septentrionalis*, edited by Fr. Aurelius Bruegge, O. F. M., contains in a small vest-pocket booklet all those portions of the *Rituale Romanum* which the average American priest is apt to need in his daily ministrations (*e. g.*, *Communio Infirmorum*, *Ritus administrandi Sac. Extr. Unctionis*, *De visitatione et cura infirmorum*, *Preces pro ultima hora*, *Ordo commendationis animae*, *Ordo exsequiarum*, *Modus excipiendi professionem fidei*, *Benedictio fontis baptismalis*, *Ritus celebrandi matrimonii*, *Modus assistendi matrimoniis mixtis*, *Benedictio mulieris post partum*, and a hundred others). The booklet is not, of course, designed to supplant the official *Rituale*, but merely to assist the priest at functions where it is impossible or inconvenient to carry the *Rituale* with him. This collection is complete, well printed, and arranged especially for the American clergy by an experienced rubricist. Wherever necessary or advisable (as in the marriage ceremony, the prayers for the sick, etc.) the respective portions are given in English. (B. Herder Book Co.)

—Father Will W. Whalen is undoubtedly the ablest Catholic novelist now living in this country, and his productivity fairly takes one's breath away. The *Golden Squaw*, *The Girl from Mine Run*, *The Girl Who Fought*, *Priests*, *The Ex-Nun*, *Strike*, *The Irish Sparrow*, have followed one another in rapid succession within little more than

two years, and now we are presented with *The Celibate Father and What Priests Never Tell*. *The Celibate Father* is the touching story of an old priest who tries to act as earthly father to his dead sister's children, and fails. *What Priests Never Tell* is a novel dealing with two women, a mother literally possessed by the devil and a saintly daughter who with her bodily eyes sees the black aura of the demon about her parent. One of the two must perish,—the story tells us which one. There have been objections to Fr. Whalen's somewhat sensational methods as a novelist; but he takes life as it is, and precisely by the realistic methods which he employs manages to penetrate into circles where Catholic books are not ordinarily read, and as his novels are all thoroughly Catholic in tone, tendency, and background, their circulation is sure to do good. Finical readers had better let them alone; they are not intended for nuns nor for what Germans call "die reifere Jugend." (B. Herder Book Co.)

—*The Light of the World*, by Fr. Leopold Fonek, S. J., as indicated by the subtitle, is a brief exegetical introduction to the New Testament, with special reference to the four Gospels. It is non-technical and makes delightful reading from cover to cover. It is just the kind of a volume that everyone has longed for who has been resolving ever so often to get interested in the most sublime and momentous book ever written. (B. Herder Book Co.)

New Books Received

Peregrinus Gasolinus. Wandering Notes on the Liturgy by the Rev. Michael Andrew Chapman. 235 pp. 12mo. Fr. Pustet Co., Inc. \$2.

Campaigning With Christ. A Course of Sermons for Lent with a Sermon for Easter by Wm. I. Lonergan, S. J. vii & 144 pp. 12mo. Jos. F. Wagner, Inc. \$1.50 net.

The Jesuits in Modern Times. By John LaFarge, S. J. 146 pp. 8vo. New York: The America Press, 461 Eighth Ave.

Compendium Sacrae Liturgiæ. Auctore Fr. Oderico a Leutkirch, O. M. Cap. Editio 2a, a P. Th. Mittler S. V. D. Recognita. xiii & 292 pp. 12mo. Yenchowfu, China: Catholic Mission Press. 1923.

Sanctissimum Novae Legis Sacrificium Asce-tice Expositum. Auctore P. Jos. Freinademetz S. V. D. Editio Altera. Yenchowfu, China: Catholic Mission Press. vii & 186 pp. 16mo.

P. Joseph Freinademetz S. V. D.; sein Leben und Wirken. Zugleich Beiträge zur Geschichte der Mission Süd-Schantung. Von Augustin Henninghaus S. V. D., Apostolischer Vikar von Yenchowfu. Zweite Auflage vi & 653 pp. 12mo. Yenchowfu, China: Catholic Mission Press.

The Saints of the Mass. Compiled by Mother Philippa of St. Mary's Convent, York. 32 pp. 16mo. London: Catholic Truth Society, 72, Victoria Str., S. W. 1. (C. T. S. pamphlet).

Evolution and Catholicity. By Sir Bertram C. A. Windle. 32 pp. London: Catholic Truth Society. (C. T. S. pamphlet).

Between Ourselves Once More. By Joseph O'Connor. 28 pp. 16mo. London: Catholic Truth Society. (C. T. S. pamphlet).

The History of Franciscan Preaching and of Franciscan Preachers (1209-1927). A Bio-Bibliographical Study by Schanz Zawart, O. M. Cap. (Franciscan Studies, No. 7; Reprint from the Report of the Ninth Annual Meeting of the Franciscan Educational Conference). 358 pp. 8vo. New York: Joseph F. Wagner, Inc.) \$1.50 net. (Wrapper).

Manual of Regulations for the Third Order Secular of St. Francis, Province of the Sacred Heart, O. F. M. 40 pp. 3½x6 in. Chicago: Franciscan Herald Press. 5 cts. (Wrapper).

Fourth Provincial Convention of the Third Order of St. Francis, Province of the Sacred Heart, O. F. M. 48 pp. 8vo. Chicago: Franciscan Herald Press. 15 cts. (Wrapper).

Offeramus. A Manual of the Ordinary of the Mass. By Cuthbert Goeb, O. S. B., St. John's Abbey. Completely Revised Edition. 93 pp. 4x5¼ in. Collegeville, Minn.: The Liturgical Press. 15 cts.; discount in lots. (Wrapper).

The Seal of the Spirit. The Rite of Confirmation Newly Translated by Richard Edward Power, Priest of the Diocese of Springfield, Mass. 14 pp. 3¾x5½ in. Collegeville, Minn.: The Liturgical Press. 5 cts.; discount in lots. (Wrapper).

Year Book of the Diocese of Indianapolis, 1928. Issued by Order of the Rt. Rev. Bishop Joseph Chartrand, D. D. 60 pp. 12mo. Indianapolis, Ind.: Chancery Office.



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A SPRINKLE OF SPICE

Robertus Love, the new literary editor of the *Globe-Democrat*, says in a review of the new, enlarged edition of *The Story of "The Sun"* by Frank M. O'Brien (Appleton): *The Story of "The Sun"* is an unforgettable description, by the late and great *Sun* editor, Edward Page Mitchell, of Dana's small editorial sanctum, with its stuffed owl and other antiques, but I fail to find listed the brickbat which Dana used for a paperweight. Also I fail to find the story of the eminent New Yorker who brought up to the sanctum a young nephew from the provinces and implored Dana to give him a job on the *Sun*. "He's a first-rate writer, Mr. Dana," insisted the uncle. Dana picked up the brickbat and advanced to the window. "Just look down there in Park Row," the great editor invited. "There isn't an hour of day or night when I couldn't toss this brick down there and hit on the top of his head a first-rate writer who is starving to death here in New York."

Vacationist (trying his hand)—I'm afraid farmer, I can't milk those confounded cows. The beasts keep turning around and nibbling at me.

Farmer—Well, sir, you mustn't blame 'em. The critters do like a bit of green stuff.

We are glad the W. C. T. U. got into that argument the other day about whether or not to denounce the bartender, as the mention of his name brought back many pleasant recollections.—*Ohio State Journal*.

"In writing your English compositions," said the teacher to the pupils, "be simple and natural. Do not attempt flights of fancy. Write what is in you." That the lesson was well taught and well learned can be seen from the following: "I ain't gone to rite no fancy flys only what is in me is my stummick my lunks my livver and kidnees a piece of cake and too apples thats all so far your lovely pupil John."

While wandering about Rome the other day, viewing the ruins and everything, our Mr. McKee noticed a sign on a quaint old wine shop, announcing that wine of a very good quality was on sale that day not by the glass or the bottle but by the hour and that a man might stay as long as he desired and have all the wine he wished at an hourly rate amounting to 4 cents in our money. "My visit in Rome," said Mr. McKee, retrospectively wiping his mouth, "convinced me that Fascism is not so tyrannical as we Americans are prone to believe."—*Ohio State Journal*.

When in college we had a professor who was noted for hissing his s's, much to the delight and amusement of the students. One of his favorite rules for us was this: "Avoid a succession of similar sounds in the same sentence."

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REV. F. A. MARKS

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The civil laws of different countries in regard to the seal are adequately treated, and so are the basis, the causes, and the subject of the seal. But let that pass. To us the tremendous usefulness of Dr. Kurtscheid's essay lies in the fact that we have here, unfolded for the first time, a complete history of the administration of the Sacrament of Penance as practiced in the early days of Christianity. So satisfactory in this scholarly study that we make bold to assert that it will bring a solution to many difficult and much-mooted questions which have been raised this last 30 years. This is not the place to discuss them, but it is our pleasant task to recommend Father Kurtscheid's volume to all theologians, be they apprentices or masters.

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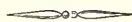
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THE ECHO

564 Dodge St.

Buffalo, N. Y.

The Fortnightly Review

VOL. XXXV, No. 5

ST. LOUIS, MISSOURI

March 1st, 1928

The Fairfield Experiment

By P. H. Callahan of Louisville

When the K. of C. Commission on Religious Prejudices was formed, in the summer of 1914, one of its first steps was to write to a number of the leading editors of the country, requesting their views as to the most effective method of dealing with bigotry, particularly in the rapid form in which it reappeared in different sections at different times, and sometimes throughout the land. One editor, a long-time personal friend of the chairman, and therefore quite free to use plain terms with him, wrote that the best way to handle religious bigotry was to "let each camp muzzle its own fools," and the deeper meaning of that expression became one of the fixed policies of the Commission.

In the summer of 1927, a small group of Congregationalists in the typical New England town of Fairfield, Connecticut, undertook in a refined and systematic way to carry through the real purport of the advice in plain words of my editor friend, and the results of their getting together, as members of one Protestant denomination, for the purpose of examining their views and correcting any errors they might hold as to what Catholics believe and stand for, is set forth at length in a little book entitled, *The Fairfield Experiment*, which a secondary title describes as "The Story of One Episode in an Effort Towards a Better Understanding of Catholics by Protestants" (published by The Inquiry, 129 East 52nd Street, New York City and sent for the asking to anyone

interested in helping to bring about better relations among citizens irrespective of creed).

The only connection between the Commission on Religious Prejudices and the Fairfield Experiment that the present writer is aware of, is that fundamental policy of self-examination and self-revelment which the former recommended and the latter is carrying out,—fundamental in that it respects the common weakness of our human nature, which causes most of us to resent it promptly when others point out our faults.

It is generally agreed that Catholics do not accept it graciously when Protestants assume the rôle of accusers, and Protestants are equally lacking in appreciation if the case is reversed. The same is true of almost every other group in human society, whether religious or otherwise. It is the case of "a mote in my brother's eye and a beam in mine own." It is a profound weakness of our nature and almost inevitably, where there is in-crimination, there follows recrimination. Even if that procedure could be carried through in good temper,—and we all know better than to expect such a thing,—it would bring us nowhere at the end.

Hence the Fairfield Experiment, although conducted on a modest scale, presents a subject for earnest consideration; one that will engage the moralist, intrigue the sociologist, improve the relations of citizens, and produce a better understanding among

neighbors and friends. It is the first instance on record where a group of Protestants got together in a series of meetings and seriously examined their prejudices against Catholics with a view of learning from Catholic sources what members of that faith really believe. It is a courageous and an exemplary experiment, animated with the spirit of the second Great Commandment and significant of the tolerance and good will which so many in these times are striving to promote in our own and in other lands.

The group engaged in the experiment consisted of fifteen persons of one denomination (Congregationalist), but of various walks of life. (If the number seems insignificant one may compare it to the number of peas with which Mendel experimented to demonstrate the great scientific discovery which bears his name). They held eight meetings, conducted without publicity, but also without secrecy, in which various tests of their attitudes and reactions were submitted and the results tabulated, in which the Catholic beliefs and practices that they thought most objectionable were discussed, with recourse to Catholic authorities, particularly the Catholic Encyclopedia, to understand them. Finally, they invited a priest to their meeting to explain what they still could not understand of Catholic teaching or practice in the matters under consideration.

The whole procedure, with the difficulties, doubts, and complexes involved, is set forth in detail in the little book mentioned, together with a summary of the results, as shown by the written statements of the several members giving their impressions, from which the following excerpts are taken (each paragraph being from a different person).

"Old conceits and prejudices dragged from the cobwebs of our brains . . . the group was made to see that the ideals of the Roman Catholic Church which had been under criticism, are noble and inspiring in themselves. We

had to admit that. However, our own reaction to such a system after due consideration, is that it is too much for mortal man to administer—the men being equal to its demands so rare as to be out of the picture." [Which is a tacit admission that the doctrines and teachings of the Catholic Church are divine, though its administration is human.—P. H. C.]

"This class has stirred up my thinking about God, sin, and forgiveness . . . I find myself less hesitant to talk of religion with Catholic friends and neighbors. I have a conviction that our church needs to give every child an emotional sense of God's presence, of meeting Him in the sanctuary, an opportunity of confessing to Him there and a communion there with Him."

"We started with plenty of prejudice in our midst; that was plain. I for one could almost see it evaporate as we went on and the meeting with Father X was the climax of the process. At that meeting we were sincerely seeking understanding, there was no airing of biased opinion. That healthful change in our viewpoint is the chief accomplishment, I think, and no small thing, 'select' though the group may have been. We have a sounder basis of judgment of unconsidered statements about the Roman Catholic 'menace', and our own influence will in the future be exerted toward countering such statements rather than adding to their effect."

"A better understanding of some of the more important Catholic beliefs and customs. A tendency to check up my own beliefs and religious tendencies. A more tolerant attitude toward Catholic beliefs and practices. A feeling of friendliness and respect for Father X. A strengthening of my respect and friendship for two or three close Catholic friends."

"The discussion group has done exceedingly interesting and profitable work. Whereas the very name Romanist had an unpleasant sound to me always, and a 'Catholic,' as we commonly use the term, seemed always to be

an entirely different species from the 'Protestant,' now that odium has gone entirely, and I can see good in what I saw only bigotry and wickedness and superstition. There must be good in the Catholic belief. Father X threw a great deal of light on the whole situation, as did much of the discussion before he came. I shall be far more tolerant of those who differ with me in their belief. This discussion has emphasized the importance of careful study of an organization before forming an opinion of its fundamental beliefs. I hope this work which we have done may make us all better Christians, more liberal minded men and women and better citizens in our community."

"I do not believe there is a member of the group who does not consider the meetings have been helpful. We have learned how little we truly know of our own or another's religion. Many matters have been cleared up for me that doubtless I never should have inquired into."

"A rather antagonistic spirit on the part of the group at the first meetings must have been mollified somewhat by the reading and discussion which has brought to me, at least, a better understanding and more respect for their religion."

"Meetings similar to ours conducted by scholars of like character to Father X would soon remove much of our doubts and arouse an urge for more friendly fellowship. My wife and myself both felt that nothing could have been added. We wish all Protestants might in some way come in contact with persons of the type of Father X, either clergy or laymen, and discuss their problems fairly and with charity. Catholics should proceed along the same lines, and I sometimes wonder if we would not find much in common if we applied the same methods to different world religions."

It is somewhat difficult for one as deeply interested as myself in this subject to refrain from further comment. Moreover, the tests submitted in the various meetings, and the reactions to

them, are of special interest and reveal mental attitudes on the part of our separated friends so nearly identical with our own that it would be extremely interesting to analyze them and point the similarity. This article, however, has already exceeded the limit for those who have no particular interest in the subject, and to those who have, the little book referred to will furnish ample means to pursue it further.

Catholic Schools in the American Diaspora

St. Augustine, under the stress of circumstances and in the heat of debate, made statements which he afterwards humbly and contritely recalled in a two-volume book entitled "Retractions." The Catholic press recently reported the statement of a Southern prelate who, it seems in order to meet an anti-Catholic agitation, addressed his flock in the following words:

"We as Catholics want our own schools and we are willing to pay for them, but we want the public schools to be the best in the country, and we are willing and glad to pay our share of the taxes to make this come to pass."

This double school tax (triple in Nebraska and California) is the one important factor which retards the expansion of the Catholic school system, especially in the South and West where Catholics are sparsely settled. The average parish in these parts of the country is composed of 40 families living at a distance of from 8 to 10 miles from the church. A Catholic school centrally located would be the solution of the problem, although the cost of transportation, the absence of the children from home for the greater part of the week, and the additional expense of board present formidable difficulties. However, these could be overcome, were it not for the continual raising of the standard of the public school, or more correctly, the expansion of the curriculum into professional

branches with a proportionate advance in taxes. School buildings must now be entirely modern with every convenience, the certification law requires teachers to take special courses to impart vocational training and instruct in educational frills, the latest of which is the teaching of morality without a God under the euphemistic description of Character Education by law established.

No, many a pastor of a scattered

congregation in the middle West is *not* glad that the double school tax for conscience's sake prevents him from having a Catholic school in the parish, and he feels sorry that our leaders do not see fit to work for relief from this unjust burden, when the U. S. Supreme Court and the Michigan State Supreme court have laid the foundation for this move by declaring for the essential equality of the two systems.

Shelby, Nebr.

Fr. A. Wagner

The Controversy Concerning American History Text-Books

By the Rev. Francis Borgia Steck, O. F. M., Ph. D., Professor of History,
Quincy College, Quincy, Ill.

In connection with the controversy concerning American history text-books the following quotation from the *Aukland Weekly*, cited in a recent issue of the *Literary Digest*, is interesting: "It is all very well to inculcate pride of country. This can be done, however, without introducing into school text-books derogatory references to other peoples. Least of all has America any justification for making Britain the target of juvenile sneers."

As a matter of fact, before the beginning of the controversy of which the Chicago affair is merely an incident, our American history text-books were more free from "derogatory references to other peoples" than those are free from needless slurs on American heroes against which the charges of British propaganda have been launched. Such at least is the impression the present writer gains when he compares the recent texts with the one he used in his boyhood days. What the old texts tended to do was "to inculcate pride of country," or better, love of country, *i. e.*, patriotism. Nor does there seem to be anything so very wrong in that. If these texts created the impression that England had always been our principal enemy, it was simply because there was no other way out of it, aside from the fact that the impression was, after all, historically correct. How could they possibly have treated, for instance, the War of In-

dependence and the War of 1812 without leaving the impression that it was England with whom these wars were fought and over whom the victories were won?

The further statement that America has "least of all . . . any justification for making Britain the target of juvenile sneers," is historically false. Supposing such sneers are sometimes justified (to judge from some recent texts, they are), which nation would America be more justified in making "the target of juvenile sneers" than England? When discussing the issue of the present controversy, let us by all means remain cool-headed and warm-hearted. Ridicule is a most dangerous argument, and also the weakest, resorted to generally when others are lacking. As a rule, it should never be used, least of all in a school-book. For this reason any text-book of American history that tends to engender hatred or to provoke sneers against any foreign nation, whether that nation be England, France, Germany, Spain, Italy, or any other (*any* foreign nation, we say), deserves to be, and certainly will be, condemned by every broad-minded and truth-loving American. The true American of the old type is not a bigot, though constant sneering at his national heroes and institutions may make him one. He bears ill-will towards no one and expects no one to bear ill-will towards him.

The main objection, however, to that statement in the *Aukland Weekly* lies in the fact that it misstates the question at issue in the controversy. Evidently, the one who made it does not know precisely what the controversy is about. The *chargés* launched against certain recent text-books of American history refer not so much to what is said in them as rather to what is not said in them. The new texts sin less by commission than by omission. It is not so much the shadows they cast on some of our early patriots that the fair-minded American resents, as the studied deletion of everything that is apt to create in the heart of the American boy and girl deep love of our country and sincere admiration for its heroes and leaders. Moreover, where the inspiring incident lacks strictly documentary evidence, let writers of text-books for the grammar school and the high school remember that there is also such a thing as national folklore and that the presentation of this folklore to children is fully justified, provided it is presented as folklore and not as history, strictly so called. There can be no harm in that, whilst the benefit derived therefrom certainly justifies the presentation of it in the proper manner.

Three Outstanding Social Events of Our Time

Dr. John Haynes Holmes, Pastor of the Community Church of New York and editor of *Unity*, spoke to a gathering of social workers at St. Louis on February 18. It had been announced that he was to speak on "Modern Religion and Modern Social Work," but he took a much wider theme, reviewing the great social and political movements of our time and suggesting lessons from their interpretation for all those interested in social reform.

In the opinion of Dr. Holmes there are three movements of outstanding significance which the historian a hundred years from now will seize upon as the key to an understanding of the social life of the 20th century.

The first of these is the rise and the increasing strength of the British Labor Party. It is gradually gaining larger political power and its aim is the destruction of economic capitalism. It does not believe in healing the present ills of the social and economic order by the old ways of appealing to the charity of the employing and possessing classes. In fact it holds that charity "is not to the credit of a society." The evils of the present economic regime are so many and far-reaching that a change *must* come. The old economic and industrial order will be overthrown not by revolution but by the workers gradually securing larger political control and thus becoming the dictating force in Parliament.

Dr. Holmes wished that America had a body like the British Labor Party and that its members would work with the same sureness, intelligence, and steadiness of effort. Perhaps most of what he said in commendation of that party will be accepted by any close student of modern labor and industrial conditions, with the exception of the condemnation of charity. Not all the adherents to the industrial and political programme of the Party would endorse the statement that "charity is not to the credit of a society." Of course, this might be understood in the sense that social justice should prevail and that consequently the cases for the application of charity would be lessened. In this sense the statement might pass unchallenged.

The second movement of supreme import is the Russian Revolution, which has established a society of workers, "a hundred per cent working class community." It is not so much the sweeping away of the aristocratic power and the abolition of ancient class distinctions that now characterizes Russian society, but the fact that everybody works, and work alone gives either political right or social standing to any person now dwelling in the former land of the Czar.

Finally, the third momentous social force of the day is to be found in the

Orient. It is the commanding figure of Mahatma Gandhi. He has arisen, without ostentation, like a modern social prophet. His great mission is to teach the world the ways of peace and international good will. But an even greater task he has set himself. This is to preserve, at least for his own people, the spiritual meaning of civilization and to save the Orient from the onrush of a material and industrial civilization from the West. Japan has already succumbed to the lure of Western culture. Gandhi will try to save China from the same fate.

That these are three vast forces on the social and international horizon no

one will gainsay. Our task is to assimilate whatever is good and of permanent value in them. But this will require extraordinary skill and discretion. Dr. Holmes himself deplored the attacks on religion that accompanied the Russian upheaval, but thinks that we can benefit by some of the changes of an industrial and economic order. At any rate large events that threaten to turn the course of Western civilization are now in the making, and it is the part of wisdom to try to make them contribute towards a better social and economic order.

Albert Muntsch, S. J.

Are Results Commensurate With Efforts in Catholic Higher Education

Commenting on recent religious surveys of Catholic secondary schools (cfr. Fr. Muntsch's paper on the subject in No. 1 of the current volume of the *F. R.*), a writer in the *Acolyte* (Vol. IV, No. 2) once again raises the question whether we are getting results commensurate with the effort and money expended on Catholic higher education. We quote:

"One of the most interesting facts brought out by these surveys is that our Catholic college students, however regular and faithful they may be in such practices as frequent communion while in college, do not, to any great extent, continue them while away from college during the summer and other vacations. This is in line with the general phenomenon observable in our schools, that the children do not keep up the religious practices of term time during vacations. In line, also, with the sad fact that the alumni of our educational institutions are not, in after life, conspicuous for their between-Sundays attendance at Mass, etc. One is forced to wonder what can be the reason of these all-too-well-known facts; to wonder, too, whether the methods implied by these surveys are accomplishing results of permanent value in the lives of those who answer the survey questionnaires.

"This is not to say that there is any suspicion that our schools and colleges are not doing a splendid work for God and Holy Church. It is only to raise the question whether results are commensurate with the effort and money expended to provide our people with educational facilities which not only stress religion, but which exist, as separate institutions, for no other reason than to foster it. The last impression one has, from the study of these surveys, is that our Catholic youth, in our Catholic colleges, are about like the average youth in any kind of college. If this is all that can be said of them, with twelve to sixteen years of Catholic educational and devotional environment influencing them during the most plastic period of their lives, well—there is more food for thought."

This important question has been repeatedly discussed in the *F. R.* and other organs of Catholic opinion; but, so far as we are aware, it has never been satisfactorily answered. If Father M. A. Chapman, the able editor of the *Acolyte*, has any new ideas to offer on the subject, we should like to have them brought out for public discussion, in the Catholic press, not in the *Atlantic Monthly*, if you please!

"Hard on the Girls"

To the Editor:—

"Our sympathy may be wholly wasted, but occasionally these cold mornings, especially on the draughty street cars, we feel a tug of pity for the girls. They sit huddled in their knee-length coats, their legs protected only by sheer stockings, holding them close together, perhaps unconsciously in a pitiable attempt to encourage warmth. The gooseflesh is sometimes visible. It may be true, as some contend, that the average woman, and more particularly the young girls who never wore long skirts, are seldom 'legconscious.' But that isn't true on such mornings as Jan. 3rd. They are 'legconscious,' painfully so, but it's their business, and perhaps they count the cost small for the effect obtained."

The above is an editorial from the N. O. *Item-Tribune*. It is timely and the point is well taken. These girls, and many older women too, expose themselves and their health to the cold and to the ridicule of others. From a sanitary and from an aesthetic point of view this abominable fashion stands condemned; but what of the moral point of view? According to the laws of God and of nature, and according to the teaching of Catholic theologians and the rules laid down by the Holy Father and the members of the hierarchy, this modern fashion is immoral. The average woman may not be conscious of the fact, but those of the other sex are. By tempting men and boys to commit sin, the women of to-day give grave scandal, and our Lord says of those who give scandal: "It were better for them that a millstone should be hanged around their neck and they should be drowned in the depth of the sea."

But what about *Catholic* girls and women who, in defiance of the laws of God and the regulations laid down by the Holy Father and the hierarchy, appear indecently clad even in the house of God? Not only for Holy Mass and Communion, but in particular for weddings? During the month of

December, at several wedding ceremonies, in one of our "fashionable" churches, the brides and bridesmaids appeared half nude, and this is no exaggeration. Sleeveless, low-necked with bare backs and bare sides down to the waistline, they appeared in the sanctuary and remained there during Holy Mass. *O tempora, o mores*. "Woe to the world because of scandals," says our Lord (Matth. 18, 7). I am an old man, have seen the world, old and new, and I have some experience; but in all my life I had never to witness marriage ceremonies such as those I witnessed during the month of December, 1927. The parents of to-day have not the authority to regulate the dressing of their daughters and (sad to behold) some pastors have not the courage to enforce the laws of God and the regulations of the Church.

An Old Pastor

The question whether all six volumes of Gibbon's *Decline and Fall of the Roman Empire*, or only the first, are on the Roman Index (doubt arises from the fact that the work was proscribed by a decree dated Sept. 20, 1783, when the later volumes were not yet published), was lately put to Father E. R. Hull, S. J., who answered in the *Bombay Examiner* (LXXVIII, 25) that, so far as he could see, only the first volume of the work is certainly condemned; that *perhaps* volumes II and III were also included in the decree of 1783; that there is no proof that the remaining volumes ever got on the Index, and that *presumably* a condemnation of the earlier part of a work could not apply to later volumes of the same work. He adds, however, that the question is theoretical rather than practical, since the ordinary person does not need to read Gibbon, and if a teacher has to read him, he can easily obtain a general license to read condemned books from Rome or from his superior regular, and also negotiate particular leave for the one or other student from that student's bishop—all according to the regulations of Canon Law.

Missionary Ethnologists

A glance at the index of any number of *Anthropos*, now recognized as one of the most authoritative journals of ethnology and linguistics in the world, is always most interesting as showing the growing number of Catholic missionaries who are making scholarly contributions to these two sciences. They are, of course, much better prepared for such work than the hasty traveler of a day, who is often responsible for spreading false views on primitive peoples. Unfortunately it is often the articles of such travelers that find favor with editors while the scientific studies of first-class authorities are ignored.

As regards missionary writers on the sciences of ethnology and linguistics, Heft $\frac{3}{4}$ of Vol. XXII of *Anthropos* has thirteen contributors, of whom eight are members of various missionary societies. This is certainly an excellent proof of the scientific activity of our heralds of the faith in foreign lands. All honor to that veteran explorer of primitive languages and religions, Dr. W. Schmidt, S. V. D., who has now gained a world-wide distinction, and who will be deservedly honored by a *Festschrift* on the occasion of his sixtieth birthday. Dr. Lowie, of the University of California, long ago recognized Fr. Schmidt's achievements, and in his book, *Primitive Religion* (page 124) speaks of him as "one of the keenest and most erudite writers in the domain of anthropology to-day."

Case Studies from the Records of Parish Visitors

Modern social service is more and more taking the form of case work—that is, of adjusting social failures to the group to which we all belong,—namely, the family. This work often requires an infinite amount of tact, patience, and heroic charity. For the obstacles to a successful and permanent readjustment to the family situation and to the remedying of broken family ties are many and may be of a

most perplexing kind. And why should the salutary effects and helps of religion and of supernatural faith not be drawn upon in these important social undertakings? Social workers of all creeds and of no creed recognize the vital effects of religious motives in bringing relief in a particularly distressing situation when all other motives have failed.

It is with great pleasure, therefore, that we recommend to all Catholic social workers, as well as to priests, religious, and teachers of social science, the interesting sheaf of short stories, all based on intimate social contacts made by one or several of the Parish Visitors of Mary Immaculate, with persons who had made social, religious, moral or economic shipwreck in the great American Metropolis. For these visitors are parish helpers, something like Salvation Army Workers, and can get to places and employ methods of spiritual salvaging which the pastor can hardly think of using. But when we say they are like Salvation Army workers, we must add that there is no beating of the drum and no sensational appeal in their procedure. The Parish Visitors are devoted religious women, consecrated to God's service and to the work of social and religious reconstruction, in the biggest city of the world. And if the social worker wants to know how varied are the problems that may confront him, let him go to New York. But above all, these Visitors are working under the encouragement and with the special approval of the Church authorities. They are doing God's work in a new age in a new way. It was the saintly Father Frederick William Faber who said: "We must not make light of the difference of ages; God's work must be done anew in every age." The Parish Visitors are showing Catholic America how the Church has the means and the weapons for combating every social ill. We wish we had such a devoted body of religious social workers in every large city of the land. We

need them sorely. And once more, we highly recommend these stories from life. *The Parish Priest—Missionary. A Collection of Best Short Stories from Actual Life*, edited and published by the Parish Visitors of Mary Immaculate. Saint Joseph's Convent, 328 West 71st Street, New York City.

(Rev.) Albert Muntseh, S. J.

The Outlawry of War

In a symposium on this timely subject in the *World Tomorrow* (Dec., 1927), the Rev. Dr. John A. Ryan, of the Catholic University of America, speaks thus of Dr. Morrison's book, reviewed by Col. P. H. Callahan in the *F. R.* for Dec. 1st:

"While I have not read Dr. Morrison's book, I think I am in agreement with what might be called the positive proposals which it sets forth. I think that the formal outlawing of war by the nations is a necessary element in any program of peace and that it would be followed in some degree, at any rate, by all the good effects for which Dr. Morrison hopes. On the other hand I believe that there should be some coercive sanctions. Possibly these should not go farther, at least in the beginning, than an economic boycott carried out by all the other countries against the state which should refuse to submit its differences with another state to arbitration or other peaceful processes. Therefore, I think that aggressive war should be defined and, also, legitimate self-defense. The only workable definition of the former is war made by a state which refuses to submit its case to arbitration; while legitimate self-defense would consequently be defense against an aggressive nation as thus defined. This is in substance the proposal which Pope Benedict XV recommended to the belligerents in his letter of August 1, 1917."

If you could attend your own month's mind mass and see the few present, perhaps you wouldn't think too much of yourself.

A New Theological Dictionary

It was with sincere regret that the Editor of the *F. R.* had to decline, for lack of sufficient leisure, an invitation from the Rt. Rev. Dr. M. Buchberger, Bishop elect of Ratisbon and Herder & Co., of Freiburg, to contribute to the new *Lexikon für Theologie und Kirche* which that great international Catholic publishing house is planning to take the place of the *Kirchliches Handlexikon* and Wetzer and Welte's *Kirchenlexikon*, both far-famed theological reference works.

It is more than forty years since the first volume of the second edition of the *Kirchenlexikon* appeared, under the editorship of the late Cardinal Hergenröther and the late Dr. F. Kaulen. Dr. Buchberger's much smaller but equally useful two-volume dictionary, known as *Kirchliches Handlexikon*, first appeared about twenty years ago. Both works have been out of print for some time, and the need of a new theological encyclopedia corresponding to the present state of scholarship is being more keenly felt from year to year. Postwar conditions in Germany do not permit the publication of a theological encyclopedia of the size of the *Kirchenlexikon*, and therefore Herder & Co. and Dr. Buchberger have decided to reissue the *Kirchliches Handlexikon* in a new, revised and considerably enlarged edition. The new work is to be entitled *Lexikon für Theologie und Kirche*, and to follow the plan and scope of the *Handlexikon*, with new matter on mission science, comparative religion, the social sciences, church statistics, mystic theology, liturgiology, the Oriental churches, the sects, Occultism, and so forth. The new *Lexikon* will comprise six large volumes, similar in size and make-up to those of our *Catholic Encyclopedia*, and will contain at least one-third more matter than the original edition of the *Kirchliches Handlexikon*. Special attention will be paid to up-to-date bibliographies. The technical details will be attended to by Dr. Konrad Hofmann, of Freiburg i. B., who will be assisted by thirty-three

subeditors for as many different departments.

A six-page circular letter issued by Dr. Buchberger under the title, "Lexikon für Theologie und Kirche: Richtlinien für eine Neuauflage des Kirchlichen Handlexikons," will be sent by the publishers, Herder & Co., of Freiburg, upon request to anyone who is interested in this monumental enterprise, the importance of which can be justly estimated only by those who have learned to use and appreciate the first edition of the *Handlexikon* and the second edition of the *Kirchenlexikon*, and who feel assured that the new *Lexikon für Theologie und Kirche* will combine the advantages of both.

It is to be hoped that many American priests and institutions will subscribe for the new reference work through the B. Herder Book Co., of St. Louis, Mo.

S. D. S.

The Society of the Divine Savior (*The Salvatorians*) is the title of an illustrated pamphlet which gives a short history of the Congregation named and explains its aims and objects.

The S. D. S., as it is called for short, was founded in 1881 by the late Father Francis of the Cross Jordan of Gurtweil, Baden, with the sanction of Leo XIII, for the purpose of "saving souls by making the Divine Saviour and His Gospel known to all the world." Its members are occupied with the sacred ministry both in Christian and pagan lands, conduct educational institutions, give retreats and missions, and are engaged in the apostolate of the press. In 1889, the youthful Society was entrusted with its first foreign mission, the prefecture of Assam, in India, which, however, it had to give up at the beginning of the World War.

The Society of the Divine Savior received the final sanction and full canonical approval of the Holy See in 1911. Its mother-house is in Rome. It has four other houses in Italy, and since 1894 some of its members have

labored in the Indian missions in Oregon. Now they have a college and seminary at St. Nazianz, Wis., a provincial house at Wauwatosa near Milwaukee, a mission house at Elkton, Maryland, a modest house of studies in Washington, D. C., four houses in Brazil and five in Colombia, where they are principally occupied with parochial and school work. They also have houses in England, Germany, Austria, Switzerland, Belgium, Czechoslovakia, Poland, and Roumania. After being expelled from India, the Salvatorians did not relinquish mission work, but negotiated with the Holy See for a new mission field, and were assigned to the province of Fukien, China, where a number of Fathers, Brothers, and Sisters are now busily at work saving souls for Christ.

The pamphlet which we are noticing is evidently intended first and above all for prospective candidates for the Society, for in its last chapters it explains the religious life as led within the Society of the Divine Savior, justly emphasizing the truth, which is unfortunately too often forgotten in these days of hustle and stress, that, in the words of St. Alphonsus, the vocation to the religious life is the greatest grace God can bestow upon a soul, Baptism alone excepted.

The Society of the Divine Savior, thanks mainly to its press apostolate, has been forging ahead rapidly in the U. S. of late, and we hope it will find the sympathy and support which it needs to attain its exalted aims.

Copies of the pamphlet referred to in this article can be had from the Society of the Divine Savior, St. Nazianz, Wis.

"Flaming" is a favorite word with motion picture people to advertise something which is expected to fan the flames of lust. Hell has some pretty hot flames too.—*The Casket*.

The poorest people are not always those who lack money. Some of the very poorest have nothing else but money.

The Advantage of Bi-Lingualism

While many of us in this country foolishly throw away the chance of giving our children a bi-lingual training, real scholars everywhere appreciate the fuller knowledge that comes to a man with his acquisition of another language besides his own. To the many quotations on this subject which we have printed in years past we add to-day the following from No. 4,556 of the *London Tablet*:

"To become efficiently bi-lingual means work; but it would be hard to name an intellectual toil which brings more compensations than this one. The difference in mentality between a person with only one language and a person with two is incalculable. Certainly it is enormously more than the mere quantitative difference between two and one. To know two languages means that the knower can escape from the tyranny of verbiage. Once let a man perceive that the same fact may be stated, or the same opinion expressed, in vocables which are nearly all dissimilar and he will come near to Bacon's great advice: 'Grow accustomed to Things themselves.' Your bi-lingualist, it is true, makes much more than does his unlettered brother of nicely chosen adjectives and adverbs, and takes more pleasure in a well-made phrase; but he is, for this very reason, aware that language is only an instrument. Men and women with no means of expression save their mother tongue unconsciously identify words with things, names with realities, and sometimes go all their lives long without one exercise of the pure intellect."

Ancient and Honorable Order of Jackasses

We have fraternal organizations named after almost every animal known to man. If the number continues to increase, we shall have to start in on the insect world, if indeed some headway hasn't already been made in that direction. We have the Elks, Moose, Buffaloes, Antelopes, the sons and

daughters of this, that and the other, and the knights of God knows who and what. Take a look at the index of Arthur Preuss's *Dictionary of Secret and Other Societies* (Herder), and, like Mr. H. L. Menken, you will marvel at the large number and variety of secret and semi-secret organizations named after animals. As many of these organizations flourish among the colored population, one is not surprised to see the *Messenger*, a Negro monthly published in New York City (Vol. IX, No. 11) express astonishment at the fact that "none of the shrewd organizers of fraternal societies have ever thought of starting a society named after the plodding and dependable jackass. Certainly no more appropriate name for a fraternal organization could be invented than Ancient and Honorable Order of Jackasses, nor could any name more accurately describe the members that would flock to it in large numbers. This society could have such titles for officers as the Right Worthy Supreme Jackass, the Exalted Royal Custodian of Jackasses, the Imperial Haunch of the Jackasses, etc. As a business proposition such an organization could not help but be a success. Ninety-nine out of every one hundred persons would be eligible. Of course, there is a bare chance that numbers of people would not care to be known as Jackasses, even if they were quite eligible for admission, but it might be spiritedly argued that not only is the Jackass just as good as the elks, owls, buffaloes, reindeers, giraffes, antelopes, camels, eagles, and other members of the animal world after which fraternal societies are named, but is a more useful animal in the bargain. He is *par excellence* the apotheosis of Service—and what American, black or white, can resist the appeal of Service?"

The boldness which truth demands ought also be a part of friendship. A friend proves himself by honoring you when present, praising you when absent, and helping you in need.

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Catholic Boy Camps

[We have received the following from one of our occasional contributors in reply to the article on "The Catholic Boy and the Scout Camp" by Robertus Expertus in No. 2 of the F. R.]

The necessity or expediency of permitting any boy to go to camp for a month or two or longer every summer, or to affiliate himself with the scouts, either interdenominational or exclusively Catholic, can be questioned. We maintain that boys of orderly and comfortable homes, the sons of good and responsible parents—unless physically weak—have no good reason for spending their vacation in camp or going scouting in the woods. Home life and parental vigilance, influence, direction and correction are essential for the development of boys into real men, and girls into good women. Nearly every city has a number of well equipped play grounds, so that ample provision is made for the recreational needs of the young.

For children of the congested districts camp life during the summer months is a real blessing. Our good St. Vincent de Paul men of the larger centers, and other public agencies have established a number of summer camps not only for poor children, but also for their mothers, and such an arrange-

ment we would call a great blessing for those unfortunate inhabitants of tenement districts.

As an educational movement, a kind of continuation school, camp life is of little or no value. Most of the boys get enough of schooling during the 9 or 10 months of the school year, and prefer very much to make use of the vacation months for recreational purposes. If, however, the educational value of scouting and camping is as great as R. E. would have us believe, then why not erect that kind of schools throughout the country, and engage a competent staff of teachers to handle the situation?

That camping and scouting is not without its moral dangers, is very true; which fact, admitted not only by R. E., but also by Fr. Kilian (*Boy Guidance*, page 187), is precisely the reason, or at least one of the reasons, why we cannot be reconciled to the tendency of keeping the boy away from home, and in camp at night, unless all such dangers are eliminated. We emphasize again that the causes of the boy problem are moral rather than economic, and that this problem can be solved only upon the basis of religion, good, practical, old-fashioned religion.

The religious features of the camp, mentioned by R. E., while unquestionably a great help, do not render a Cath-

olic boy immune. Boys are all flesh and blood; have seen and heard perhaps, too much in the cities, and the devil does not take the trouble of drawing lines between Catholics, Protestants, and Hebrews.

We agree with R. E. in maintaining that Catholic boys should not be permitted to spend their vacation in an interdenominational camp, or associate with interdenominational troops, because of indifferentism and possibly apostasy. But many of our bishops have expressed themselves as opposed to this, so that this part of the question is supposed to be settled.

It is a matter of speculation whether a Catholic chaplain can do as much good in an exclusively Catholic camp as R. E. surmises. Granted that he imparts daily catechetical instruction, induces the boys to assist at the daily Mass, and to clean house, *spiritualiter loquendo*. But when camping days are over, they return to their old environment, and the little good accomplished soon disappears. What we would recommend unhesitatingly are extended walks into the country, once or twice a week, under proper care, preferably under the leadership of an interested priest. Years ago the writer invited a goodly number of boys to the parish about once a week, during vacation to spend the day with him fishing, boating, bathing, but evening found them all at home again with mother, where as a rule, they ought to be.

To assert, as was done at the Notre Dame conference, that there is no Catholic boy problem, as such, betrays ignorance, and is contradicted by all that is said and written and attempted to ameliorate an evil situation.

Let us have the truth. Deseccation of matrimony, irreligious homes, and good-for-nothing parents, are at the bottom of it all. And as long as these causes are not removed, all fads will fail, scouting and camping among them. *Non potest arbor mala bonos fructus facere*; and the tree is poisoned in its very root.

FR. A. B.

Notes and Gleanings

There is Justice, by William Floyd (published by the Sacco-Vanzetti League, 70 Fifth Ave., N. Y. City) is perhaps the best short statement of that famous case which has yet appeared. It is a summary, in twenty pages, of the facts. It contains no arguments, no pleas, no appeals,—but just facts. When the story is thus set down accurately and without trace of partisanship, the hideous miscarriage of justice is made fully apparent. We have not yet heard the end of the Sacco-Vanzetti case, and it is to the everlasting disgrace of the Catholic press that so many of its organs, notably *America*, took a biased view, without making adequate efforts to ascertain the facts.

During the International Congress of Catholic Women's Leagues at the Hague next April there will be held a "Cinema Congress" for the discussion of the moving picture problem, with a well-considered and extensive programme. The promoters, while recognizing that local peculiarities will necessitate a separate organization for each country, insist strongly on their international basis, "because the cinema speaks a universal language." On the practical side it is intended to encourage the production of clean and artistic films. The general secretariate (in charge of Mr. A. J. Rozemeyer, Rechter Rottekade 63, Rotterdam) is to be a clearing-house for educational films for Catholic schools throughout the world and a central bureau for Catholic opposition to nasty and immoral films.

The mysterious basilica which was discovered near the Porta Maggiore in Rome, in 1917, is made the subject of a study by Prof. J. Carcopino (*La Basilique Pythagoricienne de la Porte Majeure*; Paris: L'Artisan du Livre, 1927). This basilica belongs to the reign of either Tiberius or Claudius, and was employed for the celebration of mysteries of some kind, as many of

the scenes have a mystic character or are concerned with a future life. The structure, which had not yet been fully decorated before its abandonment, shows clear signs of having been robbed of much of its furniture of white marble, not by plunderers of more modern times, but presumably by the abrupt and violent suppression of the cult which it served. Prof. Carcopino suggests that the basilica was built by T. Statilius Taurus in his gardens, and used by him and his friends for their Pythagorean mysteries. His gardens were Naboth's vineyard to Agrippina, and so apparently an accusation of impiety (*magicas superstitiones*, says Tacitus) was levelled against him, and his only escape was voluntary death. In view of the author's interpretation of the scenes in the stucco reliefs, the Pythagorean theory seems highly probable.

The *Mount Angel Magazine*, which was published weekly since 1909 by the Benedictine Fathers of St. Benedict's Abbey, Oregon, has been converted into the *Pious Union Monthly*, which is to serve as the official organ in the U. S. of the Pious Union and will be devoted to the cult of St. Joseph in the interests of the dying. The proceeds will go towards rebuilding the theological seminary at Mount Angel, which was destroyed by fire late in 1925. The new magazine serves a noble cause, and we wish it success, though, with the *Grail* (Vol. IX, No. 9), we cannot help regretting the disparition of the *Mount Angel Magazine* "with its splendid survey of the week, editorials, etc." As the *M. A. M.* had nearly 40,000 subscribers, we think it was a mistake to give it up. We have too many pious magazines in this country and all too few virile Catholic weeklies.

At the initiative of medical authorities the Dutch government has introduced into parliament a bill to suspend for three years the compulsory vaccination of school-children, because, in consequence of vaccination, the people of Holland are becoming infected

with a serious disease which in some instances has proved fatal. Dr. H. Alderhoff, director of the State Sero-logic Institute, at Utrecht, has published in the December number of the *Tijdschrift voor Sociale Hygiene* an article in which he pleads for the complete abolition of compulsory vaccination. Dr. W. Storm van Leeuweh, of the University of Leiden, says in the daily *Telegraaf* of Amsterdam that the increase of encephalitis is undoubtedly an effect of vaccination and that, in view of the uncertain value of the practice, it should not be imposed by law. We need not remind our readers that the F. R. has always opposed compulsory vaccination, mainly because the medical profession is almost equally divided as to its efficacy, while its evil effects are now pretty generally admitted.

We are indebted to the *Catholic Messenger*, of Davenport, Ia. (Vol. 45, No. 4) for the following kindly notice of our efforts: "We congratulate Arthur Preuss on the successful publication of THE FORTNIGHTLY REVIEW for 34 completed years and wish him abundant success for all of his years. His REVIEW has been in a class by itself in independent criticism that is on the whole stimulating to other writers. He 'hews to the line' and spends no time in watching where the chips fall or whom they hit. Most Church papers cannot afford to do that. Too many readers are apt 'to fly the track' if their organization or interests are frankly treated or their failures exposed. The way of least resistance is to treat living interests as we are admonished to treat the dead—'De mortuis nil nisi bonum.'"

We are glad to welcome *Natur und Kultur* back to our exchange table. This excellent apologetical review,—the only one we know devoted entirely to the defense of the Catholic religion from the point of view of the natural sciences,—was founded 25 years ago by the late Dr. Franz Völler. When

he died, in 1922, the magazine was exposed to an uncertain fate; but we are glad to know it has been saved, and to judge from the January number for 1928—the first we have seen for a number of years—it has been enlarged and improved and serves its noble purpose more efficiently than ever before. This copy contains fine articles on the most ancient fossil organisms, wonders of acoustics, the cinematographic photography of electrolytic processes, animal ethics, and a variety of short and pithy notices on scientific subjects gathered from all over the world, always with the purpose of setting forth the Catholic point of view. We cordially recommend this splendid apologetical monthly, which has no counterpart in the English language, to those of our readers who are interested in the relations of religion and science, and who can read German. (Natur und Kultur, Schellingstr. 41, Munich, Germany).

An interesting article (*Scholastik*, II, 4), "Bemerkungen zur 'Staatslehre, Leos XIII'," written in reference to Tischleder's book of that title, reviewed lately in the F. R., states that the Encyclicals of Pope Leo are not to be considered as merely giving the ethico-philosophical opinions of a far-seeing and broad-minded social and political reformer. They are also "utterances of the highest religious ruler speaking and teaching in virtue of his office. In the presentation of the political philosophy of Leo XIII, therefore, the exposition and judgment must be not only political and social, but also theological." It is, indeed, the head of the Church who has spoken in the encyclicals. What a comment one could base on the apathy with which the ideas of the Pontiff have been received by so many Catholics, especially in America.

Father F. W. Grafton, S. J., has issued a reprint of E. W. Goffaux's Latin version of Robinson Crusoe (*Robinson Crusoeus*; London: Sands

& Co.). This Latin translation of Defoe's famous classic was made more than a century ago from a German version. It was originally published in Paris in 1807 and reprinted in England in 1820. The translation makes easy reading and the memory of the original adds the interest which the ancient classics frequently fail to arouse. According to *Blackfriars Magazine*, *Robinson Crusoeus* is number one of a new series. No. 2 will be *Insula Thesauraria* by Robertus Ludovicus Stephenson. Other volumes will be announced later.

Burns, Oates & Washbourne have published an official translation of the recent papal encyclical, "Mortalium animos." It should be read widely; it will save hours of explanation and controversy with non-Catholics who cannot understand why Rome will not strike a bargain with the other churches. Summed up briefly, the encyclical means that the Catholic Church alone is Christianity, and it is a powerful vindication of the attitude conservative Catholics have always adopted on the question of re-union.

An exhibition of Greek printing types from the earliest times to the present day, which was on view at the British Museum last November, has been made the subject of a beautiful volume (*Greek Printing Types*; Oxford University Press) by Mr. V. Scholderer, who contributes a historical introduction, in which he shows how the course of Greek printing has run for some 450 years; how, as typography, it was long perverted from the true ideal by the influence which set in with Aldus Manutius; and how modern type-founders have been endeavoring to cast a more dignified type than the one now generally in use. The latest and most beautiful Greek type face is the so-called "New Hellenic" of the Lanston Monotype Corporation.

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Current Literature

—The Libreria Marietti, of Turin, Italy, has published a new, revised edition of Dr. Carbone's well-known and useful *Praxis Ordinandorum . . . ad Canones Codicis Iuris Canonici Redacta*. It is designed for the use of candidates for holy orders and deals in a simple and practical way with the various orders and their obligations. Many utterances and exhortations of the holy Fathers and eminent spiritual writers, excerpts from conciliar decrees, and from the New Code are interspersed throughout the text. There is an appendix containing a number of handy formulas.

—*Der heilige Dominikus* by Heribert Christian Scheeben, layman and a nephew of the learned theologian of the same name, is the first really scientific biography of the founder of the Dominican Order, with the possible exception of that of Mandonnet. Dr. Scheeben bases his work on the erudite researches of Professor Altaner and has evidently spared no labor in the production of this book, which is to be supplemented by another containing various documents, among them a critical edition of Jordan's life of St. Dominic, the Acts of Canonization, the narratives of Constantino di Orvieto, Humbert des Romans, and Sister Cecilia, and critical discussions of a number of controverted points. One of these is the origin of the Rosary, which Scheeben is inclined to trace to the pious Belgian women called Beguines. It is evident that he does not believe in the Dominican tradition on this sub-

ject. One wonders whether his own conjecture (for such he admits it to be) is more solidly founded. The work throws much new light on the history of the Dominican Order, especially in its relation to the question of poverty. The statement that Dominic was not a mystic is probably based on a too rigorous definition of that term. The projected "Quellenband" is to be edited by Dr. Scheeben in collaboration with Fr. Angelus Walz, O. P., archivist of the Dominican Order in Rome, who in a "Geleitwort" to this volume calls Scheeben's book "the best monograph that has ever been published on St. Dominic." (Herder & Co.)

—Father Albert Rung's *Meditations for the Laity* are based on approved writers (St. Francis de Sales, Thomas à Kempis, Scupoli, Newman, Faber, etc.). The compiler has outlined a short meditation for every day in the year. The whole series very opportunely revolves around Christ the King and the style and selection of topics is such as to make the book a fit one to put into the hands of Protestants. (B. Herder Book Co.)

—*In Godward: or, The Rugged Path of Joys and Sorrows*, the Rev. Frederick A. Houck, author of *Our Palace Wonderful*, *The Angels—Good and Bad*, etc., outlines one of the paths (he does not claim it to be either the best or the shortest) by which men can pass through life and reach God. The main object of the book is to make man's origin and destiny better known and to supply the individual with what he needs most, *i. e.*, the means of a closer

friendship and higher union with God, who is the "Giver of every best gift." Fr. Houck bases his teaching mainly on St. Thomas, whom he quotes frequently. The little treatise makes excellent spiritual reading. (B. Herder Book Co.)

—An immense amount of labor has gone into the compilation of a highly useful volume prepared by Fr. Sylvester Schmitz, O. S. B., of St. Benedict's College, Atchison, Kan., under the title, *The Adjustment of Teacher Training to Modern Educational Needs: A Comparative Study of the Professional Preparation of Teachers in the Public and Catholic Elementary and Secondary Schools in the United States, with a Proposed Plan for the Training of Teachers for American Catholic Schools* (Abbey Student Press, Atchison, Kas.) We have had studies of this kind from other sources, chiefly from the Bureau of Education at Washington, and in the form of monographs or doctoral dissertations from universities. It is good to see such a work undertaken, not in fulfillment of requirements for a degree, but as a labor of love. The result is a scholarly and a highly meritorious book. The present reviewer, who has a professional interest in the questions treated by Fr. Sylvester, intends to keep this work in handy reach as a guide for light and information on a variety of topics that confront Catholic teachers. The title may seem somewhat awkward, but the work itself is a contribution of permanent value to the history of Catholic teacher training in the U. S.—A. M.

—One of the most admirable, because practically helpful little spiritual books we have come across for a long time, is *How to Pray Always*, by Père Raoul Plus, S. J. (Benziger Bros.) It is not merely prayer technically known as such, that the author speaks of here in his wonted lucid and attractive manner. He also instructs us in the art of elevating even our most insignificant daily doings into a supernatural paean of praise.

—The fourth edition, considerably reduced in price, of Fr. George Stebbing's C. SS. R. *Story of the Catholic Church* brings the record down to 1926. This is not a scientific or apologetical treatise, but a simple popular story of the Church grouped more or less around the leading popes, kings, and other public men. (B. Herder Book Co.)

New Books Received

- Catechism of Gregorian Chant.* By the V. Rev. Gregory Hügle, O. S. B., Conception Abbey, Conception, Mo. (Fischer Edition, No. 5945). 115 pp. 3 $\frac{1}{4}$ x 6 $\frac{1}{4}$ in. New York: J. Fischer & Bro. 50 cts.
- Home.* A Bird Fantasy. A One Act Cantata with Old Celtic Folkmusic. Harmonized by F. C. Bornschein. Lyrics and Play by Francis P. Donnelly. (Fischer Edition, No. 5960). 20 pp. Svo. New York: J. Fischer & Bro. \$1.
- The Patriots.* By Rev. Joseph Canon Guinan. With Introduction by the Mt. Rev. M. J. Curley, Archbishop of Baltimore. 332 pp. 12mo. Benziger Brothers. \$2.50 net.
- Diatessaron seu Concordia Quatuor Evangeliorum in Unum Redactorum, cum Notis ac Dilucidationibus Exegeticis, Dogmaticis, Asceticis, Historicis, etc.* Auctore Fr. Alexio Henrico Maria Lepicier, Ord. Serv. B. M. V. Volumen III: A Festo Enecheniorum post Tertium Pascha ad Historiam Passionis et Mortis Dni. N. Iesu Christi. xii & 560 pp. Svo.—Volumen IV: Ab Historia Passionis et Mortis Dni. N. Iesu Christi ad eius Gloriosam Ascensionem. xii & 375 pp. Svo. Rome: "Buona Stampa," Via Ezio 19. For sale in America by the B. Herder Book Co., 17 S. Broadway, St. Louis, Mo. \$4.25 net per volume.
- Discipline in the Seminary—Its Objects and Characteristics.* By Rev. Edw. J. Walsh, C. M. (The National Catholic Educational Association Bulletin, Vol. XXIV, No. 2). 34 pp. Svo. Office of the Secretary General, 1651 E. Main Str., Columbus, O.
- Shibboleths.* Tests in Teaching-Efficiency. By Sister Marie Paula, Ph. D. 160 pp. 12mo. Benziger Brothers. \$1.75 net.
- The Great Magdalens.* By Rev. Hugh Francis Blunt, LL. D. xl & 335 pp. 12mo. The Macmillan Co. \$2.25.
- That Second Year at Holy Cross.* By Irving T. McDonald. 192 pp. 12mo. Benziger Brothers. \$1.60, postage free.
- Ted Bascomb in the Cow Country.* By Rev. H. J. Heagney. 172 pp. 12mo. Benziger Brothers. \$1.25 net.
- The Joliet-Marquette Expedition, 1673.* Revised and Enriched with Maps and Documents. By Francis Borgia Steck, O. F. M., Ph. D. xiv & 334 pp. Svo. Quincy, Ill.: Franciscan Fathers. \$3.

A SPRINKLE OF SPICE

A story is going the rounds about a Lady of Leisure who awoke one Saturday morning in February and said to her maid: "Jenkins, I do hope I have no appointments to-morrow. Just look in my diary." When the dutiful, but not intelligent Jenkins opened the little book and read aloud "Sunday, February the Fifth—Septuagesima," the Lady of Leisure moaned "How tiresome. I don't even remember who she is. But ring her up and say I'm out of town."

"Yes, I prize this ring very highly. It was once the property of a famous millionaire."

"Who?"

"Woolworth."

Mother: "Sonny, I want you to grow up to be a true gentleman."

Son: "But, Mother, I don't wanner be a gentleman; I wanner be like Dad."

James Lane Allen, the author, was asked by a lady if he was a bachelor from choice. "Yes," he said at once.

"But isn't it rather ungallant of you to say that?" said the lady.

"You must ask the ladies that," said Allen. "It was *their* choice."

Teacher: I have went. That's wrong, isn't it?

Johnny: Yes, ma'am.

Teacher: Why is it wrong?

Johnny: Because you ain't went yet.

Father Hilary Rosenfeld, O. S. B., of the Aitchison Abbey, who was a convert from Judaism, being one day asked why, not satisfied with becoming a Christian, he had embraced the Evangelical Counsels, replied: "Well, not long after becoming a Christian, I learned that those who leave the world to become religious are paid back a hundred-fold, and my keen Hebrew sense of bargain just got the best of me."—*Abbey Chronicle*.

The other day Small Sister came home from school proudly flourishing a paper. "It's a composition about Soccerates," she said, handing it to mother with a grand air. "Teacher told us about him and then we wrote it. You can read it if you want to." And mother read: "Socrates was a great man. He was sort of a tramp. He told everybody what to do and they gave him poison."

"Do you think a college education is valuable in the struggle of life?"

"Yes," answered Miss Cayenne. "But they ought to teach the boys to sing something besides 'Sweet Adeline.'"

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Pre-paid to any Part of the U. S.)

Weibel, J. Eug. Vierzig Jahre Missionär in Arkansas. Lucerne, 1927. \$1.

Schurhammer, G. (S. J.). Der hl. Franz Xaver. Freiburg, 1925. \$1.25.

Pohle-Preuss. The Divine Trinity. 5th ed. St. Louis, 1925. \$1.25.

Baumann, E. Der hl. Paulus. Aus dem Französischen von Marie Amelie Frein von Godin. Munich, 1926. \$1.50.

Gogarty, H. A. (C. S. Sp.) Kilima-njaro. An East African Vicariate. Illustrated. N. Y., 1927. 75 cts.

Carbone, C. Praxis Ordinandorum . . . pro Experimentis Ordinationibus Praemittendis, ad Canones Codicis Redacta. Nova ed. aucta et expolita. Turin, 1928. 50 cts. (Wrapper).

Galtier, P. (S. J.) De Incarnatione et Redemptione. Paris, 1926. \$1.50. (Wrapper).

Wilson, Bert. The Christian and His Money Problems. 3rd ed. N. Y., 1923. \$1.

Raupert, J. G. The New Black Magic, and the Truth about the Ouija Board. N. Y., 1919. \$1.50.

Sartori, A. Il Concetto di Ipostasi e l'Enosi Dogmatica. Turin, 1927. \$1. (Wrapper).

De la Vaissière, J. (S. J.) Elements of Experimental Psychology. tr. by S. A. Raemers. St. L., 1926. \$1.50 (binding damaged).

Pohle-Preuss, The Sacraments, Vol. III: Penance. 4th ed. St. L., 1924. \$1.50.

Touey, J. P. Are Mediums Really Witches? or the Vexed Question of Spiritism. Lancaster, Pa., 1927. \$1.

Gilhr, N. Dies Irae; die Sequenz der Totenmesse, für fromme Lesung und Betrachtung dogmatisch u. aszetisch erklärt. 4th ed. Freiburg, 1923. 75 cts.

Seton, Miss E. Sister René, Religious of the Congr. of Misericorde of Séz (1830-1922). London, 1926. 35 cts. (Wrapper).

Raupert, J. G. Christus und die Mächte der Finsternis. Innsbruck, 1927. 75 cts. (Wrapper).

Emmanuel, Sister M., O. S. B. Mary's Month. Meditations. St. L., 1927. \$1.25.

Linhardt, Robt. Brennender Dornbusch. Lebensgestaltung im Geiste des Evangeliums. Pfingstkreis. Freiburg, 1927. \$1.

Preuss, A. A Study in American Freemasonry, 5th ed., St. L., 1924. \$1.50.

Krebs, E. Das Kennzeichen seiner Jünger. Ein Büchlein von der christlichen Caritas. Freiburg, 1921. 75 cts.

U. S. Chaplains in the World War. New York, 1924. \$1.50.

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The Fortnightly Review

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ST. LOUIS, MISSOURI

March 15th, 1928

The Best Judges of Education

By the Rev. John McGuire, S. J., Loyola University, Chicago

Not a few Catholics, professing zeal for the Church and obedience to her rulings, are surprised and even indignant when reminded that they are in conscience bound to send their children to Catholic schools. They resent the charge that secular education is devoid of religion and morality; they went to public schools, and what was satisfactory to them is good enough for their children.

"Why all this opposition to public schools? It is unpatriotic, it makes against the private interests of Catholics, and the general welfare of religion. While some bishops have rulings against Catholic children attending public schools, others have none; there are at present about 40,000 Catholic youths in secular universities, and more than a million children of the faithful in lower schools of the same kind. The bishops know this and make no objection; they permit, or at least tolerate it, and they should be the best judges in educational matters." Men set by the Holy Ghost to rule the Church of Christ are, indeed, the best judges of youthful training, and for this reason we request them in the present case to speak, while we listen to their words of wisdom with attention and reverence.

From the instruction of the Sacred Congregation of the Propaganda to the bishops of the United States on public schools: "Often and again has the Sacred Congregation *de Propaganda Fide* been advised that the greatest evils imminently threaten Catholic youths in the schools called

public in the United States of North America. * * * This system the Sacred Congregation considers by its nature to be fraught with danger and very hostile to Catholicity. * * * Again, in the aforesaid schools, as they are divorced from the authority of the Church, teachers indiscriminately of every sect are employed; and as no law prohibits them from doing harm to youth, they are left free to sow errors and seeds of vices in tender minds. * * * Now, if this proximate danger of perversion be not made remote, such schools cannot be frequented with a safe conscience. * * * The Sacred Congregation is not ignorant that sometimes circumstances are such that Catholic parents may conscientiously commit their children to public schools. But this cannot be done unless for so acting they have a sufficient reason; whether, though, in a certain particular case, there be or not such sufficient reason, will be left to the conscience and judgment of the bishops." * * *

In his Pastoral Letter of Oct. 4, 1878, Bishop B. J. McQuaid of Rochester, New York, says: "Better than all other expressions with regard to this obligation of providing Catholic education for Catholic children, are the teachings of the Holy See as made known in a letter addressed to the bishops of the United States. No Catholic is in harmony with the Church who maintains opinions opposed to these teachings. It is absurd to say that one bishop more than another insists on the establishment of Catholic schools. It is not left with the bishops

to choose in the matter. They receive commands from an authority higher than their own, and know that their duty, based on their faith and conscience, obliges them to urge the maintaining of Catholic schools wherever it is possible." * * *

Bishop Gilmour of Cleveland, in a Lenten Pastoral, 1879: "The necessity of making religion a part of the daily education of the child is not a matter for discussion. It is a ruled question in the Catholic Church. The instruction on the school question sent some ten years ago by the Holy See to the Bishops of America has definitely settled this matter, and ended all discussion as to the obligation of establishing and supporting Catholic schools."

At the Plenary Council of Baltimore, in 1866, were seven archbishops, thirty-seven bishops, some procurators of bishops, and two mitred abbots. On the subject of education that august body spoke as follows: "The experience of every day shows more and more plainly what serious evils and great dangers are entailed upon Catholic youth by their frequentation of public schools in this country. Such is the nature of the system of teaching therein employed that it is not possible to prevent young Catholics from incurring through its influence *danger to their faith and morals*; nor can we ascribe to *any other* cause that destructive spirit of indifference which made and is now making such rapid strides in this country, and that corruption of morals we have to deplore in those of tender years. Familiar intercourse with those of false religions, or of no religion, the daily use of authors who assail with calumny and sarcasm our holy religion, its practices and even its saints,—these gradually impair in the minds of Catholic children the vigor and influence of the true religion. Besides, the morals and examples of their fellow-scholars are generally so corrupt, and so great their license in word and deed, that through continual contact with them the modesty and purity of our children, even those who have been best trained at home, disappear like wax before the

fire." Thus the bishops from all parts of the country registered their united sentiments regarding public schools.

"If you ask us the reason of our opposition to public schools, our answer will be plain, frank and sincere: 1) We object to public schools on account of the *infidel* source from which they originated. 2) We object to these schools because the teaching of religion is excluded from them, and such exclusion will inevitably produce religious indifference, if not infidelity. 3) We object to these schools, because religious instruction, which is necessarily connected with the acquirement of secular knowledge, cannot be introduced into them without interfering with the conscientious rights and wounding the most delicate feelings of the pupils." * * * (Bishop St. Palais of Vincennes, Indiana, in a Lenten Pastoral of 1872.)

The first Bishop of Columbus, Ohio, Rt. Rev. S. H. Rosecrans, addressing his diocese in 1873, said on the subject in question: "Another error of pernicious consequence is that of those who, disregarding the nature of things, the whole tenor of the Church's teaching, the repeated and explicit declarations of the Holy Father, Pius IX, and the decrees of our own council, persist in declaring that schools in which no religion is taught are allowable to Catholic children. Apart from the consideration that false religion is taught in these schools by innuendo, in text books and teachers' instructions, that to educate without inculcating religion is to deny its importance, and by implication its truth, the doctrine that godless schools are good enough for Catholic children is explicitly condemned by the authority of the Church. He who holds it *pertinaciously ceases to be a Catholic as thoroughly as if he denied the Real Presence of Jesus Christ*. It is no wonder we see them joining hands and tongues with bitter anti-Catholics in representing the Catholic desire of Catholic education as nothing but the instigation of priestly ambition and the cry of the Catholic conscience against the oppression of State schools as the expression of clerical fanaticism."

In the Provincial Council of Oregon City, Oct. 5, 1881, Archbishop Seghres and his suffragans expressed in no uncertain way, their sentiments on public schools: "We address ourselves not only to parents, but also to all our faithful, whether they have children or not, and we declare before God that you are all in duty bound to aid and assist us, with word and example, with prayer and money, to establish Catholic schools, where the rising generation may be preserved from the contamination of the depravity of the age. The wickedness of the present public school system consists in the exclusion of religious principles, of the worship of God, of the teaching of Christianity; it consists in the selection of bad and pernicious schoolbooks; it consists in the carelessness of teachers with regard to the language of their pupils; * * * it consists in an unpardonable lack of watchfulness over the moral conduct of the children. * * * Yes, we say it without hesitation, the public school system as it now exists, will prove the ruin of the religion and morality of our children; we must, therefore, endeavor to preserve the latter from the poisoned atmosphere of these godless institutions. Catholic schools we must have, Catholic schools we will have; and if (what God forbid) we ever failed to attain this object for want of support on your part, your responsibility before God would be heavy in the extreme. We declare and we warn Catholic parents that in places where Catholic schools exist, they are in duty bound and obliged in conscience to withdraw their children from the public schools and to send them to schools placed under the patronage of the Church."

The Most Rev. Martin J. Spalding, of Baltimore, who presided as Papal Legate over the Second Plenary Council in that city, says: (Miscell., p. 654) "Our present system of primary education either ignores, religion altogether, or it teaches principles which we believe to be false and dangerous, or, at least, it confines religious instruction to certain vague and unmeaning generalities, which are,

in their practical influence on the moral and religious training of children, probably worse than no teaching at all. * * * To teach a child's head is not to educate, much less to form, his heart. * * * Yes, we can no longer deny it; the great defect, the gnawing canker, the blighting curse of our educational system, is the absence from it of a wholesome *religious instruction*. Under it our children are practically reared up more like enlightened *pagans* preparing for this world, than as instructed *Christians* well and thoroughly grounded in their faith, and making their novitiate for Heaven."

The late Bishop John L. Spalding, of Peoria, in his Life of Archbishop M. J. Spalding, of Baltimore, not only cordially approved the educational views of his relative, but added his own forceful comment. "The exclusion of religious instruction," he said, "from the schoolroom can be logically justified only by the assumption that religion is false. * * * The godless school theory * * * can have its logical basis only in that system of sophistry which holds that all positive religious dogmas had their origin in the credulity, ignorance, and fear, of rude and savage peoples. Were this true, the diffusion of the spirit of unbelief would be most desirable; and for the accomplishment of this end no better means could be found than the godless school system. * * * The undenominational system of schools which we have here is precisely that which the infidel party in Europe is using every exertion to introduce there, because it perceives how fatal it must prove to religion." The concluding words of this distinguished scholar and educator will help us to understand why the present system of education has been substituted for the religious training which obtained in our public schools eighty odd years ago.

Cardinal McCloskey, of New York, and his suffragan bishops said in their pastoral proclaiming the Jubilee of 1875: "Let us especially give heed to the words of the Holy Father, wherein he exhorts us to use all diligence in coming by every means in our power

to the rescue of imperiled youth. * * * But youth cannot be effectually guarded against these dangers without careful religious instruction and moral training. Nor can proper religious instruction and moral training be secured for them * * * without multiplying and sustaining good Catholic schools. To do this, sacrifices must be made, and these too often by the classes least able to afford them. But what are these sacrifices as compared with the vital interests at stake! Let us, then, have courage and patience, hoping for better things in the future. The time may come, sooner, perhaps, than we have any reason to expect, when the conclusion will force itself upon the public mind, not only that a purely secular education is necessarily imperfect and insufficient, but that the popular system which upholds this sort of education is gradually but surely loosening the hold of any form of distinct religious profession or of Christian belief upon the minds of the growing generation, and is training up for the not far-distant future a race of freethinkers and unbelievers, which will soon ripen into a race not so much of anti-Catholics as of anti-Christians." What the Cardinal visioned through the mist of half a century, is now clear to all except the mentally blind. The nation has become thoroughly corrupt, and public opinion is placing the main cause of it all at the door of our public school system.

A timely note is sounded by the present Archbishop of Baltimore, Michael J. Curley, regarding secular seats of learning when he says: "It has been said that Catholic education is merely secular education, plus instruction in religion, and that secular education is merely Catholic education with religious instruction left out. Both contentions are false and evidence an ignorance of the true purpose and worth of Catholic education. In Catholic education, religion permeates the very atmosphere of the school.

"There are great numbers of Catholic men and women attending purely secular universities. * * * I find that the atmosphere of secularism in these

institutions of learning has been such a great influence upon our own priests attending them that even they have been contaminated." (*America*, March 20, 1926.)

From a mass of episcopal testimony on the subject in hand, we have adduced only a few examples, but sufficient, we trust, to show that the bishops consider secularized education extremely dangerous to faith and morals; and, in conjunction with the Holy Father, urge and command all Catholics to attend, whenever possible, Catholic schools under the jurisdiction of the Church.

Under the title "Cuboid Christian Art" the Rev. Fr. A. Wagner, of Shelby, Nebr., writes: "The defence of Alfeo Faggi's Stations of the Cross in the Church of St. Thomas the Apostle, Chicago, by the Rev. Edgar R. Smothers, S. J. (F. R., Vol. 35, p. 58) is worthy of a better cause. To apply the words of Sacred Scripture to Faggi's art is, if not sheer blasphemy, at least extremely bad taste on the part of a member of the Society of Jesus, which is favorably known as exercising a marked restraint in its public utterances. The undersigned has viewed the Stations and the emblems in the sacristy, and in his humble opinion, for which he is *not* ready to 'pillory himself,' these representations are sheer caricatures of Christian art. The willingness of Fr. Smothers to assume the martyr's role is pathetic, to say the least, and will merit him ridicule instead of the hero's crown."

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live by the light that I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong.—Abraham Lincoln.

Hope is the parent of all effort and endeavor.

The Indulgences of the Holy Land

By the Mt. Rev. S. G. Messmer, Archbishop of Milwaukee

In the FORTNIGHTLY REVIEW of February 15 last "Enquirer" refers to certain leaflets sent out by a Sisters' Convent of Milwaukee, Wis., and by a Church Goods Company of the same city, concerning rosaries blessed with the Indulgences of the Holy Land. With the leaflets sent out by that Company the Sisters have nothing to do. In fact they remonstrated with the firm as soon as they heard of its commercializing the rosaries. But regarding the leaflets sent out by the Sisters, a serious mistake was made through an unfortunate misunderstanding caused by confounding two entirely different faculties. One is the ordinary faculty granted by the S. Apostolic Penitentiary at Rome of attaching to religious articles, f. i., rosaries, chaplets, crucifixes, medals, statues, and even pictures, the Indulgences of the Holy Land. By this faculty the Indulgences are attached to the whole rosary or chaplet, *not to each bead*. It is not always restricted to a certain number of rosaries, but is often extended over a fixed number of years. The other very special and extraordinary faculty granted exclusively by the Holy Father himself, is that of attaching the indulgences of the Holy Land *to each and every bead of the rosary*. This is undoubtedly a very great and most extraordinary privilege, which is very seldom granted and usually restricted to a fixed number of rosaries.

This extraordinary faculty had been granted to Archbishop Gagliardi of Manfredonia, Italy, in a special audience by Pius X, on May 31, 1909. That same year our convent had some 40,000 rosaries blessed by Archbishop Gagliardi. The certificate signed by the Archbishop himself is in our hands stating that the Indulgences of the Holy Land are annexed to each grain or Pater and Ave. So when these rosaries were distributed (not sold) the Sisters were fully justified in stating that the Indulgences of the Holy Land could be gained on each single bead. When the supply was exhausted, Rev.

John Theisen, the late Chaplain of the convent, applied to Rome for the faculty of attaching the Holy Land Indulgences to the rosaries which he would bless. The Roman Monsignore who had the matter in hand, telegraphed that "The Holy Father has kindly granted the request." That is where the mistake arose. Coming from the Holy Father, not from the Penitentiary, and having in mind the former rosaries obtained from Manfredonia, the chaplain and the good Sisters and in fact I myself thought it was the same faculty as the one granted to Archbishop Gagliardi. True, the official rescript from the S. Penitentiary, dated April 20, 1925, came later. But on account of the previous telegram no particular attention was paid to its wording. The absence of the clause specifying that the Indulgences were annexed to each bead, was overlooked. The Rev. Chaplain then copied the leaflet sent out by the Rev. P. Lukas, O. S. B., of Clyde, Mo., who had obtained the same privilege as Archbishop Gagliardi and was the only clergyman in the United States who had ever been granted this privilege. That was the other mistake. Soon inquiries came to the convent and to myself expressing doubts about the indulgences being attached to each bead and the astonishing number of the indulgences. Now we examined the Roman document more carefully and discovered our mistake. The Mother Superior sent out notices at once saying that Rev. Theisen could attach the Holy Land Indulgences only to the entire rosary, not to each single bead.

Two years ago the Convent received a new document from the Apostolic Penitentiary, dated February 19, 1926, by which the chaplain of the convent is given for five years the power of blessing rosaries and thereby annexing to them "the Indulgences which the Supreme Pontiffs grant to pious objects which have touched the places and sacred relics of the Holy Land." But the same rescript states that these

indulgences are the same as the so-called Papal or Pontifical Indulgences. In a letter of June 13, 1927, the aforesaid Roman Prelate says: "The privilege of placing the Apostolic and Holy Land Indulgences on rosaries is to be considered as one single Faculty, and not two distinct ones."

This whole muddle about the Indulgences of the Holy Land has been caused by the false idea, evidently shared by a great many people, that when a rosary is blessed with these indulgences, they are *ipso facto* attached to every bead. Even the saintly P. Lukas seems to have labored under this mistake. In his leaflet "Zum besseren Verständniß" he calls the faculty of blessing rosaries with the Holy Land Indulgences a "unique privilege" (ein ganz einziges Privileg), so great and unique that Pius X had doubts whether he could grant it at all; he calls it "a mark of special distinction" (eine ganz besondere Auszeichnung). And yet, this faculty as such implies no greater privilege than that of attaching the Papal Indulgences to religious articles, a privilege given to thousands of our American priests. P. Lucas evidently thought that the privilege given to Archbishop Gagliardi—of attaching the indulgences to every bead—was contained in the ordinary faculty explained above.

In the leaflet sent out by good P. Lukas, and faithfully but unfortunately copied by Rev. Theisen, there is another misleading but serious mistake. He speaks of the "many plenary and almost innumerable partial indulgences of a pilgrimage to the Holy Land" (of which neither the Raccolta nor Beringer make any mention); then he gives the famous (?) computation by St. Liguori of the 200 to 300 plenary indulgences to be gained by visiting the stations of Jerusalem and other places of the Holy Land (again Beringer and the Raccolta know nothing of all this); finally he ends by saying "with this holy rosary on your hand you can gain on every bead all the indulgences which you could gain by visiting the holy places of the Holy Land." What an awfully mistaken idea of the Indul-

ences of the Holy Land! They are thus called, not because they are granted to *persons* making pilgrimage to the Holy Land, but because they are attached by the Popes to *pious articles* "which have touched the holy places and sacred relics of the Holy Land." They are, as "Enquirer" well says, "none other than the usual papal indulgences."

There is another mistake on these various leaflets. They state or imply that you must say the rosary in order to gain the Holy Land Indulgences. Such is not the case. These indulgences, like the Apostolic Indulgences, can be gained by simply carrying such a rosary in your pocket or anywhere on your person, the same as you would by carrying with you a medal or crucifix or little statue to which these indulgences have been attached.

Query: If I have a rosary blessed by Rev. A with the usual Papal Indulgences, and later blessed by Rev. B. with the Holy Land Indulgences, can I gain all these indulgences twice or only once? Ecco, Signor Enquirer.

* * *

Under date of Dec. 29, 1927, the Cardinal Penitentiary of Rome sent to the Apostolic Delegate at Washington a letter regarding the faculty of blessing rosaries with the application thereto of the Indulgences of the Holy Land, wherein he states:

"We have examined the two cases referred to this Sacred Tribunal in your Excellency's letter of 22 November, 1927: one of them regarding the Rescript granted by this Sacred Tribunal 19 February, 1926, to the chaplain pro tempore of the School Sisters of St. Francis, of St. Joseph's Convent, Milwaukee, Wisconsin; the other regarding the Letter of the Office of the Secretary of State of His Holiness, sent 23 March, 1925 to the Reverend Lucas Etlin, O. S. B.; both cases referring to the faculty of blessing rosaries with the application thereto of certain definite indulgences.

"In making the aforesaid concessions

in these two cases the mind of the Holy See was to grant *the faculty of attaching to rosaries those indulgences only which are to be found in the Raccolta di orazioni e pie opere, (edition of 1898) pp. 525-527, under the title 'Crocì, Crocifissi, Corone, Rosari, Statuette, Medaglie, ecc. di Terra Santa'.* These

indulgences are nothing more than the *Apostolic Indulgences*, which were specified in the list published 17 February, 1922 (*Acta Apostolicae Sedis*, Vol. XIV, p. 143) and in a printed official leaflet, a copy of which was sent together with the above mentioned Rescript of 19 February, 1926."

Parish or City-Wide Catholic Boy Organization?

By Robertus Expertus

Dr. Furfey's interesting article, "A Younger Generation Still" (*America*, Nov. 19, 1927, pp. 128-129) contains the following on Catholic recreational work:

"Perhaps the most interesting recent development is the tendency of a number of dioceses to organize this work on a city-wide basis. Usually it is under the *control* [italics ours] of the local Catholic Charities Bureau. In some places a salaried expert is employed to give direction to this sort of activity. Under his leadership athletic leagues are organized, field days are held, Scout troops are supervised, and generally a summer camp is established where Catholic boys may have wholesome vacations at cost or less."

A discussion of this tendency toward city-wide organization is timely, since it has a very important bearing on Catholic boy work. The following considerations might be presented:

This is not a question of opposing diocesan to parish organization. Central diocesan bureaux are needed for special work and usually serve the entire diocese. Here we are providing for the normal needs of the normal boy in a matter of character-training. Evidently, too, the city-wide form of organization only contemplates providing for boys who live in fairly large cities.

The tendency seems to have a natural explanation. The impression has gotten abroad that, unless our boy work is organized according to modern standards and methods, we can get nowhere. But modern standards and methods make no provision for our

form of parish organization or for our parish school system.

If we use modern methods and standards we must organize as the others do, adopting city-wide programmes.

Character-training by recreation, especially in programmes where an ethical code is inculcated, falls under the care of souls, which the Church entrusts to the pastor. To be a true shepherd, he must direct this work, which comes under his jurisdiction.

The issue becomes more clearly defined when we recall that even our Catholic boy workers emphasize the idea that their work deserves the support of the pastor, and speak little of supporting and working under the direction of the pastor. The professional Boyologists consider their work a new profession, a fourth agency.

From a practical standpoint, the parish is the only unit that can reach all the boys. Parish organization enables us to reach the boys in the small town as well as in the city. Dr. Furfey's article, "Standards for Parish Clubs" (*Ecccl. Review*, Jan., 1927) shows that the parish, and not the city-wide organizations are doing the most effective recreational work. The absence of reports of definite results accomplished by city-wide programmes is significant.

The fact that the recreational programme is to be put under the local Catholic charity-bureau, and not under the educational division, is another index to the lay of the land. Such an arrangement makes it possible to create another need to be filled by expert boyologists. We note with interest that

the State-supported schools are employing intermission and after-hours supervisors. Recreational work is best handled as an adjunct to the school, and the school of to-day does far more than any other agency to provide wholesome recreation.

Another consideration is that it is far easier to put these programmes over through the local charity bureau than through the school office. Our school programmes are more or less clearly defined, and any deviation at once attracts attention. The office of school superintendent, while perhaps not as determined as it might be, is nevertheless filled by a priest who is an expert in the field of Catholic education. But our experts in recreation are men who have been trained up in boy scout and other non-sectarian work, and who frequently do not apply the principles of Catholic education to their work.

Approval of city-wide boyology programmes which include moral education and naturalism, and helps to create a monopoly which will effectually exclude distinctly Catholic programmes. The boyologists assert that there is no such thing as a Catholic boy problem as such.

All agree that the great trouble to-day is in the home. It is to the parish and to parish agencies that we must look to reform the home. Why not concentrate on perfecting our parish programmes, instead of adopting programmes which will mean a lessening of contacts of pastor and people and an inevitable weakening of religion?

The Church has her sodalities and confraternities for young people, to which enough of natural attractions and social features can be added to cover the situation. With recreational programmes organized according to the principles of Catholic education, and the work carried on as an adjunct to the work of the school, adequate recreational facilities can be provided for the youngsters.

Religion must be the central, the predominant element in our boys' programme. This is what the boys want, this is what the parents want. It can

only be accomplished by having our programmes distinctly Catholic and built around Catholic needs. In the concrete this means parish organization directed by the pastor, who usually knows local conditions better than anyone else. And with religion taken care of in the parish, it is axiomatic that the diocese will flourish.

A Curious Discovery

A French scholar, Fr. Marcel Jousse, has produced some works on "the psychology of language", which have created a sensation in Catholic literary circles. "A work of genius", declares the Abbé Brémond, and in one of his last articles the late Fr. de Grandmaison, S. J., recognized its immense importance for the understanding and interpretation of Holy Scripture.

The subject of Fr. Jousse's studies and discoveries is what he calls "the Oral Style," that unwritten form of literature which precedes the written, and in which the teachings of sages, for example, are handed down from generation to generation with the greatest ease and practically without variation, thanks to the use of a certain natural rhythm and the presence of "key-words," each recalling an entire passage.

As applied to the New Testament, the theory is that Our Lord's discourses were for the most part delivered in this rhythmical "Oral Style," familiar to the Jews, and that in the first three Gospels we constantly have these recorded, with that substantial identity and with just such slight differences or omissions as would naturally occur in the putting down in writing by different people of the same memorised discourse.

To realize how convincing this theory is one has to see the parallel passages set side by side, arranged strophically. The Bombay *Examiner* (Vol. 78, No. 35) regards it as the most probable explanation which has yet been offered for the well-known repetitions in the synoptic Gospels and holds it likely, too, that the Apostles gave religious instructions in the same recitative style, as whole sections of these are recog-

nizable in their epistles. Fr. Jousse establishes that of the parallel versions in the Gospels, that form is the most

ancient, original and complete in which the "Oral Style" is more clearly visible.

A Dutch Augustinian on Martin Luther

Under the title, *Marten Luther in de Kritiek (1503-1525)*, Fr. Dominic Duynstee, O.Er.S.A. has recently published the first volume of an important work on the father of the Protestant Reformation. It is substantially a revised, corrected, and considerably enlarged edition of two former works of the same author, *Marten Luther en zijn orde* and *Marten Luther een man Gods?*—both of which were quite favorably received in the Protestant as well as the Catholic camp.

In the introduction the author, who belongs to the same religious Order as Luther, points out that Luther is judged too one-sidedly even by critics like Denifle and Grisar. The question can be decided only in the light of historical facts. Then he goes into the teaching of the Aegidian school and of the Saxon congregation of the Augustinian Order and shows that Luther did not imbibe his errors from his Augustinian brethren. His teachers were admittedly men of sound doctrine and unexceptionable morals, not one of whom left the Church in the ensuing period of disturbances. Trutseter was inclined to Nominalism, but he did not influence Luther, and Usingen expressly warned his pupil against the excessive study of the Bible because Holy Scripture cannot be correctly interpreted without a profound knowledge of speculative theology.

Chapter VI of Duynstee's book is devoted to a character study of Luther. His sensitiveness and addiction to rough language he attributes to a hard youth in which he experienced but little love. To this factor must be added physical infirmities of various kinds. His moral character is differently regarded by Catholics and Protestants. Duynstee tries to prove that Luther belonged to that type of men who occasionally lapse in their conduct, but always make an earnest effort to redeem themselves. That he was a priest of

unexceptional morals he does not venture to assert. As a monk, he is willing to admit that during the first few years of his religious life Luther was, or at least wished to be, a good monk. But since he had no real vocation, the religious life proved too difficult for him. He was scrupulous and wished by fasting and acts of self-mortification to obtain supernatural assurance that his sins were forgiven.

It is not true, according to Duynstee, that Luther did not begin to study theology until after his ordination to the priesthood. Against Denifle and Grisar the author maintains that Luther knew the writings of the Schoolmen, and especially those of the leading Augustinian teacher of that period, Aegidius, though it may be admitted that he was not profoundly versed in Scholastic philosophy and theology. His excessive preoccupation with the Bible, by which he sought solace in his spiritual trials, did not leave him time and energy for the pursuit of other studies.

In the following chapters Duynstee shows how Luther gradually lost the faith. After seeking his salvation exclusively in good works, he shortly after his return from Rome (1511) cast everything else overboard and threw himself upon the merits of Jesus Christ. Soon he crystallized his erroneous teaching in the proposition: Faith alone without good works ensures salvation. He no longer took any interest in the religious observances of his Order, but began to lead a worldly life, though he did not entirely reject good works, saying that they must follow faith as fruit grows on a good tree. This period of Luther's life began 1512 and lasted until 1513. It was not until 1521 that he denounced the Pope as Antichrist. His much-quoted letter of 1519 to the Pope must be interpreted in the light of the eschatological ideals and emotions of the time.

Among the recent Protestant biographers of Luther, Fr. Duynstee is especially severe on Dr. Köhler, who, he says, tries to defend the Reformer *à tort et à travers*.

The book has six appendices, two statements of the teaching of the Aegidian school, Luther's 95 theses and 41 of his condemned propositions, the letter of excommunication issued by Leo X, and a letter of the Reformer to the Christians of Holland.

The Autobiography of a Modernist

The Rationalist Press Association, through Watts & Co., of London, has brought out an English version of the autobiography of the late Abbé Albert Houtin. It is entitled *The Life of a Priest* and has a foreword by "Golden Bough" Frazer and a somewhat redundant biographical sketch by Professor Giovanni Pioli.

The Abbé Houtin, as our readers may remember, was one of the leaders of "Modernism" in France and also to some extent identified with the "Americanism" condemned by Leo XIII, of which he wrote a one-sided and biased history. His autobiography shows him to have been a discontented and pessimistic man who, in the words of a reviewer in the *London Catholic Herald*, "sought perfection as a dog chases its own tail, and it was always just where he was not." He dabbled in all the sciences and had "the pen and ink mania." He was laughed at, discouraged, chidden and warned, but still persisted. His bishop talked to him like a kindly father, reminded him of his youth and inexperience, and even offered him the parish of Sainte-Melaine. But Houtin pursued his "unconquerable quest for truth" and became a Modernist. "He required documentary proof for everything except his own ideas, and these he issued in anonymous statements." When Pius X condemned Modernism, most of the other French ecclesiastics who had been wandering with him in the by-ways of "Liberalism" turned back, but Houtin persisted and as a result was suspended and finally excommunicated, after five of his books had been

put on the Index. Eventually he came to the conclusion that the "whole ecclesiastical system is a tissue of lies." His history of Americanism is largely a *chronique scandaleuse* filled with such tidbits as Mivart's malicious remark that he recognized Cardinal Satolli, whose commentary on the *Summa* of St. Thomas had been quoted against him by the *Civiltà Cattolica*, as an authority in at least one of the natural sciences, namely that of mineralogy, and particularly metallurgy, for the study of which he (Satolli) had brought numerous specimens from America.

The mental gyrations of this egotistical and scandal-loving Abbé may interest the Rationalist Press Association and infidels of the type of Mr. Frazer in their never-ceasing combat against the Catholic Church; but Modernism is dead and the present generation, outside of the ranks of the Catholic-haters, is not likely to be interested in Abbé Houtin's autobiography now that its hero is gone.

Norman Thomas' book, *Is Conscience a Crime?* (Vanguard Press) is not new. It is a reprint, with a new chapter or "postscript" bringing the story up-to-date, of an earlier book published in 1923 under the title, *The Conscientious Objector in America*. The problem of conscientious objection—"the duty of civil disobedience," as Thoreau phrased it in a famous essay—is still with us. It will reappear instantly, and with aggravated intensity, in the next war. And it lingers with us to-day in curious and interesting places. "Men who were no friends to conscientious objectors in war time," says Dr. Thomas, "have discovered and applied the principles of conscientious objection to the Volstead Act." More serious is the fight against compulsory military training in our schools and colleges, which has uncovered "a kind of peace-time conscientious objection to militarism which deserves to be linked up to the conscientious objection of the war period."

The man who never gives up will never go down.

Studies in Moral Psychology

Dr. I. Klug's *Die Tiefen der Seele* (Ferdinand Schoeningh, Paderborn), a large book carrying the explanatory sub-title, "Moralpsychologische Studien," has deservedly gone through three editions in less than a year. It is an examination of different structural types of temperament and personality, making use of all the research of modern science, and addressing itself especially to pastors and other spiritual directors. While the principles of moral theology are the same for all persons, individuals differ greatly, and from the standpoint of moral psychology need different pedagogical treatment;—such is the author's leading idea.

For all of us it is important to find out our native constitution and temperament, any "layers" in our make-up, our dominant urge, the deepest wound we suffer from, our severest temptation. For while native temperament is not strictly changeable, it can be bent, molded, tempered, softened.

The keen analysis of the author will bring out many wise conclusions: Opponents of free will are right in saying that many persons are in most of their actions hardly or not at all free; but the reason is not that they could not be free, but that they do not want to be free (62-3). Psychopathic persons, with their burden or their total absence of inhibitions, are only moderately responsible; yet every psychopathic character is but a caricature of a normal temperament (108-9). Within the type of "Eros and Sex" there are sexual, erotic, and saintly lovers; and since man, once he goes downward, becomes more beastly than the brute, a fourth type must be added, that of the perverts (140-1).

With regard to scepticism and faith the importance of an apologetic approach according to the respective temperament is strongly emphasized. Here, as under the other headings, Eros and Sex, Genius and Demon, Autonomous Man, Moral Insanity, Guilt, Nature-Man, Break-up (Conversion,

etc.), Ideal Man, the author uses a wealth of detailed illustrations from real life, often of well-known persons. His outlook is that of a scholar well versed not only in the theory of his subject, but also in its practical aspects, the latter gained through the experience of others as well as of himself. The importance of the principles of moral theology in the guidance or reconstruction of character, the efficacy of grace for success in this undertaking, are properly emphasized. Yet no one can gainsay that in the approach to these in the preliminary treatment, lies the problematic part of the priest's work. Hence the truth of the statement, of which the entire book is a compact proof, and for which it is a valuable aid: "The priest must be not only a moral theologian, but also a moral psychologist" (p. 384).

The book deserves a wide circulation among all ranks of thinking men.

Virgil Michel, O. S. B.

The Problem of Compulsory Sterilization

Up to Jan. 1, 1927, 3,951 sterilizations had been performed in the State hospitals of California alone. The Supreme Court of the U. S. has sustained a Virginia law for the compulsory sterilization of mental defectives. Hence the moral aspect of such legislation is a very practical question, and we welcome such a calm and scholarly discussion of the problem as that by Joseph Mayer, M. D., *Gesetzliche Unfruchtbarmachung Geisteskranker* (Herder), even though we cannot agree altogether with the author's conclusion that compulsory sterilization by law is permissible if necessity for the common weal raises it into the sphere of the morally good. We doubt whether such a necessity can be strictly proved, as the purpose aimed at can be attained by confirming feeble-minded persons, habitual criminals, etc., in asylums. We agree with Fr. Alb. Schmitt, S. J., the editor of the new editions of Noldin, that the theologians are justified in their opposition to this thesis, and that their opposition may.

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as in the case of craniotomy, compel physicians to adopt more rational methods in fighting what is undoubtedly a great social evil. (See *Zeitschrift für kath. Theol.*, Innsbruck, 1927, pp. 421 sqq.) "We theologians," writes Fr. Schmitt, "know that the heritage of evil was not originally present, but was acquired during long periods of time and constantly introduced anew into the life germs. Consequently the effort to prevent the hereditary spreading of mental and moral defects must go hand in hand with an attempt to prevent the further introduction of hurtful dispositions into the germs. This can be obtained by the universal culture of good morals. Without this factor eugenists will labor in vain, for they will be combatting an evil which promptly returns to the attack from another quarter. And if the race suffers from the multitude and misery of abnormal human beings, this is but a natural punishment for the unrestricted *laissez-faire* accorded to all injurious instincts, for the false humanism and the toleration of evil of which humanity has been guilty through many centuries. '*Miseros facit populos peccatum.*'" Dr. Mayer's treatise is quite exhaustive and will no doubt help towards clearing up this difficult problem.

Calf-Paths

There is a story concerning a twisting highway which contains food for thought. It runs as follows:

Once upon a time a calf found its way home through the primeval wood, and since after the manner of all young animals as yet unsure of their legs, he wobbled as he walked, and the track he made zigzagged and curved in and out amongst the trees. Next day, a lone dog took up the twisting trail the calf had made, and after the dog came a bell-wether sheep, glad enough to find a way already trampled for him. The bell-wether's flock of course followed his trail in and out, up hill and down dale, and their passing made a path through those old woods—a path which men followed, grumbling and complaining of its twisting trail, but following it all the same.

The forest path became a lane, and the crooked lane in its turn a road, along which many laden horses traveled numberless unnecessary miles because of the zig-zag of its way. Every day a hundred thousand people followed the faltering footsteps of a calf centuries dead, until at last over this crooked journey travelled the traffic of a continent—men, materials and merchandise, and through the maze of that road they lost a hundred years a day.

All of which goes to prove the mistake of reverencing well-established precedent solely because it is well-es-

If a man writes for fame, the less he writes the better.

tablished; of working all day and going to limitless trouble to do the same things other men have done merely for the sake of following a beaten track. If roads are bad, and traveling along them is therefore difficult, the obvious remedy is to make new and direct roads, and to make them so well that they will benefit all the rest of the traffic going in the same direction.

In our opinion, however, the danger most to be guarded against lies in the mental calf-paths; it is they that spell static conditions engendered through mental laziness and lack of initiative.

Notes and Gleanings

A novel method of helping the foreign missions has been adopted in Belgium. Appeals are made not for the education of native priests in general, but for a student adopted by an individual congregation. Thus, for instance, a Korean student has been adopted by the congregation in a church in Ostend as "Our Seminarist." The photo of the student is put up in an artistically decorated frame and beside it is displayed a letter of the Vicar-Apostolic containing biographical details of the student and a record of his progress in studies. The personal note in the appeal stimulates the imagination of the people and urges them to contribute more generously for the education of the particular student than a general appeal for the education of a native clergy.

Father Hermann Cohen (1820-1871), a convert from Judaism, relates that as a little boy he used to watch the rabbi of a Hamburg synagogue mounting the steps of the sanctuary, drawing aside a curtain and opening a door. "I experienced, he says, a wonderful feeling of expectation and hope, ending each time in disappointment"—until grace led him, seemingly by chance, to a benediction service in a Catholic church. Here too he saw the priest ascending the steps of the altar to draw aside the curtain, open the door of the tabernacle, and the next

moment, as Christ was before Hermann in the monstrance, light streamed into his soul; he had found Him who is the Way, the Truth and the Life. This happened in May, 1847, and since then the number of conversions among the Jews has gone on increasing steadily, thanks to the prayers offered up for them throughout the Catholic world.

The only kind of innocence which is of any practical value in a world full of allurements to sin is that which springs from self-control. The mere negative innocence which springs from ignorance is a source of danger, except to the very few who are privileged to lead sheltered and protected lives.

Peasant mothers who have kept the world in children, have done vastly more than the philosophers who have kept it in doubt.—A. F. K.

Among poor relations might be mentioned those between the pastor and the man who can find nothing but fault with the way the church is run.—A. F. K.

Courtesy is the wedding of humility with dignity.

To be a Protestant often means nothing more than not to be a Catholic.

Under the title *The Seal of the Spirit*, the Liturgical Press, of Collegeville, Minn., publishes a new translation of the Roman rite of Confirmation. The translation is from the pen of Father R. E. Power, of the Diocese of Springfield, Mass., who has a happy knack for work of this kind. The original Latin appears side by side with the translation.

P. de Labriolle's *Life and Time of St. Ambrose*, which Mr. Herbert Wilson has very competently translated from the French, is the best extant biography of the great Bishop of Milan. The author has skillfully interwoven many passages from the writings of the Saint in his text. (B. Herder Book Co.)

Current Literature

—The effort to help our Catholic people towards taking their rightful part in the liturgical prayers and acts of the Church is becoming more and more widespread. The Rev. E. J. Moffatt, S. J., recently compiled a handy brochure entitled, *Pray the Mass*, which is intended to introduce the faithful gradually to the use of the complete Missal. It contains the Ordinary of the Mass in both Latin and English with the Proper parts chosen from the 17th, 22d, and 23d Sundays after Pentecost. Instructional notes accompany all the prayers. The Propers (in English) of the Mass of the Dead and the Nuptial Mass, together with the Absolution of the Dead and the Marriage Ceremony, complete the booklet. The prayers are arranged so as to serve for common recitation by a leader and one or two choirs. The illustrations show the various positions of the priest at the altar, with scenes from the life of Our Lord in the background. The connection between the part of the Mass illustrated and the incident in the life of Our Lord is not always apparent. Why, for example, should the priest's Communion be associated with the burial of Christ and the "Ecce Agnus Dei" before the Communion of the faithful, with His Resurrection? Such allegorical meanings attached to the actions of the celebrant at Mass serve to obscure, rather than to clarify, popular notions on the Holy Sacrifice. Apart from this feature, the booklet is well gotten up. (Benziger Brothers).

—A delightful bit of reading is Father Archambault's (S.J.) brochure, *Pour Persévérer* ("La Vie Nouvelle," Montreal). There is a freshness and frank simplicity combined with an abundance of striking anecdote and illustration throughout the short chapters that make the serious spiritual reading as interesting as fiction. The booklet has been gotten out specially for the use of layfolk who have made enclosed retreats. A translation of it would be welcomed by English-speaking lay retreatants, men and women.

—*The Saints of the Mass* is a C. T. S. pamphlet compiled by Mother Philippa of St. Mary's Convent, York, who gives a short account of the life of each of the saints whose name appears in the Canon of the Mass. The pamphlet will appeal to all who are seeking to cultivate a better understanding of the Missal and derive the consequent greater fruit from its use. (Catholic Truth Society, London).

—*The Protestant Platform*, by G. E. Anstruther, is a reprint of a useful C. T. S. pamphlet. It contains short biographies of some twenty men and women who have either made public use of their apostasy by lecturing and writing against the Church, or else have laid false claim to the notoriety of apostates. The cover picture shows Titus Oates in the Pillory.

—Fr. Antony Linneweber's treatise, *The Man Who Was Nobody*, written for the ninth annual meeting of the Franciscan Educational Conference, 1927, at the request of the Friars present has been published in book form. It explains how St. Francis of Assisi won the heart of the world. The author, one of the most promising of the younger Franciscan writers in the U. S., briefly describes St. Francis as a saint, a mystic, and a reformer, and shows that he won the heart of the world, like his Master, Jesus Christ, by love and humility. "In his own estimation he was the last and least of men" and by love and humility he became "Everybody's St. Francis." The lesson is plain: we too shall win the hearts of men in so far as we imitate the example of Jesus Christ and His faithful servant Francis, who was convinced that he was nobody. This admirable booklet is for sale at the Franciscan Friary, 133 Golden Gate Ave., San Francisco, Calif.

—The literature on the strange case of the "stigmatized Virgin Teresa Neumann of Konnersreuth" has reached vast proportions and still no final verdict has been given as to the real nature and ultimate cause of the baffling phenomena that have been witnessed

by a multitude of persons, including renowned medical men and psychiatrists. Readers of the F. R. will, no doubt, be interested in the well written brochure, published with ecclesiastical approbation, by Dompfarrer Th. Geiger of Bamberg. It is primarily a skilful refutation of the opinions of an unbelieving physician who tries in every way to belittle even the possibility of a supranatural explanation of the wonderful manifestations, and involves himself in no little difficulty in trying to establish his viewpoint. We believe that this interesting booklet will do much to enlighten readers on the nature of the unusual manifestations, without raising hopes of their supernatural character, which may perhaps later on not be verified. But Dr. Geiger's position is clearly that of one who fails to see how natural causes alone could explain facts which are unique in the history of medicine and of mysticism. The brochure has ecclesiastical approbation. (*Die Stigmatisierte von Konnersreuth. Abwehr-Gedanken zu den Gutachten des Dr. med. Weisel-Berlin und Prof. Dr. med. Ewald-Erlangen von Dompfarrer Th. Geiger-Bamberg.* Verlag: Muenchener Kath. Kirchenzeitung).

—There seems to be a well directed movement, supported by skillful and powerful agencies, working in the dark, to belittle and misrepresent, especially to our non-Catholic fellow-citizens, the religious, social, and educational activities of the Church. That the religious orders come in for their share of the attack, goes without saying. The discipline and work of religious orders of the Catholic Church have ever been a favorite subject of attack on the part of those who delight in stirring up religious bigotry for their own selfish purposes. We therefore welcome *The Jesuits in Modern Times* by John LaFarge, S. J., as it will enlighten those who seek authentic information on the spirit and "inner life" of a religious order of men who, deservedly or undeservedly, have been much in the limelight during the past three centuries. While the work is especially intended

to explain Jesuit asceticism and spirituality, it is at the same time a defense of the spiritual and religious ideals that inspire the members of all religious Orders of the Church. The book will be useful to offset some of the calumnies and misrepresentations now circulated in books and magazines, and Catholics would do a spiritual work of mercy by handing this little volume to those outside the fold who still harbor crude notions about one of the great religious Orders of the Church. (The America Press, New York, 1928).

—*Correct Serving*, by the Rev. Gilbert F. Esser, C. PP. S., is an interesting attempt to provide a ceremonial for altar-boys. It is based upon Wapelhorst and contains detailed directions for serving at all the sacred functions at which the average server will have occasion to assist. A number of diagrams help to make the explanations clear. A transliteration of the Mass-prayers is provided, to aid the youth in the mastery of the Italian mode of Latin pronunciation. An English translation of the prayers would not have been out of place in this manual, for it would aid the server in making the recitation of the prayers something more than a parrot-like pronunciation of words. The booklet will, no doubt, be welcomed by all who have charge of the training of altar-boys as well as by the boys themselves. (The Messenger, Carthage, Ohio).

—*The Book of Exodus*, by the Rev. Hy. J. Grimmelsman, professor of Old Testament exegesis in Mt. St. Mary's Seminary of the West, is described in the subtitle as "a study of the Second Book of Moses with translation and concise commentary." It is professedly "a beginner's book" and must, of course, be judged as such. It has the unusual feature of illustrations, made from photographs taken *in situ* by Msgr. Nau. One cannot but regret the absence of diacritical marks in the transliterations from the Hebrew. Surely there must be printers in Cincinnati who could have furnished these marks. (The Seminary Book Store, Norwood, O.)

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—The discussions of the "Liturgiologist" and the "Antiquary" on ceremonial uses and abuses, which are familiar to the readers of the *Acolyte*, have been published in book form under the original title *Peregrinus Gasolinus*. The book will, no doubt, find many readers among priests, and let us hope that it will assist in correcting some of the mistakes that commonly occur in carrying out the sacred functions. The short chapters of the book are cleverly written and convey considerable information. But it strikes us that the treatment of rubrics and ceremonial laws under the cover of a humorous story is hardly a compliment to our American clergy. If such measures are really necessary to induce our priests to study the laws governing the externals of the sacred liturgy, we are in a bad way, indeed. Father Michael A. Chapman's purpose to correct ceremonial abuses is undoubtedly laudable; but, even though the means he uses may prove effective, we hesitate to endorse his treatment of the subject. (Fr. Pustet Co., Inc.)

—Volume II of the new (fifth, completely rewritten) edition of the *Staatslexikon* of the Goerres-Gesellschaft, edited by Hermann Sacher, carries the nomenclator from "Film" to "Kapitalismus." Like the first volume, this one also contains many original contributions which have the value of monographs on their respective subjects. We will mention only: "Film," "Freimaurer," "Geldwesen," "Gildensozialismus," "Handwerk," "Heimat," "Hinduismus," "Hohoff," "Jesuiten," "Inquisition," "Jugendbewegung," "Kant," "Kapitalismus,"

etc. The article on Kant is by Dr. Chr. Schreiber, Bishop of Meissen, who recently lectured in this country. This excellent dictionary of Catholic philosophy as applied to modern sociology deserves a place in every Catholic reference library and those Catholics who possess any influence in this direction ought to see that it is placed also in our public libraries, where it can render incalculable services to the cause of Catholic apologetics. (Herder & Co.)

—The Franciscan Province of the Sacred Heart has issued an official *Manual of Regulations for the Third Order Secular of St. Francis*. The manual contains the standard version of the Rule, an Officers' Guide, and the provincial and national constitutions, and can be purchased from the Franciscan Herald Press, 1434 W. 51st Str., Chicago, Ill. The Officers' Guide can best be appreciated in the light of the discussion of many of its details by the Fourth Provincial Convention of the Sacred Heart Tertiary Province for 1927, which can be had in pamphlet form from the same publishers.

—An admirer of the venerable Fr. Thomas Hughes, S. J., who formerly lived in St. Louis, but now for many years had been stationed in Rome, has gathered from various magazines and republished in book form a number of his essays, on "The Plurality of Worlds," "Missionary Countries," "The Temporal Power," "The Safeguards of Republics: or Church and State," "Freemasonry in a Democracy," "The Serio-Comic in the Vatican Archives," "Jansenism and Secularism," "Anthropology: an Historical

Sketch," "Scientific Education, Exact and Inexact," "What is a Liberal Education?" and a few others. The volume is entitled, *The Plurality of Worlds and Other Essays* and has been compiled by M. G. Chadwick, who has confided his (or her) editorial activity to excising from the various papers matter that seemed to be merely ephemeral. Not all of these essays are of equal value, but all of them were worth preserving, for Fr. Hughes is one of those rare authors who never put pen to paper unless they have something important to say and unless they have thoroughly prepared themselves to say it effectively. (Longmans, Green & Co.)

—Volumes III and IV complete Cardinal Lepicier's valuable *Diatessaron seu Concordantia Quator Evangeliorum in unum Redactorum*, of which the first two volumes were noticed in the F. R. some time ago. The work is the product of the author's long professorship of Sacred Scripture. Each section of the concordance is followed by a series of "Quaestiones" in which special problems of the text are discussed. Besides, there are numerous explanatory foot-notes. Thus the *Diatessaron* of the learned Cardinal is not only a concordance of, but also an exegetical commentary on the four Gospels. The work is published in Rome and can be purchased in the United States from the B. Herder Book Co., St. Louis, Mo.

—Archbishop Curley has written an enthusiastic preface for Canon Joseph Guinan's *The Patriots*, a historical novel of the Irish War of Independence and of its sequel, the Civil War, which rather unexpectedly terminated the British occupation of Ireland. *The Patriots* is perhaps the most remarkable Irish novel since Canon Sheehan's *My New Curate*. One cannot help approving its candidly moral standpoint. (Benziger Brothers).

—*Principles of the Religious Life* by Peter Cotel, S. J., is an elaboration of the same author's *Catechism of the Vows*. The explanation of the prin-

ciples is clear and concise and deserves to find a wide circle of readers. Among non-religious it will prove an invaluable help, especially to confessors and preachers. The treatise has been brought up to date by E. Jombart, S. J., and translated from the fourth French edition by T. L. Bousearen, S. J. (Benziger Bros.).

—The new edition of Fr. Cuthbert Goeb's (O. S. B.) booklet *Officium: A Manual of the Ordinary of the Mass*, has been completely revised by the author, who among other changes has adopted Father R. E. Power's excellent translation of the Ordinary of the Mass of the Faithful. We can conceive of no more effective means of teaching the faithful to "pray the Mass with the officiating priest" than this unpretentious little manual. (Collegeville, Minn.: The Liturgical Press).

—J. Fischer & Bro. have reprinted in the form of a handy booklet (3³/₄ x 6¹/₄ in.) the *Catechism of the Gregorian Chant* contributed in 1925 f. to the *Cœcilia* by Fr. Gregory Hugie, O. S. B., of Conception Abbey. The author is a pastmaster of the Gregorian Chant and the lessons of which this booklet is made up ought to prove a powerful help and incentive to the nascent Church music reform movement in America. We cordially recommend it to all concerned.

New Books Received

The Quarterly List. An Aid to Book Selection for Catholic Libraries . . . Compiled and Edited by Adolph E. Hrdlicka, O. S. B., Librarian, St. Procopius College, Lisle, Ill. Vol. I, No. 1, 16 pp. 12mo. Published by L. F. Happel, Drawer B, Elmhurst, Ill.

O Beata Trinitas. Prayers of St. Gertrude and St. Mechtilde. Translated into English by the Rev. John Gray. vii & 141 pp. 16mo. Sheed & Ward and B. Herder Book Co. \$1. net.

The Vocation of Aloysius Gonzaga. By C. C. Martindale, S. J. xviii & 301 pp. Svo. Sheed & Ward and B. Herder Book Co. \$2.75 net.

The Sure Way of St. Thérèse of Lisieux. By Benedict Williamson. With a Foreword by the V. Rev. Patrick Murray, C. SS. R. xii & 256 pp. Kogan Paul, Trench, Trubner & Co. and B. Herder Book Co. \$3.50 net.

A SPRINKLE OF SPICE

In English the letter "e" occurs most frequently, says F. H. Vizetelly, the dictionary editor. But it is the most unfortunate character in the alphabet, because it is always out of cash, forever in debt, never out of danger and in hell all the time. It has its bright side, too, for it is never in war and always in peace. It is the beginning of existence, the commencement of ease and the end of trouble. Without it there would be no meat, no life, and no heaven. It is the center of honesty, makes love perfect, and without it there would be no editors, no printers, no news and no announcers!

Two little girls were comparing progress in Catechism study.

"I've got to 'Original Sin,' " said one. "How far have you got?"

"Me? Oh! I'm beyond 'Redemption.' "

Bertrand Russell tells a story intended as a thrust at old-fashioned reasoning. A professor who had received a humorous magazine from a friend was unable to decipher the advertisements. Finally after much thought and fingering of the snuff-box, he forms this syllogism and emerges from his quandary: "This magazine is full of jokes; The advertisements are part of this magazine; Therefore, I'm the victim of a hoax."

The *Guardian* gives a very "concrete" Protestant example of Roman Catholic persecution: "*Light and Truth*, the organ of the 'Spanish and Portuguese Aid Society,' informs us that an old woman [unnamed] was chatting with friends [unnamed] in a chemist's [unnamed] shop in one of the [unnamed] southern cities of Spain. She gave expression to her views that the Virgin Mary had other sons besides Jesus. Promptly she was reported to the *curé* [unnamed, but notice the local touch: a *curé* in Spain] who moved the authorities [the *Commissaire de Police* no doubt] to cast her into prison." If after that the readers of the *Guardian* abhor the Romish Church, the reason won't be want of circumstantial evidence.—*The Week*.

A little girl was put in an upper berth of a Pullman sleeping-car for the first time. She kept crying till her mother told her not to be afraid because God would watch over her.

"Mother, you there?" she cried.

"Yes."

"Father, you there?"

"Yes."

A fellow-passenger lost all patience at this point and shouted: "By thunder, we're all here! Your father and mother and brothers and sisters and aunts and uncles and cousins. All here; now go to sleep."

There was a pause; then, very softly: "Mamma!"

"Well?"

"Was that God?"

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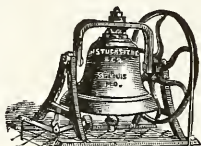
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The Fortnightly Review

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ST. LOUIS, MISSOURI

April 1st, 1928

Building Character

By the Rev. John McGuire, S. J., Loyola University, Chicago, Ill.

We all have within us the roots of the saint and the criminal. The struggle between good and evil makes man's life on earth a warfare, with victory and defeat depending on the free choice of his will. The art of living well is what man should know best, for this alone makes him truly a man and a useful member of society. The ideal man is one who is always upright, who loves truth for its own sake, whose heart is brave, bold and free. As to character, we seem to be all born colorless; we have within us, however, a certain amount of potential energy either unto good or evil; we are like a field that contains in germ wholesome and poisonous plants. These are our instincts, tendencies or inclinations, either natural or acquired, and which should be controlled by the superior force of the will. It is the office of reason to enlighten the will that it may turn these blind forces of instinct and tendency in the right direction.

The formation of character consists mainly in bringing the will to abide by the light thrown upon it by the intellect, and to act against such tendencies in us as may be evil, and assent to such as may be good in carrying these lights into effect. Hence, the need of training the will by repeated acts to accept this illumination and make it bear upon these blind energies to the best advantage. We are capable of developing energies of good and suppressing those of evil; cultivating the

good seed within us and uprooting the noxious weeds that threaten its destruction. This done, we shall be successful in shaping our character, our own lives, personality and destiny. Like a sculptor, everyone has to shape his marble or clay until finally, out of a formless mass of crude instincts, he emerges into a personality just, free, and intelligent.

The word, character, is derived from the Greek and means *to engrave*; it is generally applied to man's moral qualities; the moral energy or constitution observed in him imprints on his personality a trait which is soon visible to others in spite of himself. Character is "life dominated by principles," as distinguished from "life determined by impulse from within or circumstances from without." "To have character," says Kant, "is to possess the power of will whereby the subject adheres to certain practical and determined principles which his reason has laid down for him." Principles are deeply rooted conceptions elevated into standards of judgment, taste, feeling, action, and consistently applied to life; a collection of principles covering all departments of life, constitutes an ideal; a man of principle is one with an ideal, and there can be no character without an ideal. "Character is a secret, persistent energy of the will, a sort of fixed steadiness of purpose, a still greater steadiness in being true to one's self, to one's convictions, to one's friendships, and to

one's virtues; an inward force that springs from one's personality and impresses everyone with the feeling of assurance which we call security. One may be witty and learned, and even a man of genius, and yet not have character." (E. R. Hull, S. J.)

The will, then, is the largest factor in the formation of character. This faculty requires to be trained by repeated acts of virtue in the direction of the ideal set before us; it needs to be enlightened by the soul's nobler faculty, the intellect, regarding the moral rectitude of its acts. Enlightened by the intellect, the will is opposed to instinct, feeling, passion, and impulse. These stand for the blind, instinctive activities of our being; whereas the will stands for the free, conscious activity of the soul. Through the will, which is the greater of the two forces, we become masters of our actions, because we are intelligent beings; the brute is not free, since it is devoid of reason. The seat of instinct, impulse, feeling, passion, is our sensitive nature, with which the soul is intimately united; these act and react upon each other. Our real task is to learn how to direct these diverse energies so that each may occupy its proper place and exercise its own functions. By establishing an equipoise between the will and these forces, we shall succeed in making men of character, men to whom principle is dearer than gold, men who will not be carried away by impulse, prejudice or passion, but who in private and public life will weigh all things in the balance of justice, faith, and right reason.

Sound guiding principles and a careful cultivation of the will are necessary elements in the formation of character. Among the principles bulking large in this respect, are God's existence, man's essential duties to his Creator, to civil society and to himself; the immortality of the human soul, and an eternal life of rewards and punishments beyond the grave. This philosophy the Catholic Church has always adhered to in the education of her children. From

the lowest grade of the elementary school to the completion of the university course, she inculcates moral and religious principles, and by means of instruction, prayer, and the sacraments, trains the will to avoid evil and to pursue good. In the daily exercises of the class-room the student's moral nature receives its due need of cultivation. Nor has the Church ever sanctioned any system of education that neglects the will or gives it a training inferior to that of the intellect. The reason is, that man was not made for earth, but for supreme happiness in realms beyond, and he has an inalienable right to know his high destiny and to use the means necessary to obtain it. A school system that contravenes this right, either in a positive or negative way, is defective, unjust, worthy of condemnation. Small wonder that one grounded in faith, schooled to righteousness, stimulated with the hope of a blessed eternity, should live up to high standards, that he should be proof against the lure of gold, against the inordinate cravings of concupiscence, that he never stoops to anything unworthy of a rational being. Such a one is a man of character, he is consistent, straightforward, he hews to the line of duty regardless of where the chips may fall or whom they may hit.

Though all Catholics should by their conduct evidence a strong Christian character, it is regrettable that not a few are off color in this regard. These witness without any practical protest the enemies of religion, morality, civil society constantly increasing their forces; they approve by silence—if not by word and action—a wrong system of public education and lend themselves to spurious makeshifts for sound Catholic training. When the unjust claims of the State conflict with God's honor, the welfare of the Church and the common good, they trim, temporize, compromise; their valor, as soldiers of Christ, is a false prudence, cloaking inconsistency and cowardice. There is little doubt that these Catholics would be consistent and even courageous in

furthering their private affairs, but they manifest opposite qualities when the general interests of Church and State are in question.

A small boy in Steubenville, Ohio, furnished an example of character which went the rounds of the press a few years ago. It was a custom of that town to give the news-boys an annual entertainment, a leading feature of which was a contest for prizes. The latter were of an edible nature, and the winner had to eat his prize in public. The boy in question won a prize that chanced to be a tiny sausage. Called upon to eat it, he turned to the audience, largely non-Catholic, and said that he was not allowed to eat meat on Friday, as he was a Catholic. Loud cheers greeted this announcement, and when things became quiet, a wealthy citizen arose to say that while he was not a Catholic, he had the highest esteem for the boy who had just made an open profession of his religion, and shown by example that he observed its precepts. He then took from his pocket a gold watch and presented it to the lad amid a burst of hearty cheers. This youngster who got such wide publicity was of the rollicking type, and not at all noted for piety, as the writer learned some months ago while doing mission work in Steubenville.

We are reminded by the Holy Ghost that a young man will not depart from his early training even when he is old, and this suggests another example of character. A pair of beads was found in a French university after class hours, and placed on the professor's desk. Next morning the infidel professor smiled sarcastically at the beads, took them up gingerly, twirled them on his finger for some seconds and asked if anyone present believed in such superstition? At once a young man—Patrick McMahon—was on his feet, and said: "Yes, sir, there is one present who believes in what you are pleased to call 'such superstition,' and the rosary you are making merry with is mine." He went to the desk for his

beads, bowed thanks to the professor, and returned to his place. This youth afterwards became President of France, and while in that position was called upon to dismiss from office some old soldiers who had fought with him in many wars. To do such a thing would be, he thought, ungrateful, dishonorable, unjust, and he refused. Urged repeatedly to effect this measure, he remained firm in his refusal, registering at last his fixed resolve thus: "Never will I be a party to the cruel wrong of disgracing without cause the gallant comrades whose tents I shared in the Algiers, by whose side I fought in the Crimea, whose laurels I divided on the Lombard plains, whose perils I shared on the battlefields of the Rhine. Never, Never!" And he then and there resigned the presidency of France.

It is often said that so and so is good-natured, refined, a splendid character. A character of this type is gentle, kind, always ready to oblige, truthful, considerate to others, etc. Such is an ideal character, and its possessor acts on sound principle and tempers a resolute and persevering disposition with the charm of sincere affability in his dealing with others. The common factors of ideal characters—characters that inspire respect and admiration—are, in brief: 1) Uprightness of conscience, which makes them honorable; 2) Strength of will, which gives them value; 3) Kindness of heart, a quality that renders them lovely; 4) Dignity of demeanor, which heightens their worth; 5) Fear of God, without which no morality is possible.

For nearly a century our public school system has been divorced from moral training, and the logical consequence of it all is religious indifference, skepticism, infidelity, atheism. This conclusion is confirmed by facts which cannot be denied with any semblance of truth. A moral poison has been infused into the nation's life-blood, and the body politic is being corrupted to the core. This bodes ill for civil welfare; besides, the Red Rule of Russia now obtains in Mexico, and we

may be within measureable distance of the time when it will cross the Rio Grande. Coming events cast their shadows over the land, and the brightest optimism is taking serious pause. It is evident that some salutary measure should be adopted, as the country is daily going from bad to worse, socially, morally and religiously. Such a measure, secular educators tell us, is to form the character of the rising generation. Is this cure-all to rest on the basic principles of God, religion, morality, as instanced above? Does it mean that growing youth is to be taught its essential relations to the Creator, to civil society and to itself? That man is responsible for his rational acts, and that an eternity of happiness or punishment is in store for him in the great beyond? It means nothing of the kind, as these educators consider such ideas outworn, "broken idols wisely relegated to the discard of exploded beliefs." The foundations destroyed, there is nothing left to build on, and all the high talk about character-building and about staying the present onrush of evils, is like the mouthing of lunatics.

* * *

Our present public school system—thanks to Horace Mann,—from its inception has failed to inculcate the essentials of character, to foster noble ideals, encourage lofty aspirations, and now it would dispel consequent fears by attempting to ground national hope on a basis less stable than sand. As a people we are still blind to vital truths, still deaf to the divine monition, that it is an evil and a bitter thing for man to have left the Lord his God. There is slight chance of making the men and women of tomorrow worthy of their rational nature, of checking the swelling tide of vice, of saving the Republic, until our educators act on the conviction that man's heart, as well as his head, should be cultivated, that divine religion and morality resting on it, should be taught in every school, college, and university in the land.

An Attempt to Reconcile St. Thomas and Kant

The Month (No. 753) calls attention to a remarkable work by Père J. Maréchal, *Le Point de Départ de la Métaphysique* (Louvain: Museum Lessianum, 1926), in which he tries to disprove the widely spread notion that the solutions of the problem of knowledge given respectively by St. Thomas Aquinas and Immanuel Kant differ *toto caelo*.

Père Maréchal, who is no less familiar with the Kantian *Critiques* than he is with Thomist epistemology, holds that, if due allowance be made for what Professor Hoernlé would call "diversity of philosophical language," not only do the two problems turn out to be the same, but also between the solutions there is in several important points a striking similarity. If by "transcendental" we mean *l'ensemble des conditions à priori de possibilité de l'objet dans la conscience*, then the "faculties" of the Thomist in their dynamic aspect, constitute just such condition *à priori*. And if by "synthetic" we mean that in all apprehension of objects there must needs be a union between "the empiric content and the specific and necessary activity of the faculty," then there is a synthesis in every immanent object of consciousness, and in every judgment which affirms it to be objective. In the third part of his work, *La Critique Thomiste de la Connaissance transposée sur le mode transcendentale*, Père Maréchal states the Thomist problem and the Thomist solution in Kantian terms, and points out what is lacking in the solution which Kant offered, namely, a "transcendental deduction of an ontological affirmation," in other words, a proof of "the absolute objective value of the object affirmed." It is possible, not merely in Kantian language, but also, so Père Maréchal claims, on Kantian principles, to devise such a proof, thereby ridding Kantian philosophy of that subjectivism with which, in the form in which Kant presents it, it is fraught.

Must a Catholic Novelist be Highbrow?

By Will W. Whalen

If I heed two of my critics, I shall, when I tell stories about priests, copy or suggest "the literary interpretation of the sacerdotal life given by such men as Father Tabb." Father Tabb made his appeal to highbrows. He was a real poet, but Thomas L. Masson said to me: "Tabb is practically forgotten." Even his books are out of print—and he's dead only a short time. The highbrow critic hardly fancies my priest heroes: "One is always glad to see priests like 'Father McGee' come in for their share of glorification. But—" And oh, what a *But* he writes! The critic would prefer a priest like Dr. Peter Guilday. Dr. Guilday writes difficult histories, but the lives of such priests furnish no "copy" for a novelist. Peter and I were students in the seminary together; he at the head of the class; I —. I paused panting from pumping the choir organ, while Peter paused from singing "Laudate Dominum" or something. He'd just read a coal strike story of mine. He said: "One must live through such things to write about them." Well, I have lived—in my way. Even my critic admits that my story "breathes the air of everyday life." I'd have to be Lindbergh in letters to suit that critic's taste.

The critic's review makes misstatements; such as that the story "is concerned *in toto* with the famous hamlet of Mine Run." The story is no such thing; Philadelphia plays quite as great a part of the locale. He gets even the title of the book incorrect the twice he mentions it. I am "crammed with utterly unsophisticated detail." Better to have that sort of filling than to be a blizzard masquerading as the Thanksgiving bird, and stuffed with the chestnuts and crusts and prunes and slimy oysters of the secular novelists. The critic declares, "the less fineness of soul the Whalen characters have, the better the author likes them."

That is a cruel and absolutely false,

hot-off-the-machine statement. God deliver me from the pious layman who should be a cloistered nun! In that very book my heroine is almost a saint, and a careful reading will indicate *she* is the one I focused on. Most of the people she meets are not admirable; her lines fall in hard places. Father John Cavanaugh, C. S. C., says that same heroine is "a memorable and wonderful portrait." I prefer the priest's opinion to the highbrow layman's *ipse dixit*.

"These people were human beings made to the image and likeness of God. Father W. shows none of these things to me," laments the highbrow. However, it seems I do show soul in my dream children to a vast lot of other less cultured readers. This, in spite of the highbrow who condemns my *dramatis personae* as all "brawny-pegs" to float a long streamer of meaningless conversation; characters that revel "in a kind of primitive brutishness." He says I have "jumped into the ocean of life, but rescued nothing." At least I have saved my boyish laughter. I find his criticism a bit funny.

The other highbrow is less severe with his cat-o'-nine-tails. He accuses me of writing "to shock pious old ladies." I am—when the pious old ladies are gentlemen! A Jesuit has written me: "Praise the Lord, you're shocking our Catholic Puritans!" "Why doesn't Will Whalen write like Enid Dinnis?" demands this highbrow layman. My boyish laughter which I have yanked out of "the ocean of life" comes to my aid. In the first place, a genuine American priest could never become a perfect English lady. Miss Dinnis is in a class by herself. She specializes in gauzy characterization—a saint's fairyland. I am writing about crude, rude American immigrants of the first and second generation, the sort of people whom I've worked among and whom I love, peasants transplanted from European

villages to the hard, little mine patches of the U. S. A. Sometimes the odor from the mule stables drifts into my atmosphere—but my characters are tubbed every night, with the window-shades down. No nostril-tickling perfumes exude from delicate boudoirs in my yarns. They simply “don’t belong.” I am writing about vital people. Have one such Polish-American girl in my latest. A lofty “Nordic” lady sneers; “Your father has twelve children. I suppose you’ll have thirteen!” The girl smiles; “13 is an unlucky number. I’d sooner have fourteen.”

Father Russell of Ireland said he never wrote a novel because a novel reveals too much of the writer’s “innards.” My novels reveal how I was reared. A boy at ten picking slate in coal breakers, whose tough old fingers to this day show deep blue marks. Enid Dinnis might wipe her gentle eyes on a cambric wisp if she ever studied my hands. But she’d shudder to watch me manhandling one of her fragile tea-cups. The chances are I’d give up in despair, abandon the cup and lift the safer saucer to my orifice—as my miner daddy used to do. Fancy that, Hedda! But really Dad had no leisure to wait for coffee to cool. He was always rushing to work, just stopping long enough to kiss the latest born of his thirteen.

I am not writing for highbrows. Let him or her who wishes to do it—do it.

I used to tell stories to my old teacher, Father Tabb, by the hour as we hiked. He’d see a bird on a bush and forget all about me and my babbling. I’d stand staring at the poet caught up to the seventh heaven by that sparrow’s chirp. He was a professor always. I’m a missionary priest—what *he* made me. I think mine is the better part. The girl taking your telephone number, the boy running the trolley car, the nun who is the daughter of a policeman, the priest who is his own sexton: these are the jewels I call my readers. Better fifty such who pay for their copies than a cycle of highbrows who condescendingly accept

novels gratis and are even paid to write about them . . . One of those critics has tried to write a novel and failed. I wonder why? Let us hope the other won’t try.

IN RESURRECTIONE DOMINI

By the Rev. Henry J. Heck
Pontifical College Josephinum
Columbus, Ohio

Christus hodie surrexit,
Victima paschalis;
Qui ad mortem nos dilexit,
Agno laus regalis!

Moriendo nos redemit,
Pignus bonae sortis;
Resurgendo, en, ademit
Iugum durae mortis.

Aditum aeternitatis
Hodierna die
Viribus humilitatis
Reservavit pie.

Peccatores inclinemus
Caput fastuosum,
Ut cum angelis intremus
Regnum gratiosum.

Azymis sinceritatis
Ergo epulemur;
Heu, fermentum vetustatis
Semper aversemur.

“Haec est dies!” Nunc exultent
Omnes Christiani;
Vox est pia, quam consultant
Iugiter pagani.

Foolish people say: “Nothing shocks me”. There is a story of a poor man who had been exposed to the contagion of leprosy. He lit a match one day; and having his attention withdrawn, allowed it to burn down on his finger. His first knowledge that it had reached his flesh was a smell of burning; and he cried out, “My God! I’m a leper.” People who boast that nothing shocks them had better ask themselves why they are not shocked.
—*The Casket*.

An Important Contribution to the Study of American Church History

By the Rev. Francis Borgia Steck, O. F. M., Ph. D.
Professor of History, Quincy College, Quincy, Ill.

In *The Life and Times of John England, First Bishop of Charleston, 1786-1842* (New York: The America Press, 1927) Rev. Dr. Peter Guilday, Professor of Church History at the Catholic University of America, offers his second important contribution to the study of Catholic history in the United States. As in *The Life and Times of John Carroll*, published by him in 1922, so in the present work Dr. Guilday relates the public career of a remarkably active and widely influential bishop. The two volumes of this work, each comprising nearly six hundred pages, are a storehouse of highly valuable information, while the story they tell is in many respects a lesson that even to-day might be heeded with profit. This instructive feature is indeed as timely and noteworthy as the scientific character is impressive and inspiring. Both here and abroad, after years of painstaking research, the eminent historian has succeeded in gathering a vast amount of hitherto unused and unpublished materials, all of which he employs and in many instances also reproduces in the present work. After reading these two volumes one appreciates more keenly the precarious state of the Church in this country a century ago and entertains a high admiration, though tinged with feelings of sympathy, for John England, the man who by his labors and struggles for the Catholic cause merits a distinguished place in the annals of Catholic American history.

All but four of the thirty-five chapters deal with the episcopal career of John England. After relating his activity in Ireland as priest and writer (1808-1820), with a special chapter on his struggle against the Veto, the author takes the reader to the United States and tells the history of the Southland and of the Charleston schism. He then proceeds to describe how John England left his native land

to take up his new duties as first bishop of Charleston; how he organized his diocese and provided for its most urgent needs; how he became involved in the Philadelphia and New York squabbles; and how he endeavored to extend his spiritual activity into Florida. The second volume (comprising chapters XIX-XXXV) continues the account of Bishop England's labors in America, of his participation in the provincial councils that were held after the death of Archbishop Maréchal, and of his wide influence as a public speaker, patron of education, promoter of social works, friend of the missions, and man of letters. What students of American Church history will find especially valuable is the "Essay on the Sources," wherein Dr. Guilday classifies the materials he has used and briefly discusses their relative importance.

However rich in immediate blessings for the Church in the Southland, the episcopal career of John England was marked by an almost incessant conflict with his fellow bishops. A correct and impartial verdict concerning this conflict is not possible without taking into account the racial traits and personal character of Bishop England and his opponents, the dangers of schism that threatened the infant Church in the United States precisely at this time, and the entirely new problem that Bishop England's so-called "Constitution of the Diocese" created.

The bold and resolute stand which John England, as priest in his native land, assumed against the Veto presaged the firmness and vigor with which he later in America upheld the principles of democracy. Still, it was not this that his fellow bishops deprecated and opposed. Nothing of what they said or did would furnish conclusive evidence that they were less in sympathy with democratic government than their compeer in Charleston. To

be exact one must say that what filled them with deep concern was the youthful Bishop's unwonted and untried adaptation of democracy to Church government. In view of what had already transpired and was still transpiring as a result of trusteeism, Archbishop Maréchal and the other bishops felt it their duty to discountenance the "Constitution" devised for the Diocese of Charleston and to prevent in council any official discussion of its feasibility for the other dioceses in the United States.

This concession of Bishop England to the principle of democracy and of trusteeism was fundamentally the reason why, during the twenty-two years of his episcopate (1820-1842), the other members of the American hierarchy regarded with suspicion any project advanced and advocated by him and why Archbishop Maréchal for eight years steadfastly refused to hold a provincial council. Terrified by strife and dissension within the fold, they dreaded controversy even among themselves; and controversy they knew to be inevitable if they came together, as Bishop England demanded, to discuss the problems that confronted them. Archbishop Maréchal in particular realized Bishop England's surpassing ability as an orator and a controversialist; wherefore he naturally sought to restrict the influence of the Bishop of Charleston to the diocese entrusted to him and refused him the opportunity of exerting it at a provincial council. Without clearer evidence than what is found in the present work it would be unfair and unscholarly to do what Dr. Guilday has not done—to ascribe the policy of the Archbishop and his suffragans to remissness in the discharge of their high office, or to jealousy and ill-will on account of Bishop England's greater ability and wider popularity, or even to racial prejudices and personal dislikes. The Archbishop and his compeers certainly desired peace and harmony, but not at the cost of what they considered fundamental principles of Church government; they

wanted order and discipline restored, but they hoped to restore it by example sooner than by precept.

There is nothing in Dr. Guilday's work from which to infer that he regards the Maréchal-England controversy as no longer open to inquiry. On the contrary, he himself suggests further research and study when he states that "the Sulpician archives [in France] could not be seen," though he adds that another investigator had access to them, but that "nothing important was found" (Vol. II, p. 561). Since documents might exist that would throw more light on the question, the scholar will withhold final judgment, hoping that the present work of Dr. Guilday will result in an equally scholarly and well documented life of Archbishop Maréchal.

From the fact that disputes and controversies figure so prominently in the career of Bishop England it must not be inferred that he engaged in nothing else. There is no denying that he strove earnestly to further the welfare of his diocese, though in the choice of means and ways he may not always have been judicious. Energetic and fearless in pursuing a project, his enthusiasm sometimes got the better of him and closed his eyes to the possibility of the project being more harmful than beneficial. His charity towards another in straits and difficulties knew no bounds, but for that very reason he at times digressed into byways which prudence would have prompted him to avoid. The mistakes he made were attributable to an oversupply, not to a lack, of courage and energy. With an amazing capacity for work, he combined profound learning and indefatigable zeal. Sincerely attached to the Church, he lost no opportunity to expound her doctrine or to defend her rights and prerogatives when occasion demanded. In short, he was a worthy and an able bishop, who had his heart in his work and made heroic sacrifices for the welfare of his flock. In many fields of endeavor his labors were truly constructive, though the fruits they

bore did not all survive. How he sought to further Catholic education in his diocese; how he defended the cause of the Church in his sermons, in public addresses, and in the numerous articles he wrote for his *United States Catholic Miscellany*; how as a Catholic priest and as an American citizen he was an influence for good in Protestant as well as in Catholic circles;—all this Dr. Guilday relates in a manner that is sure to interest and edify the reader.

It might be asked whether this almost super-human activity may not have been in some measure detrimental to the interior spiritual life of Bishop England. One must regret that Dr. Guilday, who made so thorough a study of the bishop's life, leaves this matter entirely untouched. And yet, Bishop England's sermons and conferences and even portions of his correspondence at times reveal a sense of deep spirituality and seem to justify the conclusion that at least in his last years he longed for retirement and assiduously practiced prayer and meditation. At all events, he was certainly prepared when the final summons came. One can not read the account of his last illness and death, as presented by Dr. Guilday in the final chapter, without a feeling of sympathy for the man who labored so heroically, but in a measure so vainly, for the cause of the Catholic Church in the United States. In less turbulent times the results of his labors would doubtless have been more abundant and more lasting.

In his treatment of the subject Dr. Guilday endeavors to be strictly objective to the extent of scarcely ever presenting his own view, but letting the reader draw conclusions from the documents themselves, which he in many cases quotes in full. Considering the fact that Bishop England was so much involved in controversy, we can readily see that this was the safest way of proceeding, however much we would welcome an interpretation of the documents and a judgment of the men and their actions from one so eminently qualified to render them. But this

defect—if it be a defect—does not detract from the historical value and importance of the work. To relate the career of Bishop England in a strictly objective way was no easy task and Dr. Guilday deserves praise and congratulation on having accomplished the task so well. His work should be placed on the shelves of every library and should be read by every teacher and student of American Church history.

The Dark Mystery of Fortune

It is not right to say that any misfortune is a mark of divine wrath. Our Saviour teaches this in his remarks about the blind man whom he cured. When the disciples asked, "Who has sinned, this man or his parents, that he should be born blind?" Our Lord replied, "Neither hath this man sinned nor his parents, but that the works of God should be manifest in him."

The Book of Job teaches us that sometimes the best of men receive the heaviest blows of misfortune. In our own experience, we see it frequently happen that the wicked prosper and the virtuous fail. One of the darkest mysteries of life is what we call fortune. The best answer to our questioning is found in this: this life is a time of probation. After this, there is an eternity, in which justice prevails.

The modern world is tending far away from the simple old-fashioned ideal of home that was discernible a generation ago. The tendency to-day is away from the home in recreation, in amusements, and even in living. To preserve the home and make it beautiful is one means of protecting the ideal home. But that ideal cannot be maintained in its pristine purity and integrity unless the inmates preserve in themselves the true ideal of home.

Another comforting reflection is that probably the human race, taken by and large, does not really smell quite so bad as the esteemed deodorant advertisers would lead one to believe.

The Tendency Toward Regimentation of Religion

By William Franklin Sands, Washington, D. C.

The F. R. for March 1st again asks the question: "Are results commensurate with efforts in Catholic higher education?" The F. R. is very nearly the only periodical in the United States wherein such things, so vital to Catholics, may be discussed. May I offer one or two suggestions to discussion of this problem, which affects parents even before it affects professional educators?

1. "Satisfactory *habit* of sacramental life at school is too often not continued during vacation or in after life." Why not? Do all our schools emphasize the early Christian theory of the inseparability of congregational Communion from presence at the Mass? If our schools do that, and make it easy to attend Mass and receive Communion as a natural part of the Mass, do our summer parishes or all our regular parishes do anything of the sort, and are individual needs provided for? It would be difficult to discover any general rule, and answer to such a question would probably come with some measure of indignation from those zealous priests who do everything in their power to meet individual spiritual needs. Nevertheless, many laymen have had painful experiences in that matter. The writer has been ex-coriated in terms most unclerical, for asking for Communion between trains in a strange town, when schedule and important business did not fit with the exact hour of the week-day Mass. Equally, for asking permission for his sons, all small boys, to receive daily Communion, for which they had to walk three miles to a country church, and either miss the priest's Mass (otherwise completely unattended) or miss their breakfast, for which they were too young. Mass in "vacation" resorts, even on Sundays, is generally arranged at a very early hour to suit the service of summer hotels, etc., or very late to fit those who habitually breakfast before Mass. Young people

who require both spiritual and bodily food and rest, can easily fall between the two. One recognizes the difficulty, but deploras the impossibility of presenting any such particular case without calling forth rebuke. On the other hand the writer recalls entering an ancient church in Quito late one afternoon and seeing an old Indian woman come to the altar rail. A priest looked out of the sacristy, then came and gave her Holy Communion. In half an hour, a man and a boy entered, for the same purpose, and hardly had the priest retired to the sacristy before an old man called him out again, all be it remembered, late in the afternoon. Curiosity impelled one to ask the priest about it. "Oh, we always have someone in the sacristy all day long for Communion, and there is a bell for night calls. They come in when they can. On market days Indians walk from fifty to sixty miles, starting the night before—finish their business, fasting of course, and come to Communion before they start back in the late afternoon." May one suggest that there is a growing tendency toward regimentation of religion in the United States, and that there is a tendency to consider religion merely as the priest and a regiment of people, rather than to consider the relations of the priest and the individual as a means to the development of religion?

2. In the matter of schools, our Catholic education is completely in the hands of the clergy and religious orders or congregations. Many of these, whose lives centered in a monastic rule before they established in America, have been caught up by the exigencies of providing an education to enormous numbers of people to such a degree that the monastic life, the inner spiritual life of the teachers themselves has been cramped or wittled down, with the result that secular education appears to come first. Catholic education should concern normal Catholic life. To-day

in the United States there is no normal Catholic life in most places, unless in country districts or in very small towns, and even there it is under constant sapping attack in efforts to make a bigger parish, to build a bigger church, to "go over the top" in money collections. Even the spiritual fervour aroused by missions is too often measured by the collection basket—by the "colour of the collection", by a "soundless collection", by all the horrible jargon which is becoming a common-place of the pulpit. It seems impossible, nowadays, to take one's religion calmly, gently. It seems to the writer that religion should simplify, not complicate one's life. Under present conditions of American city life, the common spiritual life of parent and child is becoming increasingly difficult. Help for that is not to be sought in parish regimentation, in mass movements of any kind. Apparently it is not to be sought either in many Catholic schools, under the pressure of quantity education, and the physical impossibility of attending to individual spiritual education if the teacher is to keep up with the curriculum and with Regents' requirements. Does the solution lie perhaps in reconcentration of religious congregations and orders upon their own monastic and community life with "education" attached to it? Which is the more important: regiments of laymen, or spiritually educated individuals?

American Higher Education

No more searching and challenging criticism of American higher education has been made in recent years than is found in the Carnegie Foundation for the Advancement of Teaching Report for 1926 by William S. Learned, a member of the Foundation staff. Writing of the "Quality of the Educational Process," he compares our own processes, in turn, with French, with German and with English precedures. Our own high school and college procedures are found sadly lacking.

"We hopefully put all possible ingredients helter-skelter into the hopper, and trust to luck for the result. The European studies the significance of what comes out and modifies the process accordingly. Lacking the cohesion that results from well directed thinking, the American curriculum flies to pieces. Aims are shortened and multiplied into a number of comparatively trivial, discontinuous, and undeveloped items." In both high school and college, our "two rather sprawling institutions" for higher education, where a "medley of short units" are "administered in unrelated doses," the students are apparently busier than in Europe. Actually, the "intellectual pace is greatly relaxed owing to the lack of converging effort and the introduction of much administrative detail."

This writer finds a serious evil in the "credit savings account system," built up "with daring optimism" on the principle employed by the "skilful engineering innovator" who has of late "revolutionized the automobile industry." By dividing the school year into convenient sections and knowledge into bits, by "rounding off and sealing for preservation each bit with a test and a credit," almost any one may get "an education, or at least a degree." When, as in Henry Ford's shop, responsibility has been shifted "from men and placed on machines" we have unlooked-for consequences. In spite of the "solicitude" of the educational "designer" and his elaborate "hedge of regulations," the American student has shown "an alarming aimlessness and perverseness."

Indeed, this Carnegie Foundation official thinks our whole policy in this respect is rapidly proving itself a complicated failure: it produces graduates by the thousand, but not educated men and women.

"Our failure," says this frank but constructive critic, "to capitalize the intellectual vision, energy, and enthusiasm of young minds trying to get their bearings is appalling. It is eer-

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tainly responsible for much that is wrong with our higher education." It is just such intelligent comparisons as those here made and courageous statements of what is "wrong with our higher education," coming from persons in positions of influence, that give some hope of a better future.

Notes and Gleanings

We have received the following note from the Rev. Fr. Symphorian, O. F. M., of Sacred Heart Church, Indianapolis, Ind.: "Dear Editor: This little message is to inform you and your readers that a bogus priest is making the rounds again, seeking whom he may 'rope in'. The fellow is past middle age, has expressive features, a fluent command of speech, and no fear of detection. He is amusingly clever and speaks with a slight Eastern accent. He seems to make it his specialty to call at convents and hospitals. That fellow certainly has the gift of gaining one's confidence and departs with your cash for his bogus check!"

The new list of Messrs. Longmans, Green and Company's Catholic books contains a welcome item. "The Upper Room: A Drama of Christ's Passion" by Robert Hugh Benson, can now be obtained in its original form. It will be remembered that two years ago an

attempt was made to introduce a garbled edition. Not only was the play injured from a literary point of view; it was evident that it was being recast to suit an entirely different audience. Benson's play was Catholic to the core. The revised play was suited to the beliefs of a "non-sectarian" audience. The spurious interloper fell from the press stillborn, and we must suppose that, as it is no longer listed amongst the publisher's books, it has been withdrawn.

The editorial page of the *Chicago Tribune* reprints items which appeared "ten years ago to-day." Under the date, March 11, 1918, we find an account of a Billy Sunday meeting then in progress: "He climaxed the night session by walloping his trusty chair into flinders as he belabored the floor with it in wrathful damnation against Germany. 'As long as God gives me life,' he cried, 'I'll never again buy anything marked "made in Germany." Those murderous Germans; God damn such a bunch.' He defined a Prussian as 'a damnable, rotten, vile cruel assassin,' and pictured the Kaiser as 'a weasel-eyed, pig-jowled, bull-necked, pot-bellied, God-hating, dirty, stinking cut-throat who will get his when we lock the devil's dirty mouth and manure his paws.'" Mr. Sunday was recently welcomed to St. Louis for a

meeting under the auspices of many of the Protestant ministers, and a religious paper published here hailed his coming as promising a great spiritual uplift and moral awakening. Maybe we need a better understanding of what it takes to make a moral awakening.

For three successive days lately Wall Street reported the record in stock sales broken. The major portion of these transactions have been in a stock that, according to the latest available listing, is rated as "seldom at all desirable except as a speculative possibility." But so much money is available for speculation that the turnover in this stock has gone several hundred thousand shares beyond the total outstanding and this security has increased in price by almost fifty dollars. "Billions," said the newspapers, "are being made in Wall Street." Everywhere in the business centers may be felt the feverish excitement of a period when throngs are gambling for quick wealth. Yet at the very time this orgy of speculation is taking place at one end of our industrial scale, at the other we have the gravest unemployment situation since 1921. Take the two conditions together, and it is impossible to believe that the fundamental moralities of our vaunted American order are what they should be.

There exists a considerable amount of speculation as to precisely why the Ku Klux Klan stepped from under the veil. Had the membership fallen off seriously? Did many consider the uniform a serious inconvenience and expense? Is an effort under way to "reform" the organization? Under each heading there is room for an affirmative answer. As the *Commonweal* reminds us, the Klan is the creation of expert organizers, who know the value of "appeal." Very likely no vast effort will be made in the near future to establish kleagles and followers in centres hostile to them. The field of activity can be limited to domains where the population is rather solidly of one type—

rural districts, towns where prejudices of one kind or another run high. In such places there is a chance for continued Klan "success"; and while we do not believe that it will ever grow more muscular, we have a feeling that its claws are far from being cut.

The human equation cannot be entirely eliminated from either church or school. There will always be careless Catholics, mediocre teachers, and priests lacking in pedagogic ability or zeal. Even the best school will not be able to make model Christians out of all or even the majority of its pupils. The world, the flesh, and the devil are constantly engaged in counteracting the effects of Catholic education. But on the whole our Catholic parochial school system is working wonders, and we will not abandon it until someone can show us something more efficient to put in its place. The agitation that has been set on foot through the *Atlantic Monthly* is quite evidently not the work of zealous Catholics, but that of hypocrites and apostates who wish to destroy the parochial school system and thus imperil the future of the Church in America.

Among the other interesting announcements we see in these days of absolute truth in advertising is this: Two-car ownership is an economy.

The greatest enemies of any good cause are the extremists who favor it.

There is consolation in the thought that the air will never be so crowded with airplanes as to make the building of air castles impossible.

It does not follow that people's judgment is improved because they can vote about more and more things.

It is easier to inherit a good name than it is to keep it.

Sometimes it is tact that covereth a multitude of sins.

Current Literature

—*Evolution and Catholicity*, by Sir Bertram C. A. Windle, is a valuable addition to the C. T. S. Science Series. The pamphlet is written with extraordinary simplicity and can be recommended to the many enquirers who ask for an understandable treatise on these questions. It is free from difficult scientific terms, and it states the teaching of the Church about Darwinism, the inspiration of the Bible, and the origin of man, with clearness.

—A splendid monograph on the Sacrament of Extreme Unction is that by the Rev. Adrian J. Kilker, J. C. D., originally written as a doctoral dissertation and now made available to the general public by the B. Herder Book Co. The author writes mainly from the canonical point of view, but as he embodies into his treatise much dogmatic, historical, and liturgical information, his volume fills the long-felt want in English of a reasonably complete treatise on the subject of this important sacrament. A glance at the bibliography shows the vast theological literature he has consulted, and one does not have to read many pages of the treatise to be convinced that it is, in the best sense of these much abused terms, modern and up to date. (B. Herder Book Co.)

—The *Theory of Revelation* is the first of a series of apologetical volumes designed for the use of seminary students by the Rev. Joseph J. Baierl, S. T. D., of St. Bernard's Seminary, Rochester, N. Y. It deals with the natural presuppositions of divine revelation (nature and the supernatural; the concept of revelation, false concepts of revelation; the possibility of supernatural revelation; the appropriateness and utility of revelation, and the necessity of supernatural revelation) in a thoroughly modern and scientific way and will, one cannot but hope, prove the forerunner of a series of apologetical handbooks which will do away once and for all with the antiquated stuff that is now being used in so many

of our seminaries and colleges. The author draws copiously on such eminent writers as Mausbach, Esser, Pohle, Sawicki, Gutberlet, S. Weber, Brunsmann, Schanz, Schell, Garri-gou-Lagrange, etc. His point of view is that of the present day, and he never forgets that he is writing apologetics and not dogmatic theology. We trust the sale of his first volume will be such as to encourage him to complete the series as contemplated. (Rochester, N. Y.: The Seminary Press).

—M. V. Bernadot, O. P., *From Holy Communion to the Blessed Trinity*, presents the essence of the Catholic spiritual life as based on the holy Eucharist, with a strong emphasis on the rôle of the Divine Trinity in the life of the devout soul. Occasional excerpts from the writings of prominent saints show the continuity between the present thought of the book and that of the Church of all time. It is a sincere, warm, and withal solid, religious sentiment that breathes in the pages of this book. (Benziger Bros.)—V. M.

—*The Joys and Sorrows of the Pagan Children in the Land of Africa*, by the Rev. John Emonts, S. C. J., ought to prove interesting to young and old alike. It is a gripping, graphic picture of the life, habits, customs and viewpoints of the pagan children in that far-off land. The proceeds from the sale of the book are to be used for the education of missionary candidates at Sainte Marie, Ill. (Sacred Heart Mission House, Sainte Marie, Ill.)—C. J. Q.

—The superiority of the sound principles of Catholic ethics in their application to economic life over those of the materialistic and evolutionary schools is well brought out in a valuable brochure by Dr. Otto Brok. Some of the great battles of the day are being fought out in the field of economics and industry, and it behooves our Catholic leaders and teachers to have at hand the weapons wherewith to combat for the rights of labor from the vantage

point of the soundest ethics. In this brochure they will find such weapons. After a short introductory chapter on man's relation to irrational nature, the author treats of the place of the individual in economic life, economic relations between individuals, and economic problems. We are especially glad to see his fine treatment of individual rights. (*Ueber die spezifische Einstellung des Katholizismus zur Wirtschaft*; Verlag des Verbandes Kath. Kaufm. Vereinigungen Deutschlands, Essen, Germany).—A. M.

—One of the most concise and practical ceremonials that have come to our notice, is a publication of the Missionary Press of Yenchowfu, Shantung. This *Compendium Sacrae Liturgiae* was compiled by Father Odorie Leutkirch, O. M. Cap., a missionary in China, and the second edition is edited by Fr. Th. Mittler, S. V. D. It treats the rubrics of the Divine Office, the ceremonies of Private and Solemn Mass, the administration of the Sacraments, all such special functions as the ceremonies of Holy Week, and, finally, the rules governing the appurtenances of divine worship, altars, sacred vessels, etc. A table of contents and a very complete alphabetical index make the well-arranged matter of the book readily accessible. A singular feature is the addition to the main body of the work of a list of technical terms with their equivalents in Chinese characters. This ceremonial is intended primarily for the seminarists and native Chinese clergy, but can be recommended as a handy reference to priests all over the world.

—The Rev. Charles F. McGinnis, in *Setting It Right* gives us a book for the busy inquirer. It is intended for reference, for converts, and for missions. About 800 topics are treated briefly and clearly. Subjects usually found in the average manual are omitted. At the end of the volume there is a list of the Roman pontiffs, together with an alphabetical index to aid the reader. It is one of the best books of its kind that we have seen and

deserves the widest publicity. (The Author, Hastings, Minn.)—C. J. Q.

—*Travellers' Tales* by Enid Dimmis is a collection of short stories that the author has garnered from the magazines in which they first made their appearance. The stories are concerned with the supernatural and will prove refreshing and stimulating to all seeking to know and love God. (B. Herder Book Co.)—C. J. Q.

—In *My Pretty Maid*, a small paper-bound volume, we find practical advice offered in an attractive manner to young girls. The book has met with high commendation from many, and we can only add ours to the list. It is a book that mothers, teachers, and priests can recommend to the young girl just coming into womanhood. Copies may be obtained from "Eithne," care of the Sisters of Charity, Henrietta Street, Dublin. The brochure contains a preface by the Archbishop of Tuam.—C. J. Q.

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—We are indebted to Rev. Fr. Willibrord Lampen, O. F. M., of the Collegium Scriptorum of Quaracchi, Italy, for separate reprints of two recent papers of his, one in Latin, on “De S. Francisci Cultu Angelorum et Sanctorum,” reprinted from the *Archivum Franciscanum Historicum*, the other in Italian, “Intorno al ‘Dies Irae’ di Fra Tommaso da Celano,” reprinted from the *Studi Franciscani*. In the former pamphlet the learned author shows that St. Francis had a deep devotion to the angels, especially to St. Michael the Archangel, and to the Bl. Virgin Mary, whom he chose as patroness for his Order, and to St. John the Baptist, St. John the Evangelist, and SS. Peter and Paul. His devotion to the angels and the saints was free from the exaggerations which often disfigured the popular worship of the saints in the Middle Ages. (Quaracchi: Typ. Collegii S. Bonaventurae). “Intorno al ‘Dies Irae’ di Fra Tommaso da Celano” is a study on the origin of this celebrated sequence, which Thomas of Celano, one of the early biographers of St. Francis of Assisi, probably compiled from an older hymn of the tenth century, which, in turn, was inspired by Sophonias I, 14-16. From Italy the “Dies Irae” made its way to France, England, and Germany where it was first received into the liturgy of the Requiem Mass at Augsburg, in 1555. It was prescribed for the entire Latin Church in the Missal of Pius V. (Firenze: Vallecchi Editore).

—Mr. J. Godfrey Raupert, who is now living in Germany, has issued a German translation of his well-known

book, *Christ and the Powers of Darkness*, under the title *Christus und die Mächte der Finsternis*. He has added some new matter to strengthen his thesis, but many of those who supported him twenty years ago no longer do so in the light of recent researches. There is now no reasonable doubt that most of the so-called phenomena of Spiritism are faked, and that if the devil has a hand in the production of the genuine ones, this may be assumed with a certain degree of probability, but it has not been proved. (Verlagsanstalt Tyrolia, Innsbruck, Vienna, and Munich).

—The friendship of two young girls is the subject of *Lark's Creek*, by Virgil B. Fairman. The story is in the main well told and will be interesting to young people; for there is action on almost every page. We believe that the conversation is a bit stilted at times and that the climax could have been improved. (Fr. Pustet Co., Inc.)—C. J. Q.

New Books Received

St. Joseph's Month. Reflections for Every Day in March. By Sister M. Emmanuel. O. S. B. 1x & 253 pp. 12mo. B. Herder Book Co. \$2.25 net.

The Central Catholic High School, Its Development and Present Status. By Carl J. Ryan, M. A. A Dissertation. 128 pp. 8vo. Washington, D. C.: Catholic University of America.

Secret Societies in the Light of the Bible. An Address by William Leon Brown. 24 pp. 16mo. Chicago, Ill.: National Christian Association, 250 W. Madison Street. 10 cts. (Paper).

The Franciscan School. By Berard Vogt, O. F. M. (Reprinted from Proceedings of the

Third Annual Meeting of the American Catholic Philosophical Association, 1927).

Mary, Mediatrix of all Graces for all Men. By Louis J. Nau, S. T. D., LL. D. 80 pp. 12mo. Frederick Pustet Co., Inc. 50 cts. (Wrapper).

The Divine Refreshment. Chapters on the Blessed Sacrament. By Robert Eaton, Priest of the Birmingham Oratory. With a Preface by H. E. Cardinal Bourne. x & 170 pp. 16mo. Sands & Co. and B. Herder Book Co. \$1.10 net.

A Popular Life of Bl. Louis Marie Grignon de Montfort, Founder of "The Company of Mary" and "The Daughters of Wisdom." By Andrew Somers, S. M. M. 46 pp. 16mo. Sands & Co. and B. Herder Book Co. 40 cts. net.

Margaret Sinclair, in Religion Sister Mary Francis of the Five Wounds, Extern Sister of the Poor Claire Collettines. By F. A. Forbes. With a Preface by the Archbishop of Glasgow. xvi & 159 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.25 net.

A Crown of Jewels for the Little Secretary of Jesus. By Rev. John P. Clarke. x & 115 pp. 12mo. Chicago, Ill.: John P. Daleiden Co.

The Road to Somewhere. By Enid Dinnis. 151 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.25 net.

Proper of the Mass for all the Sundays of the Year. By Rev. Theodore Labouré, O. M. I. With Organ Accompaniment. Published by L. Grunewald & Co., Inc., New Orleans La. Voice \$1.00; Accompaniment 50 cts. For sale by Very Rev. Theo. Labouré, O. M. I., 1900 McCullough Ave., San Antonio, Texas.

O Beata Trinitas. Prayers of St. Gertrude and St. Mechtilde. Translated into English by the Rev. John Gray. viii & 142 pp. 16mo. Sheed & Ward and B. Herder Book Co. \$1 net.

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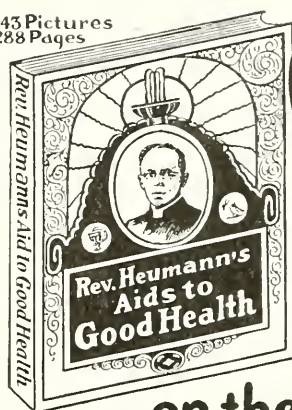
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The new president of Rotary International is Arthur H. Sapp, of Huntington, Ind. A correspondent of the New York *World* describes him as a typical Rotarian, which fact he proved by declaring, right after his election, that the only two important European countries which have not yet got Rotary Clubs, are Germany and Russia, and adding that he would carry Rotary into Germany, but Russia was out of the question because it has no religion! It would, however, be a mistake to conclude from his remark that Mr. Sapp is entirely destitute of humor. He tells this story on himself: "After I was elected, a man approached me and said: 'You are Arthur Sapp?' 'Yes,' I said. 'Well,' I am Arthur Nutt, president of a local Rotary, and when you were elected, one of our members said, Rotary was in a bad way when the international president was A. Sapp and the local president A. Nutt.'"

He was an elder of his kirk in a small Scottish town, and had consulted a specialist on his health. Told that he had a floating kidney, he was much disturbed, for the complaint had all the terror of mystery. He went to the minister of his church with a request that the prayers of the congregation might be offered.

"I don't know," said the minister. "I'm afraid that at the mention of a floating kidney the congregation might laugh."

"I see nothing to laugh at," replied the sufferer. "It was only last Sabbath that you prayed for loose livers."

Minister: "I am sorry to hear you say that your husband is ill-treating you; but return his abuses with kindness, giving good for evil, Mrs. M'Dougall, and, as the good book says, that will be heaping coals of fire upon his head."

Mrs. Mac: "I never tho't o' coals o' fire, minister, but I've tried b'ilin' watter."

The Catechism lesson was in full swing.

"Can any boy or girl tell me why Adam was made a man?" asked the teacher.

After a few moments' silence a little voice piped out:

"Please, miss, if he'd been made a baby, there wouldn't have been nobody to nurse him."

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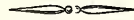
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The Fortnightly Review

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ST. LOUIS, MISSOURI

April 15th, 1928

Catholic Historical Activities in the United States

By **Leo Francis Stock, Ph. D.,** Catholic University of America

Catholics are often accused of measuring their civil and patriotic service by their religion. Calvert, Dongan, Carroll, Taney, White, and others of their faith were great because they were Catholic; Governor Smith, they say, if nominated for the presidency, would receive the bulk of the Catholic vote solely because of his religion. In all cases we are said to emphasize the religion of a Catholic citizen who has risen above the common level and to argue: "So-and-so is a Catholic, see how great we are!"

This charge would carry farther if the effort on the other side would not be so studied to ignore Catholic contribution to American life and institutions. The Maryland Act of Toleration is stated to be an act of self-preservation and expressive of a policy much less generous than that of Rhode Island; all colonial Irish were Scotch-Irish, etc.

I do not complain that textbook compilers make no mention of a man's religion, that Barry is not termed the "Father of the American Navy," or that they fail to point out Catholic aid in this matter, or Catholic participation in that affair, or the influence of Catholics in this section or at that period. This is not the business of textbook writers. The present textbook situation in Chicago and elsewhere, is, however, but the outgrowth of a growing consciousness on the part of various groups,—racial, economic, and cultural,—that protest against accounts of the nation's development

which give what to them seems inadequate credit for the contributions made by these various entities.

But Catholic achievements do have their legitimate place in the field of history. We take pride in family traditions, we boast of the development of our native city, the student rejoices in the records of his school's athletic teams. There is greater reason for satisfaction if we are able to tell the story of the part played by our co-religionists in the discovery, exploration, settlement, and development of our common country. This is especially desirable at this time when we are unusually sensitive because of outbursts such as we have recently witnessed in Congress and in certain periodicals, and because our patriotism is constantly questioned in spite of all demonstrations to the contrary.

Our rights as Catholics go far beyond the concessions granted by the bill of rights of the Constitution: they spring from roots that underlie the whole of American history. But the facts of Catholic beginnings, of discovery, exploration, settlement, and of Catholic contribution to the inner life of American civilization, have been but partly unearthed. To rescue and reconstruct them is not the work of one man or of a small group. A John Gilmary Shea was but the voice of *one* crying in the wilderness.

Unfortunately our Catholic schools and colleges have done little to improve the situation. Those of us who are the products of Catholic colleges

know that if American history was included in the curriculum, it was not taught by one trained in the subject, but was usually entrusted to one, perhaps the less capable, whose already overloaded schedule would permit an extra hour a week to be added. Anybody who could read the text could teach history. The best that could be hoped for was that the teacher assigned might prove himself a good umpire between student and book.

The Knights of Columbus deserve credit for having first broken this crust of indifference to things historical. The establishment of the chair of American history at the Catholic University through the courses there given offered advantages which have resulted in the professional and scientific training of many who now occupy professorships in Catholic institutions. The Knights of Columbus further increased the spread of historical knowledge by attaching to the fellowships later founded at the same institution, the condition that each recipient should follow one course in American history.

Catholic historical activities were further advanced during the past decade or so by a group of individuals who had won their laurels in the field of historical scholarship, and whose efforts did much to break down the barrier that formerly existed between Catholic and non-Catholic scholars. These results were the more fruitful because most of these historians came into the Church while occupying prominent positions in non-Catholic institutions. At Columbia were Hayes and Moon; at Princeton, Henry Jones Ford; at Harvard, Robert Lord; the Chief of the Manuscripts Division of the Library of Congress was Gaillard Hunt.

But no interests that are worth while can be successfully promoted without organization. And so the third stage in making secure our Catholic historical heritage was the establishment of the American Catholic Historical Association. Other organizations, it is true, were already in the field, each doing worth-while work. To mention

the more prominent: the American Catholic Historical Society of Philadelphia, which, concerned primarily with regional history, has collected priceless fragments of general Catholic history which fill scores of volumes of *Records* and *Researches*; the United States Catholic Historical Society of New York, which likewise has preserved, in its *Historical Records and Studies*, valuable contributions to Catholic history; and the American Irish Historical Society, whose historiographer, Mr. Michael J. O'Brien, has done some real spade-and-shovel work in unearthing Catholic foundations heretofore unknown.

One of the weaknesses of Catholic organization is provincialism or parochial astigmatism. It was agreed that if we are to understand and study Catholic history as a whole, as one big compelling movement apart from its local or racial aspects, there was need of a national organization to fill the rôle in Catholic history that the American Historical Association fills in general American history.

The American Catholic Historical Association was founded at Cleveland in 1919 during the annual meeting of the American Historical Association. Present on the occasion was the "Dean of American History in the United States," Dr. J. F. Jameson, editor of the *American Historical Review*, Director of the Department of Historical Research of the Carnegie Institution, and lately chosen as the first incumbent of the chair of American history established at the Library of Congress. Many are the Catholic scholars who are in some measure indebted to Doctor Jameson for aid and direction in their work.

Children of two types have been born to the organization—one, State Catholic historical associations, as that in Illinois with its creditable *Quarterly*; the other, something more unique, in the form of the Knights of Columbus Historical Commission of Texas which, working in harmony with the State university and the State historical association proposes to spend the first

years of its existence in copying and collecting data of all kinds to be found in that rich field of early Catholic history.

The American Catholic Historical Association deserves the support of all who have at heart the preservation of Catholic sources and the portrayal of Catholic life. At present its burden is too singly that of its energetic secretary, Rev. Doctor Peter Guilday. He is the head and heart of the organization, directing its activities, planning its policies, and giving it the sustaining blood of his efforts. The Association should have a special appeal for the layman. How welcome he is made is seen in its list of nine presidents, every one of whom has been a layman. The president for the current year is Dr. John C. Fitzpatrick, acting chief of the Manuscripts Division of the Library of Congress, editor of the *Washington Diaries*, whose article in *Scribner's* for April, 1927, was a masterful reply to the sneer method and sex interpretation used by recent biographers of the "Father of His Country."

The ultimate aim of the Association is the establishment, most properly at the Catholic University, of an Institute of Church History—a training school for historical students, a laboratory where the student who has finished his preliminary studies may come to find a full apparatus of books, sources, and instruction. It would be, in addition, a bureau of information where non-Catholic scholars might find answers for the problems concerning the historical past of the Church. I have often wondered how an organization which was inspired to establish the first chair of American history in a Catholic university of this country could have been so badly advised as to create a historical commission which accomplished so little; and I think sadly of what might have been done for the cause of American Catholic history if the vast sum spent by that commission (I am told it was between \$80,000 and \$100,000) had been devoted to the purposes and aims of the proposed institute.

The Letters of Baron F. von Hügel

Baron Friedrich von Hügel, whose *Selected Letters 1896-1924* have been edited with a memoir by the late Bernard Holland (Dent), was a sympathizer with the Modernist movement, without committing himself very deeply to it. A critic in *Catholic Book Notes* (Vol. IV, No. 6) says that his part in the movement was important enough not to be left unrecorded, but adds that the tale as told in Mr. Holland's memoir does not do justice to the Holy See or to the Catholic Church, to which Mr. Holland was a recent convert and with whose philosophy and theology he was not sufficiently acquainted. Of the letters that passed between Baron von Hügel and Fr. Tyrrell only a small portion is printed in this book. They offer some shrewd judgments upon each other: the Baron's firm faith blinds him to the risk to which he may be exposing others (p. 12), while Father Tyrrell would have had much to suffer anywhere (pp. 131-4). Still, as *C. B. N.* points out, in fact the Baron's influence on Father Tyrrell was deplorable. "He made Tyrrell learn German, and introduced him to the works of the modern religious philosophy writers of that nation. He not only led him to study the books of French Modernists, like Loisy, Blondel, and others, but placed him in personal intercourse with his own friends in France and Italy" (p. 12). The Baron's idea, that "the wider the claim he made for freedom of expression in philosophical, critical, and historical matters, the more exact in life and practice he was bound in honor to be" (p. 78), was a totally inadequate formula for the sharper and more logical minds of the Celtic Tyrrell and the French Loisy, even if they had adopted it; what they also needed was to master the Catholic at least as thoroughly as the Modernist position. Unconscious as he was of the fact, Baron von Hügel was really struggling to reconcile the irreconcilable: that there was essential contradiction was a fact to which Tyrrell and Loisy were as alive

as the Scholastic theologians—these latter skilled beyond all others in measuring the implications of a doctrine proposed to them.

The Baron had been prepared to go far, even, for example, encouraging the Abbé Houtin to publish a book which would certainly bring upon him excommunication (pp. 134-5); but

the actual crash appears to have sobered him, even in his estimate of the papal position (*e. g.*, pp. 248-9).

The interest of the letters tends to wane, but we are left a spectacle which consoles and edifies, *viz.*: the deep and strong religion of the man, left after all unshaken by a storm which for a while had blinded his vision.

Was there a Medieval "Short Story"?

By Prof. P. G. Gleis, Ph. D., Catholic University of America

What is a "short story"? Must it be essentially subjective, individualistic, strongly personal in character? Does it more than any other kind of epic literary production, the novel, fable, anecdote and "Schwank," reflect the individualistic outlook on life of its composer? Is it the most effective literary instrument for its writer to express his most intimate and personal thoughts in the briefest possible manner? If so, can its name be applied to medieval literature, its individualistic character be expected to be found in medieval life, thought, and expression? What is its origin? Is verse in medieval poetical literature only the symbol of expression for a synthetically thinking mind which finds itself in harmony with the Augustinian or Thomistic concept of life, Church, State, society, and knowledge? Is medieval verse the almost spontaneous and only external literary manifestation, the best medium of artistic literary endeavor for a philosophy to which society is principally a "Civitas Dei," an "ecclesia" (not a mere "congregatio fidelium"), the natural form of expression of a mind that is constructive, realistic (as opposed to nominalistic), universal, conservative, orthodox, catholic, compact, and complete in the way it fathoms life and the world? Is prose, on the other hand, rather the literary mode of expression of decadence, dissolution of mind, society, ethics and State, the favored child of an analytical, individualistic mind that refuses to subordinate itself to a complete and strict

system of ethics in Church, State, and society? What is the origin of medieval vernacular prose? Is it, too, the result of individualistic, anti-universal, rationalistic thought?

This bee-hive of questions confronts the mind of the serious reader of a book recently published by Hermann Weisser on the short story in medieval German literature (*Die deutsche Novelle im Mittelalter. Auf dem Untergrunde der geistigen Strömungen*; Freiburg: Herder, 1926). Weisser with surprising nonchalance disposes of practically all the difficulties that have puzzled scholars for decades and are still the subject of heated dispute. The problem alone of the origin of the oldest vernacular prose romances, those of medieval France, is extremely complex. The question of the origin of a *medieval short story* has, as far as I know, never been raised. The short epic tale was only rarely (by Wilhelm Hertz and W. Golther) taken to be a "Novelle" in the modern sense. Its brevity was not believed to be dependent on its contents or the philosophical attitude of its writer.

Weisser's main thesis is that the short story (in medieval as well as in modern times) is essentially a product of *individualistic* thinking, especially of *ethical individualism*. He defines the "short story" as a tale selecting for its object—much like the spotlight on the stage or the light-house on the sea shore—a single outstanding, sometimes more than a single action or event of a decisive, catastrophic nature in the life of a person in order to

depict and illustrate the internal and external development of the individual in his or her relation to one or more persons, in contrast to the "fable," the "anecdote," the "Schwank," and the "novel," the latter dwelling at length and leisurely on many or all the details of the hero's life. This definition seems to satisfy all requirements. The short story is, as it were, a sketch compared to a completed picture. But to Weisser it is still more, and therein lies the potential weakness of his argument. His definition demands as an integral part a *subjective, individualistic mind* on the part of the composer. According to him the medieval short story must, therefore, have originated at a time when the sense of individuality,—individual life, experience and judgment, "personality," — awoke, when man rediscovered the "singleness" of his existence and of his relation to God, when the Church was felt to stand between God and the individual conscience. That was (according to Weisser) not the time of the Protestant Reformation, but the time of philosophical *Nominalism*, autonomism, and Rationalism, the time of Peter Abélard, of Latin Averroism, of Duns Scotus, of William of Ockam and Marsilius of Padua. The medieval short story in Weisser's mind reflects that trend of thought which in the history of philosophy is known as Nominalism and Pantheism; it is a literary phenomenon parallel to a certain kind of mysticism, to Waldensianism, Albigensianism, Josephinism and Gallicanism in religious history; it may be compared to what excessive nationalism, chauvinism, Macchiavellianism, and democracy represent in political life, what the bourgeoisie and the guilds are in the structure of medieval society, what burlesque and low comedy mean in the evolution of the modern drama. These various trends of thought are all alleged to be elements of the same mentality. They have all arisen somehow in opposition to the Thomistic philosophy, to the universalistic attitude of the medieval Church and State.

The medieval short story, in other words, was born of a spirit of revolt against the minds of an Anselm of Canterbury, John of Salisbury, Alanus ab Insulis, Alexander of Hales, Albertus Magnus, and especially Thomas Aquinas. There are, according to Weisser, no greater contrasts in literature than those between long objective epic romances which submerge personality, like the "Nibelungenlied" or the "Chansons de Geste" on the one hand, and short stories, as found for example in Chaucer's Canterbury Tales, the lays of Marie de France, the stories of the Provençal poet Raymond of Beaudun, such novels as "Aucassin et Nicolette," "La Comtesse de Pontieu," or "La Belle Jeanne," the works of Juan Ruiz of Hita, Boccaccio's "Filostrato," and especially the "Decamerone," the tales of Konrad of Würzburg, the "Meyer Helmbrecht," and the many stories collected by von der Hagen (1850) in his "Gesamtabenteuer," by A. Keller (1855) in his "Erzählungen aus altdutschen Handschriften," by Hans Vintler (1411) in his "Plümen der Tugend," by Albrecht of Eyb in his "Ehebüchlein" (1472), and others. These latter are all representative literary illustrations, in Weisser's conception, of that ethical individualism which leads through John of Jandun, Peter of Bruys, Arnold of Brescia, the Waldensians, Hus, Ockam, and Wiclif, to Luther and modern philosophy, to Bacon, Hobbes, Locke, Descartes, Newton, Hume, Spinoza, Kant, while the medieval novel or long story in turn normally express the mind of Scholastic philosophy.

In my opinion Weisser reads entirely too many modern ideas into the literature of the Middle Ages. There is no compelling reason for assuming that the short stories which delighted a medieval audience are essentially grounded in Nominalism and other individualistic tendencies. We have a modern "short story." Why should the individualism of Henry James or Herbert Spencer, Kant or Fichte, for instance, be the ultimate source of the short stories of Edgar Allan Poe or

Zschokke or Heyse or K. Th. A. Hoffmann? The tale of horror in Poe's and Hoffmann's stories was merely an intensifying of a quasi-medieval tale such as the "Monk" of Monk Lewis. Walpole's "Castle of Otranto" and Mrs. Radcliff's "Mysteries of Udolpho" belong to the same class; they owe their genesis and peculiarities to the romantic movement that turned to medievalism as a fad, and not to the subjectivism of their writers. Chaucer is no more individualistic than are Scott and Poe. Mechanical means, limitations of space and time, and mere tradition and accident made medieval stories short or long. Short tales existed as romantic lays and sober examples in oral and written tradition long before 1100 and 1200, although now lost. They are often mere remnants of pre-Christian Oriental and Celtic tales and anecdotes. Thousands of them had to be short because they were meant to serve as "exempla" for sermons (in the "Gesta Romanorum"); others were short because of lack of writing material and for other accidental reasons. Their main purpose was to entertain.

It has been suggested that the oldest short verse tales in France are in turn based on lost French prose collections. Not even the lyric poetry of the Middle Ages necessarily owes its existence to subjective, individualistic thinking, but partly to objective epic romances or short stories, in which dialogues—originally of supernatural, mythical, Oriental characters or gods—were set apart to suit the fancy of the occasion and the writer.

Nevertheless Weisser's book is, from several points of view, an important contribution to our knowledge of medieval literature and thought. The material had never been collected in this form before. His thesis is by no means to be totally rejected; it is merely exaggerated. The book is crowded with original interpretations, ideas, and opinions. As there are practically no vernacular short stories before 1200, the title of the book is somewhat mis-

leading. It deals only with the period from 1200—1500, the last centuries of the Middle Ages, but is occupied with the entire medieval philosophical and religious background, elaborates on the social conditions, and considers the literature of Italy, Spain, England, and France almost equally with that of Germany, which indeed is very necessary for a complete and intelligent understanding of any of these literatures. Unfortunately Weisser looks at medieval stories almost exclusively through eyes trained in the history of philosophy and religion, and less through those versed in literature, folklore, and mythology.

I have read no more interesting book for a long time. It addresses itself to the general reader. The bibliography, therefore, comprises only the most indispensable standard reference books on Spanish, French, Italian, English, and German literature. It fails to mention important publications in the field of epic literature by Bédier, Mielke, Schröder, Seeberg, Badstüber, Vogt, Salzer.

The author condemns some medieval short stories as perverse, immoral, Averroistic. In this he goes too far. Medieval morality must not be judged with modern eyes. This immorality Weisser attributes ultimately to the individualistic tendencies as illustrated by Ockam and Abélard. "Immorality" was more pronounced in the cities than in the country and spread with civic expansion and city life, says Weisser. Now, are people individualistic because they are congregated in cities, or do they congregate because they are individualistic? The former seems to be the rule, as experience proves, yet there are exceptions. Monastic congregations produced a Thomas Aquinas as they gave life to an Abélard and a Luther.

Immorality, ethical individualism, and poetical prose are by no means always and at all times identical or even necessarily related or conditioned by the same intellectuality. There is not always a historical or psychological affinity behind these phenomena. Verse precedes prose in all literatures.

Written poetry in the vernacular came into existence in Europe generally around 800, in France around 1100, and hence it is but natural that epic prose should be born some centuries later than verse, without assuming an individualistic mind as its source. The rise of democracy at the time of the birth of poetic prose appears to be largely accidental. Weisser is not convincing here. On the other hand, the long verse romance "Parsival," by Wolfram von Eschenbach, is supposed to be almost grotesquely subjective and original in style, in moral concept and generally unequalled among the romances of medieval times. The stamp of personality is unmistakable everywhere. And how about the metrical "Spielmannsepik"? Is this, too, devoid of individualistic notions? Certainly not. It is impossible to pack and classify neatly in a drawer, as it were, the short story in medieval literature.

Is there a medieval "short story"? There is very little of a medieval "Nouvelle" in the modern sense or according to Weisser's conception. The stories of the 15th century, it is true, begin to take on modern aspects; but they do not yet closely approach the modern short story. The influence of speculative philosophical thought on narrative literature in the Middle Ages has, in my opinion, been extremely small. Medieval epic and didactic literature is not rooted so much in the minds of the writers, who are often merely copyists, as in tradition. If some writers of the 14th and 15th centuries did select short narratives as a medium of conveying individualistic ideas, they probably did so unintentionally.

The "short story" flourishes most in this country. Is it because the American people are so highly individualistic or because so many of them have no time or inclination to plunge into a full-length novel? If Weisser's theory is thought out to its logical conclusion, it is the highly developed ethical individualism of Protestant America, the overemphasized democracy of the Unit-

ed States, that is responsible for the popularity of the "short story" here. There may be some truth in this theory, but it is not exhaustive, since it over-stresses one single aspect of modern life. In trying to discover in medieval literature individualistic-nominalistic trends of philosophy, Weisser goes beyond all reason. The result is that even Hartmann von Aue's "Gregorius," the "Moriz von Craon" and stories of the "Kaiser-Chronik" become "short stories" of the modern type! A true short story requires delineation of character and that is, generally speaking, the last thing found in medieval literature. The development of the short tale in medieval times cannot naturally be much different from that of romance literature in general. The "Nibelungenlied" entertained a court audience the same way as did the Arthurian romances of Hartmann, Wolfram, and Gottfried, and the stories of Marie de France and Konrad of Würzburg. With the decline of the ideals of medieval knighthood the audience changed from knights to merchants, mechanics, and city folk, but the interest in mere entertainment remained fundamentally the same. The individualistic bourgeois spirit of city life did not necessarily demand and create the "short story" as a sequel to the court romance. That would make the shortness of the tale a specific symbol of the coarser life of the late centuries of the Middle Ages.

The most valuable feature of Weisser's book consists in the scattered materials which the author has collected. The treatment of the short tales in the light of the philosophical, ethical, and religious evolution of the Middle Ages is weak only because Weisser does not stop to arrange the entire material according to his brilliant but doubtful theory concerning the origin of the short story. Weisser might have perused Kuno Francke's *Personality before Luther* with profit. Francke, too, recognizes individualistic philosophical tendencies in medieval German literature. In fact, that is the favored pastime of certain scholars

who are always eager to discover new predecessors of Luther's ethical and dogmatic individualism. But it remained for Weisser, in a book published by a Catholic firm, to point to the medieval "Novelle" as an additional representative of a general trend of thought antecedent to, and leading directly to, Lutheranism and ethical chaos.

A Study in Anthroposophy

The Rev. M. Kully, pastor of a Catholic parish in Arlesheim-Dornach, Switzerland, where the late Robert Steiner erected his famous "Goetheanum," destroyed by fire Dec. 31, 1922, has published an important study in Anthroposophy under the title, *Die Wahrheit über die Theo-Anthroposophie als eine Kulturverfallserscheinung* (Basel, 1926), which is reviewed at some length by Fr. Alois Mager, O. S. B., in the Literary Supplement of the *Augsburger Postzeitung*.

What makes Fr. Kully's book valuable is the fact that the author draws his information mostly from hitherto unprinted documents.

Fr. Kully, whose polemical methods do not find the full approval of his Benedictine critic, begins with a survey of the Anthroposophic movement in Switzerland and offers valuable contributions to a biography of its founder, Robert Steiner, whose pedagogical, political, and social views and methods he subjects to a scathing criticism. He sees the principal danger of Anthroposophy not so much in its scientific system of thought as in its secrecy and the Masonic, Rosicrucian, and Jewish ideas which it propagates.

We see from Fr. Mager's review of Fr. Kully's book that the Anthroposophic temple at Dornach is being rebuilt and that the sect (for so it may rightly be called) continues to be a danger to the faith of Catholics, since its present leaders have changed their tactics and no longer openly propagate Anthroposophy, but go about lecturing on seemingly harmless subjects and inject their poison between the lines, mentioning Steiner as it were casually,

whenever an opportunity presents itself, and describing him as a true reformer whose teachings offer the only salvation for humanity in this decadent age.

The F. R. does not need to tell its readers how false this contention is, for we have repeatedly exposed the true character of Anthroposophy (*e. g.*, F. R., XXIX, 9, 159 sq.; XXXI, 2, 32). It is, in a word, nothing but a bastard Theosophy, pretending to attain knowledge not, like Theosophy, by visioning God, but by visioning the human soul. Steiner's teaching closely resembles that of Mme. Blavatsky and includes the transmigration and reincarnation of souls. His theory of the alleged "Acasha Chronicle" is pure balderdash. At bottom there is nothing new in all this foolishness. Anthroposophy is merely a revamped Gnosticism, with an admixture of Biblical elements, which, however, are so distorted that they can hardly be recognized.

The Anthroposophic propaganda has recently been carried to English-speaking countries in a volume by Ernest Boldt, translated by Agnes Blake, *From Luther to Steiner*, London, Methuen, concerning which see F. R., Vol. XXXI, No. 2, p. 32.

In his recent book on *Religion and the Rise of Capitalism*, Professor Tawney says that thinking men are beginning to ask whether it is not necessary to cease pretending that moral principles and economic laws are two separate compartments of life, and to return to the conviction of the thirteenth and fourteenth centuries, that social welfare can be secured only by bringing political and economic practices into harmony with moral teaching.

Pope Pius X once forbade his guard to take out of the audience chamber a little girl who was screaming. "Bring her to me," said the Pope. He took her on his knees, gave her his pectoral cross to play with and she ceased crying. He then continued to address the people with the child near him.—Msgr. Kolbe.

Bismarck and the Vatican

To Kurd von Schlözer's *Römische Briefe*, which give a vivid and well-informed picture of the closing years of Papal Rome, the Schlözer family has now added two further volumes under the title *Amerikanische Briefe* and *Letzte Römische Briefe* (Stuttgart: Deutsche Verlagsanstalt), which are of equal interest because of their literary qualities and the light they shed on certain critical pages of European history. The *Römische Briefe* (Roman Letters) ended with Kurd von Schlözer's appointment (April, 1869) as minister of the North German Confederation in Mexico. His letters from this post are more concerned with Mexican landscape than with the intricacies of politics.

It was not very long before he had the fulfilment of his dearest wish and was stationed permanently in Rome once more. This time it was to face changed conditions and far different problems. He was no longer accredited to the Pope as temporal sovereign; it was with the precise mission from Bismarck to attempt some settlement of the problems arising out of the relations between Church and State in Germany that Kurd von Schlözer was, in 1882, dispatched as first minister to the Holy See since the breaking off of relations ten years previously. On both sides the atmosphere was favorable to a reconciliation. Instead of the "non possumus" attitude of Pius IX, there was the more supple policy inaugurated by Leo XIII; while Bismarck, for his part, had come to a realization of the fact that the Catholic Church in Germany could not be crushed or detached from the Pope, that the Falk Laws were only embittering the situation, and that the success of both his internal and his external policy would be gravely endangered by persistence in the "Kulturkampf"—a word the launching of which into public debate by Virchow Kurd von Schlözer never ceased to deplore.

A better diplomat to prepare the compromise could scarcely have been

chosen. He understood profoundly the high place among the "imponderabilia" of politics which the influence of the Catholic Church occupied; he saw the weakness of his own side and his judgment on Falk is sweeping in its severity. Add to this the connections he had made with the Roman Curia, above all with the moderate and astute Papal Under-Secretary of State, his constant co-worker in the labor of reconciliation, Monsignor Galimberti, and the success of his mission, despite opposition by Windthorst and the Centre Party, will be understood.

One by one the threads, so abruptly broken, were again taken up. To von Schlözer fell the delicate task of arranging the visit of the Crown Prince Frederick to the Pope; it was he who, on the instructions of his beloved chief, secured the arbitration of Leo XIII between Germany and Spain over the Caroline Islands. Later he had the satisfaction of seeing Bismarck addressed personally by the Pontiff, in a eulogy which, with its subtle hint at the unsettled state of the Roman question, is a historical document of great importance. It not only closed the whole episode with graceful tact, but marked the full adaptation of Vatican policy to a strong and united German Empire.

As such it did not fail to receive the marked attention of the foreign offices of Rome and even more of Paris. In January, 1886, a non-Pole was appointed Archbishop of Gnesen, and in France Prussian diplomacy was regarded as having scored a success. The next month the Prussian government, with von Schlözer helping in Rome and Dr. Kopp, Bishop of Fulda, giving assistance on the ecclesiastical side, initiated the final stage in the settlement.

Von Schlözer's work, although he was to remain in Rome for some time yet, had reached its culmination. A new star was rising in the Vatican firmament, the Cardinal Secretary of State, Rampolla; a new order of things was shortly to come in Germany, with

the ascent of the young Emperor. Kurd von Schlözer saw the latter at close quarters when he paid an official visit to the Pope, and discovered in him "few diplomatic qualities." From the Vatican side tentative efforts were made to interest Germany in the Roman question. Bismarck replied that to suggest returning Rome to the Pope would cause a revolution, and added: "Il faut savoir attendre,"—a lesson the Holy See hardly required to learn.

Von Schlözer's tact was much counteracted in Rome by the disregard of the "protocol" by the young Kaiser Wilhelm, who not only allowed the private audience to be interrupted, but drove straight from the Vatican to the Quirinal, where he toasted Germany and Italy in terms unnecessarily offensive to the Pope. Von Schlözer's position was weakening, and with the fall of Bismarck it was irrevocably compromised. In 1892 he handed in his resignation, retiring with a eulogy from Leo XIII and with the Pope's words, "Mi manca Bismarck," ringing in his ears.

A New Interpretation of Horace

The re-interpretation of the Greek and Latin classics is a marked feature of the present age. Prof. Darnley Naylor, some years ago, devoted a whole volume to a single point—the *callida iunctura* (mechanism of word-order) in Horace. Only last year Prof. Showerman, of the University of Wisconsin, brought out with much skill what may be called the substance of Horace's personality, as revealed through his poetry. More recently still, Mr. Sikes, in his masterly study of Roman Poetry, has added to our power of appreciation of that poetry as a whole and of Horace in particular, by a lucid exposition of the doctrine and traditions upon which it was based.

Now Prof. Archibald Y. Campbell, of the University of Liverpool, presents a new interpretation of Horace on a historical and philosophic basis (*Horace: A New Interpretation*; Methuen).

He first attempts to evaluate the effect of the romantic spirit upon the classics, then more ambitiously proceeds to analyze the function of poetry in the ancient Græco-Latin world, from the ritual origins to which, in common with the prevalent tendency of recent thought, he assigns it, through successive "cycles" of development. Each of these "cycles" he separates again into three "phases," the lyric, the dramatic, and the sophistic. His main thesis is that the function of poetry in the ancient view (Greek, but taken over from Greece by Rome) was the spiritual education of the community.

It is only after this elaborate prelude that Prof. Campbell approaches his real subject—Horace himself. His estimate of this poet and his work stands or falls with the theoretic structure on which it is founded. One would like to hear Horace's own observations on it. Would he have been impressed by hearing that in all his serious poems he employs a sacerdotal and oracular style? That the light Odes are further elements in his "gospel of grace"? And that even in the Epodes and the earlier Satires he exercises the same sacerdotal function in its "destructive or exorcising" aspect? Or would he have murmured to himself, "*Quis nisi Callimachus*"? High praise is due to the care, to the real measure of grasp and insight, in Professor Campbell's expository work. But in dealing with a poet of such delicacy of touch any exposition can hardly escape forcing the note, stressing the elaboration, and missing something of the felicity.

"It is not always easy for us moderns to admire Horace," Prof. Campbell says in his opening pages; and similarly Mr. Sikes, in the volume to which reference is made above, suggests that "the present generation has to make an effort unknown to its predecessors to obtain satisfaction" from him. Perhaps; at all events the effort is worth making.

If one religion is as good as another, then falsehood is as good as truth.

In Defense of the Boy Scouts

To the Editor:—

After reading several articles on the Boy Scouts and the Boy Movement generally, in the *F. R.*, I have come to the conclusion that the authors of some of these articles display a lack of knowledge, theoretical and practical, on the subject of the Boy Scouts,—the lack of experience is evident.

One who makes an unbiased and unprejudiced study of the Boy Scouts of America must come to the conclusion that it is a valuable aid in the training of boys; and an aid is all that it purposes to be. It is not a substitute for the Church, the school, or the home, nor does it pretend to take the place of any of these.

The purpose of Scouting is to occupy the free time of the boy, to give him an opportunity to put into practice those lessons he has learned in the Church, the school, and at home.

We use natural means, such as pictures, statues, etc., to aid us in practicing the supernatural virtues. Why deny to the boy opportunities for putting into practice the natural virtues of thrift, loyalty, honor, etc., and also the supernatural virtues, which the Church, the school, and the home have taught him? Scouting gives to the boy this opportunity.

The Scout Movement is not paternalistic, for it does not take the boy from the influence of his parents any more than does the teacher in the school. Its purpose is to assist the work of the Church, the school and the home. The objection has been raised that the Scoutmaster is a substitute for the father and takes the boys on hikes away from the influence and association of his father.

These hikes are enjoyed by and are physically, mentally and spiritually beneficial to the Scout, and there isn't a Scoutmaster who would not welcome the coöperation and association of a father, or the fathers of the Scouts on these hikes.

The Boy Scout movement in America is not militaristic, nor is it anti-Catholic. First-hand information with Scouting and the experience of other priests who have fostered the Boy Scout Movement in their parishes, is that it has developed discipline among the boys. With a first-class Scoutmaster, who is able to be found with a little effort and encouragement on the part of the parish priest, a troop of Scouts can be made an asset in a parish. The customary breakage of windows, chairs, etc., has ceased in parish halls where Scouting and all that it stands for has been encouraged.

One pastor criticized a troop of Boy Scouts who were building a bridge on a vacant lot where there was no water; at the same time he complained of a group of his own boys who were breaking basement windows on the church property. Which group displayed more discipline? The Boy Scouts or the boys of the parish school? Scouting knows no rowdiness nor vandalism, yet Scouts are not "sissies." One of the tests that every real Scout must pass is in athletics.

I have read criticism of the boy guidance and Scout leadership courses conducted by the K. of C. on the ground that they were nonsectarian and lacked religious background. Men of every faith were invited to take these courses, thus eliminating every opportunity to make the courses Catholic. Two priests of my acquaintance, however, who have attended such courses, have satisfied me that there is no such lack of Catholic atmosphere. Quite the contrary. During the course practically all the men, regardless of creed, attended daily Mass and with few exceptions the Catholic men received Holy Communion daily.

Our Holy Father and his predecessors and the hierarchy of America have approved the Boy Scout movement under Catholic auspices. The Knights of Columbus are to be congratulated for the interest they are showing in the work of boy guidance and the training of boy leaders. Augustus Edoctus

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Women and Freemasonry

In a recent volume titled, *Women and Freemasonry* (London: Rider), Mr. Dudley Wright, a noted English Masonic writer, develops the following ideas:

In ancient times the pagan "mysteries"—which meant a good deal to their participants—were celebrated according to sex—the men had their rites and the women different ceremonies of their own. The "mysteries" were, of necessity, celebrated apart, as the rites of the men would have been meaningless to the women, just as theirs would have been unintelligible to a male observer. Other rites there were which were celebrated in common. These were usually connected with the worship of certain goddesses, notably those of Fertility.

It has been claimed that Freemasonry is the modern survival of the mystic assemblies of the men—clothed in the eighteenth-century conceits of those who reorganized its constitutions and rituals more than 200 years ago. With a natural curiosity, however, women for some time past have sought to enter Masonry, partly because it was supposed to be closed to them and partly because in the West survivals of the women's "mysteries" are very rare, although freely practised in certain other parts of the world.

The craving for "mysteries" appears to be innate in quite a large proportion of people. If the men can find satisfaction in the craft—why not the women too? On this reasoning various androgynous sodalities have from time to time been formed in which the teaching and ceremonies have been, superficially at least, Masonic; their membership has been confined to the female relatives of Freemasons and to "Brethren," and their conduct has been, and is, regulated by co-equal officers of both sexes. Other mixed societies were formed in the period of moral fermentation which preceded the French Revolution; and while a pseudo-Masonic symbolism was adopted, the "mysteries" which in many cases were actively celebrated appear to have been those associated with Astarte in olden times.

Mr. Wright is somewhat restrained in his references to the more notorious of these, and gives an interesting account of several other organizations, not necessarily of like character, which are believed to have been copied from non-Masonic fraternities of the Middle Ages, corporations which may themselves have centred round some survival of the old tradition of the "mysteries." A variety of later societies are also noticed by Mr. Wright, but it is probable that they have been formed more for the purpose of affording

opportunities of social intercourse than for any more serious or recondite object. Harmless they doubtless are at present, but the Grand Lodge, as "the repository of a tradition which cannot be changed by any man or body of men," has decided not to entrust it to the merey of any woman or body of women.

To students of secret society rituals certain of Mr. Wright's pages will prove of great interest; but he has on the whole treated his subject with such restraint that one cannot be sure whether it is intended as a *vade-mecum* for the studious "Brother" or has been purposely designed for the exclusion of cowans from knowledge which they shall not share.

Notes and Gleanings

A Catholic attorney writes to the F. R.: "Communion breakfasts are becoming a public scandal and should be either carefully supervised or abolished. The New York *World* recently published an account of a communion breakfast given at the Church of St. Catherine of Sienna. The report concludes as follows: 'Thomas M. Farley, First Deputy County Clerk and Democratic leader of the Fourteenth Assembly District also spoke briefly. His candidacy for Sheriff of New York County next year was announced by Robert J. Fitzsimmons, President of the Holy Name Society, who acted as toast-master.' Could anything be in worse taste on such an occasion?"

In *A Chain of Error in Scottish History* by M. V. Hay (Longmans) we are treated to an exposure, in fine style, not only of hoary fictions such as that of the Celtic Church being independent of Rome, but of errors less familiar, though not less popular among historians. St. Columbanus and his relations with the Holy See, so much misrepresented, come in for special vindication. We are glad to see some of the falsities propagated by Sir Walter Scott held up to the light, as

well as the passage in Hume Brown's *History of Scotland* perpetuating the myth about the Celtic Church. One is amazed to find almost the whole tribe of non-Catholic historians, including quite celebrated ones, convicted of gross errors (to say the least) in matters concerning the Catholic Church.

If ever "Old Nick" laughed, it must have been when Thomas Hardy was given a "Christian" burial in Westminster Abbey. It was as though official society had conspired to execute just the very ritual ceremonial which would best vindicate the ironical pessimism that forms the ground-work of the whole of Hardy's writings. Only bourgeois society, too ingrained in hypocrisy to have retained any sense of sincerity or congruity, could have conceived in all solemnity the pantomime of burying "in the sure and certain hope of a glorious resurrection" a man whose whole life's work testified that he neither possessed nor desired any such "hope"—the man whom they had denounced as "pagan," "atheistical," "immoral" and "obscene," whose works they had belittled and banned (so far as they could) from public circulation—the man whom they had forced by their never-failing abuse to abandon novel-writing for poetry and who gained commendation in their eyes solely by living long, ceasing to annoy them openly, and becoming a "success" in the "best circles."

The Republican Party, being as a rule successful, commands the support of more millionaires than the Democratic. But the really big men, like Samuel Insull of the power companies and James A. Patten, the Chicago "grain magnate," have frankly confessed that they contribute regularly to both parties. They regard it as "a routine form of insurance." For all its talk of ethics, the business world has not yet come to see anything wrong in this. "The appalling fact is," says the *Nation*, "that Teapot Dome is a peculiarly crass symbol of an everyday occurrence. Party contributors expect

a return in tariff favors, in freedom from embarrassing investigations, in 'good' legislation—and they get it. In this the Coolidge Administration, as Mr. Costigan's letter of resignation shows, has been as bad as its predecessor. The real value of the present exposure of corruption will come if and when the public realizes the extent to which, through the two old parties, Big Business controls the whole American governmental system—and acts upon its knowledge."

"The American Heresy," according to Mr. Christopher Hollis (Sheed and Ward), is the failure of the founders of the State of 1776 to understand the nature of the principles on which they built. What, rightly understood, are deductions from dogmatic religion, were to them merely sentiments. The American State, a creature of Deism, was built on Catholic principles. Such a state could not live. Either the atmosphere in which it was created must change, or the principles perish. The atmosphere to-day is the same as always, but the principles have perished and the State founded in 1776 has perished with them. In its place is that amorphous and barbarian thing, the modern U. S. A. The State of 1776 found its best safeguard in the sovereignty of the several states that made up the Union. Northern industrialism and the plutocracy it bred were that sovereignty's chief enemy. It was from the beginning a sovereignty fated to die. Mr. Hollis writes the tragedy round the careers of four great Americans. Jefferson was the founder of the new state, Lincoln its destroyer. Calhoun represents the attempt to reconcile the irreconcilable, while Woodrow Wilson—a pitiful mixture of meanness and vanity—is apparently the proof that in the United States of to-day Jeffersonian ideals are not merely dead, but utterly damned.

Studies in the Psychology of Mystics by Joseph Maréchal, S. J., translated by Algar Thorold, considers the difficult problem of comparative mysticism.

It is claimed for the mystics that as the consummation of their efforts they attain even in this world, though only momentarily, to a direct "experience" of God. The importance of such a fact, if true, needs no emphasizing. But as soon as the matter is studied scientifically, difficulties arise. How can we be sure that the mystics were not deceived? Many strange psychological experiences are known to occur, may not the mystical experience be one of these aberrations? By what criteria are we to judge such an experience as is claimed by the mystic? Lastly, we find claims to the mystical experience amongst the followers of all the great world religions, and even outside of them. These are the problems that Father Maréchal considers, from the point of view of the "outsider" and not of the theologian.

"Go-to-Church Sunday," is merely a popular slogan, Babbitt born and Gantry fed. It carries no more authority with it than a civic or business club's edict to clean up the back yards once a year. Every Sunday is Go-to-Church Sunday, not because some maker of slogans says it, but because it is an obligation on us, not only for God's sake, but for our own sakes, our children's sakes, our neighbors' sakes and our country's sake.—Bishop F.C. Kelley.

A school that implants good habits of discriminating reading in its students is a good school. One that fails to do this is a bad school. The modern educational system has taught the public to read—and the public reads mostly trash.

We boast of twenty-one million Catholics in this country, but how many of them are scholars, scientists, artists and critics? There are more intellectual leaders among the three million Catholics in Ireland and even among the two million in England than among the whole twenty-one million in the United States.

Current Literature

—*Under College Towers*, by Michael Earls, S. J., is a collection of ten essays, partly literary, partly impressionistic, and partly biographical. The essay on Father Shealy is mostly biographical and gives a sketch of his successful work as a director of "lay retreats," the one on "A Cleric's Literary Laboratories" is an appreciation of the literary work of Fr. Francis P. Donnelly, S. J. The little book will be welcomed by many who enjoy this type of literature. (The Macmillan Co.)

—A second revised edition has appeared of Archbishop Messmer's adaptation of Brüll's *Bibelkunde*, known in English as *Outlines of Bible Knowledge*. Many additions, short and long, have been made throughout the book. The editor has judiciously adopted the chronology of Schuster and Holzammer's *Handbuch der biblischen Geschichte*, edition of 1926. The volume is provided with four maps and 49 illustrations selected with care so as to be really helpful for the understanding of the text. In its present shape the *Outlines* constitutes an ideal handbook of elementary Biblical knowledge for Catholic high schools, and we hope it will be adopted by many of them. (Herder & Co.)

—Dr. Michael Pfliegler's *Homilien der Zeit auf alle Sonntage des Kirchenjahres* are homilies in the strict sense of the term, based upon the sacred liturgy and developed with a view, as the author says in his preface, to give our Catholic people what St. Clement Mary Hofbauer once called "a Catholic nose," i. e., an instinctive perception of what is the Catholic point of view in all current questions. These homilies average about six pages each and may be recommended to those who are looking for "something different" in the line of sermon books. (Herder & Co.)

—Fathers J. A. McHugh and Charles J. Callan, O. P., who have collaborated in so many useful works, have prepared a little book of prayer,

devotion, and instruction for the exclusive use of men. It is entitled *The Man of God*, and embraces all the prayers that the average man requires, including the most common devotions and a few brief instructions. The booklet is printed on India paper and contains much more than one would expect from its slight appearance. The type arrangement, with numerous illustrations, makes it a thing of beauty as well as practicability. *The Man of God* can be had in different bindings. (New York: J. P. Kenedy & Sons).

—Catholic Germany is making a determined effort to rescue its youth from the dangers now cropping out everywhere—in the fields of pseudo-philosophy, religious indifferentism, a "new, scientific morality," un-Christian systems of social reform, etc. An encouraging sign of this determined effort on the part of German Catholic leaders to save youth from the many moral and spiritual perils now arising in every land is the well-planned and well-carried out system of religious and moral instruction to which Catholic teachers in Germany have given much thought. In a book before us, *Der Religionsunterricht in der Fortbildungsschule: Eine Wegweisung und Handreichung für die Katecheten*, by Ludwig Wolker (Herder), we have one of these solid means and handy weapons to fight the old battle for truth and Christian principles in a new way. American teachers and parish priests could profit much from a study of this book. Another timely and practical work which ought to be found in the spiritual armory of our priests, is Dr. Robert Linhardt's *Brennender Dornbusch—Vorträge zur Lebensgestaltung im Geiste des Evangeliums. Erster Band: Weihnachts- und Osterkreis* (Herder). The volume contains good, sound, and up-to-date reflections in connection with motifs from the Gospels.—A. M.

—In a booklet entitled *Jesus Christ Invites Me*, the Rev. Thomas J. Brady urgently pleads for "more priests, more Sisters, more Brothers." It is

a good vademecum to put into the hands of boys and girls who show signs of a vocation to the priesthood or to the religious life. The author forcefully refutes the objections that are commonly raised against such vocations. (St. Francis Cathedral, Baker, Ore.)

—Under the title *Kilima-njaro*, the Rt. Rev. H. A. Gogarty, C. S. Sp., Vicar Apostolic of the East African vicariate of that name, offers a historical sketch of the territory and gives an account of a trip he made to its missions, with interesting notes on the native Wachaga, their customs, beliefs, and superstitions. The Christian community increases year by year in spite of the efforts of the Mohammedans to extend their sway in this region. The Wachaga have grown peaceful and are now settling down to become planters of coffee. Bishop Gogarty has his own ideas on "primitive religion," which do not agree with those of some scientists. "I often wish," he writes (p. 96), "some of the scientists who write on the origin of religion, would really come to the wilds and speak to the people who have a 'primitive religion' and who know more about God and the secret of death, and life after death, and the guidance of Divine Providence, than did Socrates, Plato, and Aristotle, whom we so justly revere. Is not the true explanation that there was at one time given to man a sum of divine knowledge, which he could not of himself acquire, but that the children of men in different places on earth, differ in the amount of this primal knowledge retained by them? In the matter of primitive religion, the study should be, not how men *acquired* religion, but how they *lost* it." The book is attractively illustrated. (Society for the Propagation of the Faith, 109 E. 38th Str., New York City.)

—The ninth edition of the *Compendium Liturgiae Sacrae iuxta Ritum Romanum in Missae Celebratione et Officii Recitatione* of Father Joseph Aertnys, C. SS. R., has been adapted to the new Missal and recent decrees of the

Roman Congregations by the Rev. J. M. Pluym, of the same Order. It is indeed "a dux verus et facilis," as one critic of an earlier edition called it, "in rebus liturgicis." (Turin: Marietti).

—The author of *Homily Notes on the Gospel*, the Rev. F. H. Drinkwater, hopes that "some priests will find these notes, slender and casual though they are, useful for suggesting trains of thought." We believe that this hope will be realized, as his thoughts are quite practical and are presented simply and directly. (B. Herder Book Co.) Much more interest will be aroused by the same author's "*The Givers*": *Notes and Essays on Catholic Education*. This volume has been very favorably reviewed by the Catholic press of England, which is not given to laudation of inferior books. We are always glad to welcome a series of essays on Catholic education, for we know what courage and help may be conveyed to a hard-working, and perhaps somewhat discouraged Catholic teacher,—lay or religious,—by a practical and informing collection of papers such as those contained in this timely volume. So we add our commendation to those of the English reviewers and bespeak for the book a wide circle of readers in America. (Benziger Brothers.)—A. M.

—*Sanctissimum Novae Legis Sacrifitium, ascetice Expositum* is a little book edited by P. Theodore Mittler, S. V. D., in memory of its author, P. Jos. Freinademetz, S. V. D., who died a martyr's death in China. Each prayer and ceremony of Holy Mass is treated in paragraphs, short, but rich in spiritual thought, which evidence the flame of divine charity that burned in the heart of its author. The whole work breathes the spirit of a noble missionary priest who spent his life in preaching the faith and who died a witness to it. This is the kind of book that one delights in picking up at odd leisure moments, to read and ponder, a few sentences at a time. It will serve admirably for priests' meditation on

the Holy Sacrifice and will help to ward off the danger of allowing daily Mass to become a matter of routine. The Appendix contains prayers for the preparation for, and thanksgiving after Mass, taken from the writings of St. Alphonsus, St. Francis de Sales, etc. (Missionary Press, Yenchowfu, China).

—Modern psychology of religion is especially interested in the spiritual experiences of "religious" souls because these experiences furnish a clue to the wonderful workings of God in the soul. There is little wonder that psychologists like William James have been trying to study the rich spiritual life of souls like St. Teresa and St. Gertrude. No matter what the verdict of these writers, the fact is that nowhere do we find such a sane and varied manifestation of the gifts of prayer and contemplation as among the saints of the Church. Dr. Engelbert Krebs has edited and introduced with a theological commentary the meditations of a simple, unschooled religious, a member of the community of the Sisters of Mercy of St. Francis at Gengenbach, Baden. They are meditations on the Seven Gifts of the Holy Ghost. Professor Krebs explains how the meditations were written at the request of the chaplain of the community. His final comment is: "Whatever may be the verdict of individuals on the following meditations, I may say after careful examination: they ought to become known because they will be to many an incentive in their spiritual life and a strengthening of the faith; besides this they will provide by their unique character material for religious psychology and for theological study." (*Die sieben Gaben des Heiligen Geistes: Betrachtungen über ihre Bedeutung für das geistliche Leben von Schwester Isidora. Eingeleitet und herausgegeben von Dr. Engelbert Krebs, Professor der Dogmatik an der Universität Freiburg i. Br.; B. Herder.*)—A. M.

Too many people are so busy trying to save other people's souls that they neglect their own.

New Books Received

The Life of Christ. A Historical, Critical, and Apologetic Exposition by the Rev. L. C. Fillion, S. S., Consultor of the Biblical Commission. Translated by the Rev. Newton Thompson, S. T. D. Vol. I. xvi & 647 pp. Svo. B. Herder Book Co. \$4 Net.

The Small Missal. Containing the Proper of the Mass for all Sundays and the Principal Feasts of the Year, the Rite of Benediction, Vespers and Compline for Sundays, and Other Devotions. xvi & 442 pp. 3½ x 6 in. The Macmillan Co. 80 cts.

The Treasury of the Faith Series. Arranged and Edited by the Rev. George D. Smith, Ph. D., D. D. Vol. II: *An Outline of Catholic Teaching*, by the Editor, xi & 94 pp. 16mo. Vol. VI: *God the Creator*, by the Rev. B. V. Miller, Ph. D., D. D. ix & 94 pp. Vol. XXI: *The Sacramental System*, by the Rev. C. C. Martindale, S. J. ix & 83 pp. The Macmillan Co. (The series to be completed in 36 volumes.) 60 cts. per volume.

International Ethics. Preliminary Report Presented to the Catholic Association for International Peace by its Committee on International Ethics. 48 pp. 16mo. New York: The Paulist Press.

New pamphlets from the English Catholic Truth Society, 72 Victoria Str., S. W. 1: *Galileo and Other Alleged Failures of Infallibility*, by Eugene F. Chabot, S. J. 22 pp.; *The Pope's Men*, by Enid Dinnis, 39 pp.; *Benediction and Te Deum*, 8 pp. (For sale in the U. S. by the B. Herder Book Co., St. Louis, Mo.)

The Catholic Church and the Home. By the Rev. James M. Gillis of the Paulist Fathers. (The Calvert Series, edited by Hilaire Belloc.) 116 pp. 12mo. The Macmillan Co. \$1.

The Official Catholic Directory for the Year of Our Lord 1928. United States Edition. 1071 pp. large Svo. With an Ecclesiastical Map of the U. S. and Photos of New and Deceased Bishops. P. J. Kenedy & Sons, 44 Barclay Str., New York.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., OF THE FORTNIGHTLY REVIEW FOR OCT. 1, 1927

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Business Manager: Eleanor Preuss, 5851 Etzel Ave., St. Louis, Mo.

Sole Owner: Arthur Preuss. No bondholders, mortgagees or other security holders holding one per cent or more of the total amount of bonds, mortgages, or other securities.

(Signed) Eleanor Preuss, Bus. Mgr. Sworn to and subscribed before me this 30th day of March, 1928.

Agnes Ebel, Notary Public.

(My commission expires Feb. 14, 1930.)

A SPRINKLE OF SPICE

A student wanted to know when Semi-Arius and Semi-Pelagius lived.

These are mixed times and we sympathize with the waitress who approached a customer from behind and said, brightly: "Anything more, sir—I mean, madam; I beg your pardon, sir."

A traveler in the South chatted with an aged Negro, whom he met in the road.

"I suppose you were once a slave?" he remarked.

"Yes, suh," the old colored man answered.

"And after the war, you gained your freedom," the gentleman continued.

But the ancient one shook his head sadly.

"No, suh," he declared with great emphasis. "Not perzactly, suh, I didn't git mah freedom, suh, after de war—I done got married!"

"How is Hennery gettin' along with school, Eph?"

"Not so well, Garge, They're larnin' him to spell taters with a 'p'."

Discussing suicide among college students, Madame Galli-Curci says students of music never commit suicide. She might have added, however, that sometimes their neighbors do.—*Macon Telegraph*.

My friends looked at me pityingly as Hung Woo, the Chinese produce merchant, asked my order in his native tongue, but with an inscrutable Near-East-Side smile I shamed them when I calmly said:

"Lo John, me likee sloup veg-ble, clab-bage, plawsley, cellaly, flamatto, platotto, sling bean, sklosh, klon, ladish, checumba, and slawbelly."—*New York Sun*.

"It is extraordinary that Mrs. Jenks can never see any faults in her children," observed Mrs. Smith.

"Mothers never can," remarked her husband.

"What an absurd idea, James! So like a man. I'm sure I should see faults in our children at once—if they had any."

A little Irishman had just landed in New York and made his way to Forty-second street and Broadway, where traffic is about the heaviest of any corner in the world. Our newly-arrived friend started right across the street, "against" traffic, when he was spotted by a big cornerman, who yelled at him:

"Hey, you pedestrian; wait for the lights!"

The Irishman, who had evidently misunderstood a word of the officer's command, squinted back at the cop and replied: "I'm no Presbyterian; but tell me: When do the Catholics cross?"

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

Wilson, Bert. The Christian and His Money Problems. 3rd ed. N. Y., 1923. \$1.

Raupert, J. G. The New Black Magic, and the Truth about the Ouija Board. N. Y., 1919. \$1.50.

Seton, Miss E. Sister René, Religious of the Congr. of Misericorde of Séz (1830-1922). London, 1926. 35 cts. (Wrapper).

Carroll, Mother Austin. The Life of Catherine McAuley, Foundress of the Sisters of Mercy. New ed., St. L., 1926. \$2.

Pribilla, Max, S. J. Um die Wiedervereinigung im Glauben. Freiburg i. B., 1926. 50 cts.

Karrer, O. Die grosse Glut. Textgeschichte der Mystik im Mittelalter. Illustrated. Munich, 1926. \$1.50.

Surus Corda. A Collection of Hymns for the Use of Catholic Schools, Compiled by the Sisters of St. Francis, Stella Niagara, N. Y. Organ accompaniment by Florian Zettel, O. F. M. 1925. \$1.50.

Garesche, E. F. (S. J.). Sodalties for Nurses. A Series of Instructions. Milwaukee, 1926. \$1.

Witkop, Ph.—Johann Peter Hebel. Gedichte, Geschichte, Briefe. Freiburg i. B., 1926. \$1.

Schlatter, Aug. Jahrbuch der angewandten Naturwissenschaften. 33. Jahrgang. Mit 213 Abbildungen. Freiburg i. B., 1927. \$2.

Foerster, F. W. Angewandte politische Ethik. Anmerkungen zum Verständnis der gegenwärtigen Weltlage. Two vols. Wiesbaden, 1922 & 1924. \$1. (Wrapper).

Rickaby, Jos. (S. J.). The Manichees as St. Augustine Saw Them. London, 1925. 40 cts. (Wrapper).

Geiermann, P. (C. SS. R.) The Eucharistic Emmanuel. Sermons for the Forty Hours Devotion. St. L., 1927. \$1.25.

Brou, Al. (S. J.). Les Exercices Spirituels de St. Ignace de Loyola. Histoire et Psychologie. 3d ed. Paris, 1922. 85 cts. (Wrapper).

Linneweber, A. (O. F. M.) The Man who was Nobody; or How St. Francis of Assisi Won the Heart of the World. San Francisco, 1927. \$1.

Gehr, N. Dies Irae: The Sequence of the Mass for the Dead, Dogmatically and Aseetically Interpreted. Tr. by J. J. Schmit. St. L., 1927. \$1.25.

Keppler, P. W. von. Homiletische Gedanken und Ratschläge. 4th ed. Freiburg i. B., 1910. \$1.

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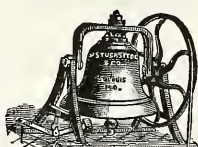
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The Fortnightly Review

Vol. XXXV, No. 9

ST. LOUIS, MISSOURI

May 1, 1928

The Catholic Anthropological Conference

By the Rev. Albert Muntsch, S. J., St. Louis University

THE FORTNIGHTLY REVIEW may take just pride in the fact that it was one of the first Catholic journals in the United States to call attention to the new developments in the sciences of ethnology and anthropology and to point out to Catholic missionaries the fine opportunities they have to enrich these sciences with important data, before the tribes among which they labor have completely accepted the white man's civilization.

Rev. Dr. John M. Cooper, of the Catholic University of America, likewise took note long ago of the apologetic value of ethnologic studies carried on by competent workers among the primitive tribes. Two years ago, on April 6, 1926, he launched the Catholic Anthropological Conference at the Catholic University at Washington. In the meantime he has been working quietly but steadily to develop more thoroughly the work of the organization and to gain co-workers among American missionaries now in the mission field. Practically all American religious communities having foreign missions cordially accepted his plans and promised their co-operation.

Tuesday, April 10, the third annual meeting of the Conference was held at Washington. As on former occasions, Rt. Rev. Bishop Shahan opened the meeting and bespoke for it vigorous life and success. There was a business meeting in the morning, at which the writer of this article presided, and an "open meeting" in the afternoon. The attendance at this open session sur-

passed all expectations. It showed that the idea of the Conference had been "sold" to the numerous hearers. Besides a large delegation of professors and students from the Catholic University, there were present members of several communities of sisters, women preparing to become medical missionaries, and visitors who happened to be at the University that day. Most encouraging, however, was the presence of many students, clerics and young priests, who are looking forward to missionary work abroad.

The following programme took up the afternoon session in the auditorium of the Maloney Chemical Laboratory: Rev. Albert Muntsch, S. J., St. Louis University, "Culture and Evolution"; Rev. Stephen Richarz, S. V. D., Ph. D., St. Mary's Mission House, Techny, Ill., "Our Present Knowledge of the Age of the Human Race"; Rev. Michael A. Mathis, C. S. C., S. T. D., Foreign Mission Seminary, D. C., "Some Values of Anthropology to the Foreign Mission Student"; Rev. John M. Cooper, Catholic University, "Anthropological Facts and their Practical Uses."

Fr. Muntsch spoke on the remarkable change that began to characterize ethnologic study during the last two decades and that has relegated every theory of social culture based on unilinear evolution to the discard. The members of the "Anthropos" school have been especially active in demolishing the evolutionary theory of culture, though now it is rejected

by practically all anthropologists of note. During the last five or six years the FORTNIGHTLY REVIEW has published numerous articles by the present writer in defense and further explanation of the "historical method" of ethnologic research, which has been set up in opposition to the evolutionary school of Tylor, Spencer, Morgan, and Letourneau. Fr. Muntsch concluded his paper with a long extract from the London *Times Literary Review* for September 26, 1926, which contained a scholarly and extremely laudatory notice of *Völker und Kulturen*, the great work in ethnology by Fathers Schmidt and Koppers, of the Society of the Divine Word. Both of these learned scholars, by the way, will come to the United States next September to attend the meeting of the Congress of Americanists in New York City.

Dr. Richarz, of Techny, who is also favorably known to readers of the F. R., made an extremely technical subject plain to his audience by means of clear presentation and with the aid of well-prepared charts and diagrams. He said that fifteen to twenty thousand years would satisfy the time demand for man's presence upon the habitable earth.

In a way the paper by Dr. Mathis was the most practical for those hearers who are looking forward to foreign missionary work. For out of his own experience in India, as Director of a Mission Seminary and one coming in contact with those from the field, he brought to the discussion of his theme ripe knowledge and a lucid treatment, which made his paper interesting from beginning to end.

Dr. Cooper gave evidence of his wide ethnologic knowledge by a survey of the development of ancient cultures, their progress through the centuries, and the reason for the present hegemony of Western civilization, "with its financial and economic center in a little alley on the southern end of New York." If any one present suspected that ethnology was a "dismal science," like economics, Fr. Cooper's masterly and original development of

a complex theme must have taught him a lesson. The Conference is fortunate in having an organizer of the type of Dr. Cooper to guide it during the coming years.

A Child of Sin

Following the lead recently given by a New York woman, Miss Sylvia Pankhurst, noted English feminist, announces the extra-matrimonial birth of a son. In some quarters, no doubt, this will be hailed as another forward step in the "emancipation" of woman. We prefer to take the Catholic view, which the *Monitor* of San Francisco (Vol. VII, No. 9) expresses very tersely and correctly as follows:

Is it coming to this, then, that even the Decalogue must be discarded as hemming the progress of modern woman towards complete liberty and independence? Or are these the first fruits of the "companionate" campaign? Were such departures to become common, the outlook would indeed be gloomy. But we have still sufficient faith in human nature to believe that the example will be reprobated rather than imitated. Woman's innate regard for virtue and modesty is sufficiently strong to counteract the baneful effects of overt attempts to degrade her sex.

Calling such offspring a "child of love" will not make it any less the "child of sin" in the estimation of right-thinking people. A lapse from the path of virtue as a rule calls only for sympathy and charity such as Christ always showed towards the sinner, but when the delinquent impudently flaunts her transgression in the face of the public she forfeits all claims to sympathetic consideration.

The most charitable construction one can place upon incidents of this kind is that the people concerned are the victims of a perverted mentality resulting from a lack of religious training and the consequent absence of moral ideals.

The Brownson Revival

There have been signs recently of a revival of interest in the life and writings of Orestes A. Brownson (1803-1876), the famous convert and for many years editor and publisher of *Brownson's Quarterly Review*, whose biography has been written in three massive volumes by his son, Henry F. Brownson, who also published a collection of select writings of his father in twenty volumes. A society called "The Friends of Brownson" has been formed, which is trying to create new interest in the work of this brilliant but long neglected defender of the Catholic faith in America.

Those who have some knowledge of O. A. Brownson and his writings will perhaps view this movement with misgiving, for they are aware of his Liberalistic tendencies and of his leanings toward Ontologism.

The Rev. Dr. Joseph P. Donovan, C. M., of Kenrick Seminary, in an interesting paper recently contributed to the *Acolyte* (Vol. III, No. 6), attempts to disprove these objections and to show that a Brownson revival is both justified and timely.

Fr. Donovan admits that Brownson allowed himself to be betrayed into Liberalistic tendencies in theology during the years between 1861 and 1865, but says that he confessed his error and "Afterwards, writing on the social value of the religious orders, took occasion to apologize, rather humble himself before God and man, for those same dangerous tendencies; and to express his gratitude for the divine grace that had rescued him from their toils. In so doing he proved himself worthy of the admiration that had been so generally bestowed upon him by Catholics of all degrees before and after that period of Liberalism. And with that period in mind the careful reader will draw from Brownson's latter articles a confidence that the unscathed Brownson could never have inspired. Like many of the Patristic opponents of paganism, who once were a part of the system they afterwards attacked with

such crashing success, Brownson could speak of Liberalism within and without the Church as one knowing from bitter experience. We cannot in our hearts criticise a man whose generous nature was prevailed upon to be persuaded against his better judgment, by priest friends, that he had been repelling his non-Catholic countrymen, once his hungry listeners, by his overstatements of Catholic doctrines and practices, and that his endeavors should be to show them how much they already possessed in common with Catholics rather than how much they were destitute of. We rejoice at the slip because of the new insight it led to."

As to the charge that Brownson was an Ontologist, Dr. Donovan says: "It was something he stoutly denied. He maintained in his old age that he had pointed out as early as 1859 the errors of the Louvain professors condemned in 1861, and that he had then insisted how different were his own doctrines on the first principles of the human understanding. He always contended that his opponents persisted in attributing to him opinions he repudiated as vigorously as they themselves. He believed by applying the Giobertian formula to principles he had worked out independently and given utterance to before his conversion in holding up Immanuel Kant as the great metaphysical mountebank of the century, that he was but carrying the analysis of thought farther back than the Scholastics had done, or were compelled to do in order satisfactorily to refute the errors of their day. He was convinced that the light of reason had to be refracted into its component parts—God and creature—through the prism of the creative act; and that the process would establish beyond cavil the objectivity of thought. Perhaps he mistook for the fundamentals of philosophical science his own fanciful labelings of a mystery. At any rate his own meaning must be gotten before he can be justly classed as either a friend or foe of sound philosophy. If unsound,

somehow or other, as the elder Ward remarked, his influence makes for clear thinking and greater attachment to Catholic truth. His attitude at least towards the great things of life is right; and he deserves pardon if he misses the technique in his honest struggles after truth, natural and supernatural."

A third objection, often heard, is that Brownson was wrong in many questions, and hence it would be unwise to put his writings into the hands of present-day Catholics. On this head Dr. Donovan writes:

"Being wrong on many questions gets to mean, when narrowed down, that he adopted on mere matters of opinion views at variance with dominant schools of thought. As for errors in faith and morals none were found in his writings complained of to Propaganda in his days of Liberalism, although the spirit of those writings left much to be desired, where not plainly censurable. Then there were questions he was thought wrong upon because his critics were themselves underweight in theological health—as his insistence in the fifties on the indirect power of the pope in temporals. Again, in the article 'Extra Ecclesiam Nulla Salus Est' his anxiety to guard against giving Protestants false hopes left him [open] to misunderstanding by Catholics who thought his scope theoretical. In this as in other articles, subsequent explanations gave altogether another construction to what had appeared exaggerations of doctrine. Just as he saw unjustified scares in Newman's theory of development and Newman's excursions into historical induction, so others saw the ghosts of heresy or condemned propositions in some of the things he wrote. But an open mind easily lays the stalking spirits."

After thus briefly considering the principal objections raised against the Brownson revival, Father Donovan gives some positive reasons for promoting that movement. "Brownson's works", he says, "are an encyclopedia of American thought from 1830 to 1876.

There was not a movement in any order of intellectuality between those two dates that Brownson was not in personal touch with. If a person, for example, wanted to go into the growth of educational theories and practices in the United States, Brownson's writings and references would be a primary source of unrivalled copiousness. He was so far ahead of his times that in 1873 he denounced the evils of federalized education, when it was put forth as a means of promoting an absolute centralism by a complete obliteration of the states as political entities. But if all else that Brownson had written, were forgotten except his political writings, he would deserve to live as the philosophical expounder of the Constitution. He was the first to vindicate the unity of the nation on historic and philosophic grounds. He urged his countrymen from press and platform to war against secession as rebellion; since we were a nation of States by our natural constitution before the adoption of the written constitution. He was the first to point out our unique glory as a territorial democracy brought about by Providence through a succession of historic events. He was one of the few non-radicals who was quick to get his bearings at the outbreak of the Civil War and advocate the abolition of slavery as a war measure. He was a solitary voice speaking in no uncertain tones on the principles justifying the war on the part of the North and on the principles that should underlie re-construction. These latter, had Lincoln lived, might happily been followed to the sparing of the country from the carpetbagger era. In his *American Republic*, written in 1865, he gives by way of introduction the philosophy of all government, and then proceeds to discuss the written and unwritten constitution, our genius and destiny. His treatise on the nature of the civil power is in remarkable accord with the doctrines put forth fifty years later by the great authority appointed by Pope Leo XIII to the first chair of public law in Rome, Cardinal Cavagnis. . . .

"We must go to Brownson, then, because he can give us mental treasures nowhere else obtainable. If over in England Chesterton thinks it worth while to help revive the intellectual memory of Cobbett because that self-educated man saw in advance the need of some such régime as distribution to restore the yeomanry of England, destroyed by industrial capitalism, surely in this country we have reason to revive the intellectual memory of another self-educated man, whose unguided efforts in research went beyond the scope of any graduate curricula and who stands forth as a heartening exemplar to the Catholic youth of America of temporal and spiritual loyalty."

Dr. Donovan's article seems to dispose effectively of the objections that have been raised, or perhaps only silently harbored, against the Brownson revival. The chief remaining obstacle to the success of the movement is the fact that a number of volumes of "Brownson's Works" are out of print, and much of the matter contained in those still available is obsolete and of little or no interest to the average reader of to-day. What is needed is a selection from the old Doctor's best and really permanent work in, say, three or at most five volumes, with explanatory notes wherever necessary, and at a reasonable price. We think satisfactory arrangements for such an edition could be made with his literary heirs.

Irish Medieval Monasteries on the Continent

Though he modestly concedes that his doctoral dissertation adds "nothing very startling to what is already known on the subject of Irish monasticism," the Rev. Joseph P. Fuhrmann, O. S. B., has nevertheless made a valuable and noteworthy contribution to Church history in his *Irish Medieval Monasteries on the Continent*. (Catholic University of America). Teachers and students will read the volume with great profit, while the general reader will find it an interesting story.

Why and how monasticism was transplanted from Ireland to the continent of Europe, is shown in the Introduction, to which is appended a map indicating the three groups of foundations that are treated in the study. As Dr. Fuhrmann states in the Foreword, his treatise deals only with such monasteries as were "founded on the continent for the use of Irish monks between 600 and 1500 A. D." The treatise has two parts, the first dealing with the "Monasteria Scottorum" (650-900) and the second with "Die Schottenklöster" (940-1500). These two parts are linked by a special chapter on "Irish Hospices on the Continent," an institution which so strikingly reveals "two characteristic traits of the Irish people: the first, . . . their love of travel; the second, their hospitality."

A special feature of the volume, inasmuch as the author here departs from the usual manner of presentation, is the prominence given to St. Pirmin and his Benedictine foundation at Murbach in Alsace. As Dr. Fuhrmann suggests, and endeavors to show, it was very probably the little known Benedictine monk, St. Pirmin, who first pointed the way to the unification and consequent reform of the Benedictine monasteries, which Benedict of Aniane and the congregations of Cluny and Cîteaux carried out a century later and the effects of which have endured to the present day. This question is of sufficient importance to rouse interest and elicit further study among students of medieval Church history.

That the present study is the result of extensive reading, patient research, and persistent labor, may be gathered from the lengthy bibliography and from the numerous footnotes throughout the volume. Dr. Fuhrmann deserves high praise for his scholarly contribution to Church history. The volume, we think, should be placed on the market and thereby be assured a wider circulation.

Francis Borgia Steek, O. F. M.

The Oxford New English Dictionary

After more than forty years of work, the "New English Dictionary," familiarly known as Oxford Dictionary, is finally nearing completion.

In its own field of philology, this Dictionary far surpasses previous dictionaries in the ground it covers. Grimm's "*Deutsches Wörterbuch*," which began to appear in 1854 and which, although it had issued thirteen volumes by 1914, is still unfinished, limits itself to words incorporated into the German language since the middle of the fifteenth century. Littré's "*Dictionnaire de la Langue Française*," which was published in four volumes between 1863 and 1872, limits its words to those which have entered French since the seventeenth century. The Oxford Dictionary covers the entire middle and new English periods from 1150 down to date. When completed, its total is expected to approach 425,000 words.

The cost of the work is only approximately known, for the Oxford University Press, which in December, 1878, made itself responsible for the publication, has been generously helped by private benefactions. The total, however, is usually estimated at \$6.-250,000.

The Oxford Dictionary comprises ten volumes, but it was published in parts, about three or four per annum.

W has proved to be the most difficult letter in the English alphabet. The article on the pronoun "who" alone runs to nine columns, and six columns more are devoted to "whose" and "whom." W has also been found to abound in imitative words such as "whiff," "whush," etc. How wide open the gate for the admission of words has been kept may be seen from the fact that even such very modern words as "whizz-bang" are included.

The New English Dictionary dates back originally to an appeal made in 1857 by Archbishop Trench, then Dean of Westminster, to the Philological Society "to undertake the collection of materials to complete the work done

by Bailey, Johnson, Todd, Webster, Richardson, and others, and to prepare a supplement to all then existing dictionaries, which should register all omitted words and senses and supply all the historical information in which these works were lacking, and above all, should give quotations illustrating the first and last appearance and every notable point in the life history of every word." The Philological Society at once issued an appeal to readers throughout the English-speaking countries to send in quotations illustrating the use of words, from as many different English writers as possible, especially writers before the sixteenth century. Herbert Coleridge was appointed to receive and file the quotations as they came in, but he soon died and one of his assistants, Frederick J. Furnivall, took up his work. Before long, the hundreds of readers who had responded to the appeal had sent in more than 2,000,000 quotations. The work of editing them was so great that the very enthusiasm with which the appeal had been answered almost proved a hindrance. Furnivall was literally snowed under, and although years passed, the great project seemed to be no nearer its realization.

It was not until 1876 that an event wholly outside Furnivall's work gave a needed impetus to the task with which the Philological Society was struggling. In that year, Harper's of New York suggested to Macmillan's of London the compilation of an international dictionary of the English language, to compete with Webster's. Macmillan's asked Dr. James Murray, a member of the Philological Society, to undertake it, and Murray consented on condition that the proposed dictionary should be larger than Webster's. Macmillan's doubted whether the material for a great dictionary was available, and Murray pointed out the vast mass of material which the Philological Society had gathered together. Harper's, however, had in mind a volume

smaller than Webster's, and the plan fell through.

Dr. Murray was stirred to action, and although Harper's and Macmillan's dropped out, he canvassed British publishers, all of whom declined so enormously expensive an undertaking. It was obviously beyond the scope of an ordinary publisher, and Dr. Murray finally got the Philological Society to approach the Oxford University Press, which agreed to undertake it on condition that Murray would edit it. In 1879 he left Mill Hill School to devote his full time to the great project, but when Sir James Murray (he was knighted in 1908) died at the age of 78, 1915, only eight of the projected ten volumes had been completed. His principal associate, Dr. Henry Bradley, who had joined him in 1889, also died in harness.

The Philological Society had originally planned two dictionaries, one of words used in ordinary English speech, the other of technical terms. Dr. Murray abandoned this plan and combined both projected dictionaries into one. He kept his requirements for the admission of words, however, as broad as the Philological Society had first outlined them. Any word, whether current or obsolete, which belongs or has belonged since 1150 to the standard English vocabulary, was admitted. The history of every word admitted was given as fully as possible. Foreign words which have crept into the language were admitted, unless they were so entirely foreign as to be used by English authors only within quotation marks. All dialect words occurring down to the end of the fifteenth century, were admitted, for most words were dialect words before that time, but purely dialect words occurring after the fifteenth century were excluded. In general, Dr. Murray undertook to furnish a clear and reliable statement of the origin, history, and meanings of "all English words now in use or known to have been in use" during the last eight centuries.

The vastness of this task is obvious, but its difficulties were increased be-

yond the obvious by the fact that Dr. Murray was compelled to go back into the confused spellings of the time before printing was invented. For instance, in such a comparatively simple matter as a decision upon the correct spelling of the word which the English write "grey," Murray made a prolonged investigation in 1893 before finally citing both spellings, but giving his own decision in favor of "grey."

After twenty-five years of struggling with the 3,500,000 quotations which had been sent in, the first part of Volume I was issued in January, 1884. The rest of Volume I, covering the letters A and B, was out by 1888. Bradley joined Murray in 1889 and later, in 1907, a third joint editor, Dr. William A. Craigie, aided the two of them.

Volume II, covering the letter C, was completed by 1893. D, to which Volume III was devoted, was finished by 1897, and in the same year E, to which Volume IV had been devoted under Bradley's supervision, was out. The first eight volumes were completed by the time the war broke out in 1914. They contained 182,017 main words, of which 162,306 are in current use, 15,732 are obsolete, and 3,979 are alien. Added to this number of main words, were 48,634 subordinate words, 35,147 special combinations of words, and 40,324 ordinary combinations, a grand total of 306,122 words, illustrated by 1,298,136 selected quotations. By the time the whole project is completed, the words will approach 425,000 in number and the quotations 2,000,000.

It would be interesting to study in just how far fraternal and other organizations have taken over social works of charity that were once exclusively cared for by the Church. They have multiplied to such an extent that they bewilder the average man, and their ramifications show an alienation from any spiritual contact that makes a name in a public list of contributions, a sort of index to pagan virtue.—A. F. K.

"Non Talibus Auxiliis"

Mr. C. Pliny Windle, associate editor of *Windle's Liberal Magazine* and other publications, is circularizing the Catholic clergy with a view of enlisting their cooperation in a movement to counteract the evils of organized bigotry and fanaticism. This effort should find a ready response from every lover of truth were it not for the fact that this work is undertaken by an avowed "Liberal." In the literature sent out for this purpose he makes much of the fact that, as a "neutral," he is in a position to command the respectful attention of the average non-Catholic who would summarily dismiss any statement from the pen of a Catholic writer. This factor may be active in some cases, yet a defense of Catholic principles from such a source as Mr. Windle must be accepted with extreme caution. There is an element of danger involved that may do more harm than good.

What guarantee is there that Mr. Windle will present the correct Catholic point of view in dealing with the numerous intricate questions of the day entailing vital points of faith and practice, when even Catholic writers at times fail to rise to the level of the axiom of "sentire cum ecclesia"?

Furthermore, is not the non-Catholic tempted to question Mr. Windle's knowledge of Catholic facts and principles or his sincerity in defending them, posing at the same time as a "neutral"?

Will not the average non-Catholic be inclined to doubt Mr. Windle's acquaintance with things Catholic which he proposes to champion without becoming a Catholic, or will he not suspect his sincerity in defending an institution as lawful and its principles as binding in conscience, which he himself declines to accept?

A Catholic writer at least has the advantage of being credited of writing with undoubted honesty of purpose and full knowledge of the facts; the reproach of partisanship which he may encounter, and which Mr. Windle intends to assuage, is a lesser handicap

than the ones the editor of *Truth and Light* labors under as a non-Catholic defender of Catholic truth.

In this connection it may be of interest to read in the *Christian Century* (Vol. 45, page 327, March 8, 1928) under the caption "A Unique Ministry" the following:

"In the Statler Hotel here in the city of Detroit at noon on Thursdays for five months of the year a unique group gathers for luncheon. It is known as the men's club for the study of religion, and is strictly a lay affair. It is not only undenominational, but inter-racial as well. Catholic, Jew, and Protestant are represented and some who are not identified with any church. The teacher is Dr. Lynn Harold Hough, and he discusses in his scintillating fashion every phase of religious topics. The attendance averages a hundred, and among the regular attendants are bankers, lawyers, doctors, engineers, realtors, judges, educators, and city officials. The luncheon begins at 12:15 sharp. At 12:40 Dr. Hough speaks for thirty minutes. Dr. Hough's estimate of the importance of this meeting may be inferred from this statement. 'I consider my work in this club the most significant single activity of my Detroit ministry.'"

The emancipated Catholics who attend these meetings seem to have forgotten to whom it was said: "Go ye and teach all nations".

(Rev.) A. Wagner
Shelby, Nebr.

It is not that public school education necessarily antagonizes religion, but that it ignores it. You may deprive a child of life not only by poison, but also by lack of nourishment. The great proof that education without religion gradually causes the decay of virtue is found in the present day status of the youth of the land. Everywhere it is being deplored that the rising generation is alarmingly irreligious and lawless.
—Martin J. Scott, S. J.

The Mind of the Holy See Concerning Co-Ordination of Missionary Efforts in the U. S.

The attitude of the Holy See towards ways and means of missionary development and assistance in the United States is clearly defined in a letter from Cardinal Van Rossum, Prefect of the Congregation of the Propaganda, dated March 27th and addressed to the Very Rev. E. J. McCarthy, Superior of the Chinese Mission Society, St. Columbans, Nebr. His Eminence points out that the missions need "missionaries most of all—well educated missionaries from every country." He says that since missionary magazines "highly idealistic in spirit contribute so considerably in stimulating and conserving vocations to the missionary life, it is our earnest desire that they should be supported by all American Catholics." The Cardinal urges particularly the need of "daily trustful prayer as the most important factor in this entirely supernatural work", pointing out, at the same time, that in addition to prayers the alms of the faithful are necessary for the maintenance and extension of the missionary institutions. "For this reason," he adds, "although the general mission aid organizations are to be promoted in the first place, yet the efforts of particular societies must not on that account be discouraged. The general organizations ask but little from each individual, so that there will always remain, not only ample possibilities, but even duties of assisting particular missionary societies. This is the true mind of the Holy See."

Modern Science and Spontaneous Generation

Among the many ancient problems inherited by science, and still unsolved, that of the origin of life has an interest that is more than purely historical. The hypothesis of spontaneous generation is the most important of the mechanistic attempts to explain the origin of life. It stimulated experimental research and led to the establishment of the important science of bacteriology in the last century; it is still held by many scientists, though it cannot be proved. Prof. W. R. Fearon, in reviewing the present status of the controversy regarding spontaneous generation, says (*Studies*, Vol. XVII, No. 65):

"Interest in spontaneous generation goes beyond the field of the microscope; the problem is metaphysical as well as physical. If it were possible to construct living organisms, life might well be regarded as an intricate property of matter. Chemical molecules, when they attain a certain size, display colloidal properties due to the possession of an active surface; similarly, it might be argued, chemical molecules of a specific degree of complexity should display vitalistic properties. The great disparity between living organisms and dead compounds would not be an insurmountable objection, since, in the language of a modern school of thought, life might be an *emergent* and unpredictable attribute of matter. . . . To the evolutionary philosophers the difficulty of tracing the lost link between man and his anthropoid relatives was less serious than the complete failure to find the greater missing link between the crystal and the organism. The staff of the pilgrim might break forth into blossom, but the test-tube of the chemist showed no such phenomenon. It does not seem probable that the study of ultra-micro-organisms will revive the discarded doctrine of spontaneous generation, although it is always possible that some future scientist may claim to have accomplished the artificial synthesis of these entities."

Starving miners in Pennsylvania, Ohio, and Colorado, idle mill hands in Massachusetts, discharged employees generally, may not know that America is prosperous. But look at the income tax report! Two hundred and twenty-eight Americans have an income of not less than one million dollars a year. Isn't that prosperity? It sure is, according to American standards.

Boy Scouts Here and Abroad

To the Editor:—

The N. Y. *Herald Tribune* of April 1st contained the following notes:

"At the national headquarters of the Boy Scouts of America it was said that Italy was not in the international organization, which includes the Boy Scouts of fifty-two countries."

"No Boy Scouts in any country who are organized basically for political or religious reasons are received into the international organization, said an official."

From these statements of the B. S. A. the following conclusions may be drawn:

1. The Boy Scouts in all Catholic countries are different from the B. S. A., since all are organized for religious reasons mainly.

2. All credit taken by the B. S. A. for Catholic Boy Scout organizations in foreign countries is fraudulent.

3. All approvals of the Holy See pertain to Catholic Boy Scouts exclusively and cannot be extended to the B. S. A. The difference is basic and substantial.

4. There are practically no Catholics in the international organization of Scouts in Europe.

Sacerdos.

Another Shattered Idol

The Rev. Dr. John Haynes Holmes, who used to be a great admirer of the late Henry Ward Beecher, after studying Paxton Hibben's recently published biography of that famous preacher, admits in his paper, *Unity* (Vol. C, No. 12), that he is disillusioned. He says:

"When I finished Paxton Hibben's biography, my idol lay in ruins about me. . . . What do we see? A man of little knowledge, no learning, meagre intellectual capacity, who bought books but never read them, proclaimed ideas, but never conceived them, parroted with matchless eloquence the current and not infrequently stale thoughts of his time. A man whose career was one long emotional and often sensual

debauch, of which popular applause and adulation were the most exquisite ingredients. A man who led the life and thought of his age only as a drum-major leads the band, making deliberately gorgeous display of the music of other souls. A man who never espoused an unpopular cause or opinion, never led a forlorn hope or broke a new trail, but was quick to jump on the bandwagon of a movement suddenly become popular and therefore safe. A man who was essentially a showman, a play-actor, a performer, who deceived the crowd by first triumphantly deceiving himself. A man shallow, hollow, empty, all outside glitter and inside void, basically though unknowingly insincere, inevitably weak and shameless, in the end a charlatan of empty words and idle gestures.

"What is devastating beyond all description in this biography, is not Beecher's philandering throughout his life with women, though that is bad enough. It is his record on great public questions, now seen to be a tradition as untrue as most tradition. I had always thought, for example, that Beecher was an outstanding and particularly heroic champion of anti-slavery. This book shows that, on the contrary, he opposed the abolition cause when he dared, evaded it at other times, and espoused it only when it was sweeping the north like a tidal wave. . . . I had always imagined that Beecher was one of Lincoln's boldest and most generous protagonists. Hibben shows that, for three years, Beecher showered Lincoln with shameful and cruel abuse, and then suddenly, when Lincoln grew strong with the turn of fortune on the battlefields, swung blandly to his support, and vociferously claimed a friendship with the great President which never existed. I had always supposed that Beecher was one of the pioneer liberal theologians of his day. Hibben proves that he never took a step which had not been blazed before him by other and braver men. *Proves*, I say! This book is not concerned with smart innuendo, sly suggestion, malicious

slander. On the contrary, the biography deals with *facts*; every assertion is documented with chapter and verse. I have never read a more terrible or a more unanswerable revelation."

"Poltergeists"

"Poltergeist" is a word of German origin, meaning a noisy racketing spirit. It is technically applied to a class of spooks which throw stones and other missiles, move furniture, and raise a din, without making themselves visible to the bodily eye.

In a pleasantly entertaining article on "Poltergeists" in the current issue (Vol. XVII, No. 65) of *Studies*, Fr. Herbert Thurston, S. J., relates a number of more or less authenticated cases of the activity of such spirits and concludes as follows: "What are we to think of these weird experiences? They seem at any rate to warrant the conclusion that the movement of objects, the noises, and the physical assaults of which we read in the lives of the Saints are not all hallucinatory and subjective. Are they therefore the direct work of diabolic agencies? That is a question which it is much more difficult to answer. On the one hand we are constantly confronted by evidence of a distinct conflict between these mysterious forces, some tending to protect and restrain, others violently aggressive and malevolent. On the other hand even the more brutal appear in some measure to be amenable to kindness, while execrations and words of scorn lead only to fresh disturbances in a still more outrageous form. That the devil counts for much in all these saturnalia I should never dream of questioning, but that there are other powers concerned which may possibly be the spirits of the unbaptized or creatures belonging to another dispensation, the denizens, it may be, of other planets, seems to me still to remain a matter open to discussion."

A man who was subject to fainting spells carried a note in his pocket which read: "If I fall and am taken to a hospital, do not operate—my appendix has been taken out 12 times already."

Masonic Satanism

Under this title M. Pierre Colmet, in *La Revue Internationale des Sociétés Secrètes* (Paris, Nov. 13, 1927, Vol. XVI, No. 46), quotes from a circular letter issued by Charles Bernardin, member of the Conseil d'Ordre of the Grand Orient of France and Master of the Lodge "Amis de la Vérité" at Metz, through the Masonic journal *Acacia*, a passage in which that worthy asserts that one of his best friends, a monk who died three years ago in good standing in the Catholic Church, became a Freemason in his youth, and not only continued his affiliation with the Masonic sect after his ordination to the priesthood, but rose to high dignity in the Order, and did not hesitate to deliver consecrated hosts to Freemasons for purposes of desecration.

"This priest," says M. Bernardin, "was no fool; quite the contrary. . . . Whom did he deceive? The Church. No doubt about that? Us? And why?" He adds that his object in pointing out this case is to encourage his fellow-Masons to search the records of the Masonic Order for traces of other renegade priests who disobeyed the Church and incurred excommunication by affiliating with Freemasonry.

M. Colmet, who is an Anti-Masonic author of note, prints this horrible story under the title "Satanisme Maconnique." He finds it not at all incredible in view of many similar cases for which he says there is authentic proof. He refers to twenty such cases, among them that of the Abbé Boullan, whose life has lately been published by the Librairie Chacornac, of Paris, under the title, *L'Abbé Boullan, sa Vie, sa Doctrine et ses Pratiques Magiques*. Boullan was the prototype of "Docteur Johannes", a character in Huysmans' *Là-bas*.

As regards the circular letter of M. Bernardin, M. Colmet points out two interesting points: first, this prominent Freemason's open avowal that consecrated hosts are still sought for by Masons and that he (Bernardin) himself did not hesitate to accept specimens

from the apostate monk to whom he refers; secondly, that, in spite of the respect he professes for his ecclesiastical accomplice, he did not fully trust him. M. Colmet thinks that this distrust was founded not on the character of the renegade priest, but on the suspicion that the hosts he gave to his Masonic friends for purposes of "ritual profanation," were not validly consecrated. "He suspected this wicked priest either of having drawn back before this terrible abuse of the sacerdotal power and to have merely pretended to give up the body and blood of his God, or perhaps, of not having had, because of his unbelief, the strict intention necessary for the efficacious use of the sacramental formulas."

That the so-called "Black Mass," at which these hosts are supposed to be used, still takes place under the auspices of the Grand Orient of France is confirmed, according to M. Colmet (who cites as his authority the venerable founder of the *Revue Internationale des Sociétés Secrètes*, Monsignor Jouin) by the recent testimony of a dying woman, who positively declared that she had attended several such ceremonies performed by apostate priests, for which she herself had furnished the hosts, and that the reason why hosts were stolen from Catholic churches for this abominable purpose was that the Masons themselves do not trust those priests.

The whole thing points to a dark chapter in the history of human perversion, and if the statements quoted above were not based on such good authority, we should hesitate to take notice of them.

"The Love Story of the Mass" is the title of a series of pictures of the Holy Sacrifice, now being presented in various cities. We are frank to say that we don't like the title. It smacks too loudly of the sensationalism employed by Hollywood publicity directors.—*Southern Messenger*, Vol. XXXVII, No. 11.

Notes and Gleanings

We gladly comply with the request of the Diederich-Schaefer Co., of Milwaukee, to state that the church goods firm referred to in our article of Feb. 15th, and again in Archbishop Messmer's comment thereon in the F. R. of March 15th, was *not* the Diederich-Schaefer Company.

Dr. Werner Sombart, at the conclusion of his exhaustive study *Der moderne Kapitalismus*, says he does not believe in any severe or catastrophic change. It is quite contrary to the whole nature and tendency of economic development. He is no Marxian, though he admires Marx; but he comes down in a very different field. He thinks the economic system shows signs of old age, but he is not very sure about it and it will not make any great difference; for he holds that the course of economic evolution is essentially organic. He emphatically repudiates the idea of a single uniform system. That is not the way of economy. It gradually becomes richer and more varied, as it takes on new forms without giving up the old ones. He sees capitalism, coöperation, common economy, private economy, hand-work, and peasant economy all at work now; and he foresees that they will all remain. "They will change their position, but they will be there." If this is so, it seems unreasonable to make such a fuss about Capitalism.

The *Catholic Transcript*, official organ of the Diocese of Hartford, says (Vol. XXX, No. 44): "The D. A. R. 'blacklist' includes the National Catholic Welfare Conference. The N. C. W. C. numbers some bishops and some archbishops. So far as the public knows the N. C. W. C. can boast of no cardinal. It has been hinted that here and there a cardinal may be found who is in a position to appreciate, not to say enjoy, the embarrassment into which the ancient and distinguished dames have brought the most reverend and right reverend members of the N. C. W. C. High Catholic dignitaries are

dangerous at all times. But when they organize themselves into a national conference it is time for those who would conserve the fruits of the Revolution to take thought. No such body should be trusted. But even if the right reverend and most reverend members of the proscribed N. C. W. C. are under the official attainder of the D. A. R. they can console themselves with the reflection that they are in distinguished company and that the cardinals of the United States, or at least some of the cardinals are not weeping over their fall."

It will require a terrible awakening to bring people back to the Christianity they no longer know anything about; and if history can be relied upon, that kind of awakening has never failed to happen when the people for whom it comes is worth saving. Great nations of other days, weighed in the balance of God, were found wanting and therefore not worth saving. Let us pray that we may take warning in time from their fate.—Bishop F. C. Kelley.

Our craze for law-making, to do what soul cultivation should do, is merely a mad grasping at anything except God to save society. We know it is slipping, but, bull-necked, we refuse to go where we should go to find help to stop it. We always want to regulate the other man, but never want to regulate ourselves. There is only one end to that madness, one end for us as men and one end for us as a nation. It is not a good end.—Bishop F. C. Kelley.

As ex-priest A. J. Halbleib is still sending begging letters to Catholics in different parts of the country, we have been asked to reprint the gist of an article from *Our Sunday Visitor* (Vol. XVI, No. 43) in which it is stated that Halbleib, until recently pastor of Sacred Heart Church, Danville Va., through a very extensive advertising scheme collected approximately \$64,000, of which sum he retained one-third as

his "commission." About November 1, 1927, he gave up his parish and stated that he had "resigned from the priesthood." A few weeks later the newspapers reported that he had "married his former housekeeper." In due time a book appeared, entitled "Biography of a Fallen Christ," in which he bitterly attacks the Church and assails the alleged worldliness and avarice of bishops and priests. Lately he has contributed to the rabidly anti-Catholic *Fellowship Forum*. "Catholics," says *O. S. V.*, "should ignore the letters which he mails to those who formerly assisted him in what purported to be a campaign to build churches in Virginia."

What is so discouraging in the society of to-day is not wrong moral conduct, but—much more important than that—a wrong idea and conception of morals. Wrong conduct may be corrected while the sound notion of morality remains; but to correct the morals of a nation which has lost all conception of moral principles, is a heart-breaking task.

Oliver Cromwell, by G. R. Stirling Taylor (London: Cape), is an attempt to reconstruct a portrait "that will go within the limits of a single canvas." He finds endless contradictions in the Puritan soldier and statesman. His own conclusion is not the usual one. He depicts a man who gave lip-service to liberty and ruled by an army: "His whole creed was an attack on the sanities and beauties of civilization." Mr. Taylor examines Cromwell by the light of democratic theories. He finds the chief fact in his rule was that it was maintained by "marks of favour to soldiers who would obey the orders of the Cromwells. . . . His only personal legacy to the national constitution was a standing army."

The search for the Northwest Passage continued into modern days as a sort of habit, with a sporting interest, long after the original incentive had died. A mistaken conception of geography misled the earlier navigators and

explorers for a period, but real scientific impulses and economic needs urged them to make their gallant efforts to seek an all-water route to Cathay. For three centuries the Western Sea was a lure to adventurous Europeans, particularly to British and French. The literature of the many expeditions is enormous. Mr. Nellis M. Crouse has done a useful work in gathering the stories into a comprehensive history, *In Quest of the Western Ocean* (Dent). He makes it possible to view the ventures as separate acts of a drama with a main theme. He first discusses the commercial conditions that made it imperative for the nations of Western Europe to seek a sea route to the Far East and the stories that arose of Oriental treasures, to be won by the daring. He then traces the work of the explorers up to the end of the 18th century, when it became evident that the Passage, if found, could serve no great purpose of commerce.

Mr. H. L. Mencken, in the sixth series of his *Prejudices*, appeals for the selection of Congressmen on the same principle that applies to jurymen. "I propose," he says, "that the men who make our laws be chosen by chance and against their will, instead of by fraud and against the will of all the rest of us." Juries are courageous enough, he argues; it is higher officials who prevent justice from being done, and men convinced that "public service is a public burden and not merely a private snap" would resist bureaucratic pressure and propaganda agencies as ambitious politicians never do. If the objection is raised that men taken at random would be ignorant, so are the present legislators, who are men "congenitally capable of ignoble acts, else they would not have got into public life at all."

In view of the fantastic stuff printed in the Sunday supplements of our metropolitan newspapers, it is well to remember that there is no satisfactory evidence to show that the planet

Mars is either inhabited or habitable. None the less, some have thought we had evidence that Mars does support, not only life, but beings capable of intelligently adapting means to ends. If this were so, the fact would prove the possibility, though the question would still remain, to what extent the inhabitants of Mars enjoyed conditions of life similar to our own. The supposed evidence that Mars is peopled by rational creatures was found in the so-called canals, a system of lines discovered on the face of the planet. Perhaps a fairer English name for these lines would be channels, a less question-begging word. But in point of fact, so far are these "channels" from being a proof of rational activity, that their very existence as a permanent feature of the planet has been called in question.

The "conversion" of Miss Miller and her marriage with the ex-Maharajah of Indore, according to the *Bombay Examiner* (Vol. 79, No. 10), would seem to show that the very word "religion," as used by Hindus, has lost practically all religious meaning. This so-called "conversion" is evidently not regarded in the least as what Christians understand by conversion. It is purely a question of being admitted to a particular caste. The Dhargar caste will not have an American at any price, and one way out of the difficulty is that both parties should "embrace Islam as the only other means of having their marriage performed." The whole question seems to be one of social status, religion as such being entirely subordinated to secular considerations. This view is confirmed by an article in the *Indian Social Reformer*, which claims some ancient Syrian Christians as converts on the strange ground that they "became Hinduised in all but their religious ritual"—a rather important "but," one should think.

The statement on fasting before Communion inserted by the Anglican bishops in the latest edition of the Book

of Common Prayer, is exercising no small stir in certain circles by its declaration that fasting is not required as a necessary condition of worthy Communion. Dr. Percy Dearmer in a booklet entitled *The Truth About Fasting* (London: Rivingtons) gives us the conclusions to which he has been led by an examination of the available evidence on this subject. He first considers the teaching and example of Christ and the evidence of the Apostolic and Sub-apostolic age, and concludes that "it is not true that St. Paul had anything to do with fasting-Communion, or the Early Church either." The beginning of the Eucharistic fast, according to Dr. Dearmer, is found in the eleventh to thirteenth centuries, and it was authoritatively established in 1270. Post-Reformation practice in England is reviewed, and the attempts made in recent times by Churchmen to insist on the rule of fasting before Communion are described. They have all proved abortive.

We read in the London *Universe* that there are now several hundred "converts to Buddhism" in England. These are not the crank religionists who have accepted as their guide the so-called "esoteric Buddhism" (Theosophy) invented by Madame Blavatsky and which has now Mrs. Besant for its prophetess. It is the Buddhism of the East, which has been making converts among English people in India and at home. (It has also a number of American adherents). Some of these Western "converts" to Buddhism have studied in Eastern Buddhist monasteries. One at least has made the pilgrimage to Lhasa, as a disciple of Gautama. Now London is to have its Buddhist temple with a facade and a great hall modelled on the Hindu temples of Ajanta. The whole movement is one more instance of the strange wanderings of which men and women are capable who have been affected by the new paganism of our day.

A girl's idea of warmer stockings for cold weather is a slightly darker shade.

Current Literature

—Father Charles Frank, S. J., has given us a new version, instead of a revision, of the *Philosophia Naturalis* in the *Cursus Philosophicus* of the Valkenburg Jesuits. He follows a more inductive treatment than his predecessor and gives special emphasis to the cosmological problems that are foremost in modern minds. The method followed is, of course, scholastic. The principal doctrines are stated in 34 theses. Fr. Frank defends a modified theory of evolution, which does not involve an essential transformation of species. He does not favor the opinion that man is descended from some lower species and rejects the mitigated hypothesis which applies evolution only to the human body. The whole problem is clearly and lucidly set forth. Whether the author's solution will find favor among scholars may be questioned since he himself admits that it is not strong enough to produce a firm conviction of its truth. (Herder)

—The first volume of the new *Psychologia Speculativa* by Father Joseph Froebes, S.J., was reviewed in the F. R. at the close of last year. The second on rational psychology, deals in three parts with the intellect, the will, and the soul. Frequently modern opinions are given, and, where applicable, the results of recent scientific investigations which have dealt with the higher aspects of man's mental life to a greater extent in Europe than with us. While the body of general conclusions diverges little from that found in the ordinary Scholastic manual, the method of formulating and proving some of the theses gives a more critical character to the book. The question of innate ideas is not one of full-fledged actual thought, but of the disposition to create ideas under favorable conditions. Father Froebes stresses the fact that innate ideas involve no contradiction, and that his argument does not show their impossibility. His general argumentation is: If all mental phenomena can be explained without innate ideas,

then the latter are to be rejected as superfluous. A similar caution is evident in the thesis on our intellectual knowledge of individual things. It reads: "Our intellect has knowledge of single material things in such a way as to have proper concepts of them, and that probably immediately and directly." The question of free will is treated very thoroughly and the element of indeliberate attraction in all human willing is properly stressed. In the introduction to the third part (on the human soul) the author rightly emphasizes that the facts of common observation suffice to lead to the conclusions defended by him. Yet it seems to this reviewer that some of the more detailed investigations have emphasized facts that can be profitably used in establishing the conclusions of Scholastic psychology. Father Froebes gives psycho-physical parallelism its due treatment, but pays little attention to the interaction theory as a rival of the Scholastic theory of substantial union. He accepts a plurality of forms in man, "cum longe communiore sententia Scholasticorum." In the thesis on the unity of substance and person in man, it is rather surprising to find no mention of the facts of abnormal psychology, especially those coming under the problem of "multiple personality." (Herder).—V. M.

—It is no longer necessary to commend the writings of Father Robert Eaton of the Birmingham Oratory. In his booklet, *The Forty Days: Chapters on the Risen Life of Our Lord*, which is of the same quality as *The Man of Sorrows*, etc., he surveys life from the empty tomb of the Saviour. The attractive little volume makes excellent spiritual reading. (B. Herder Book Co.)

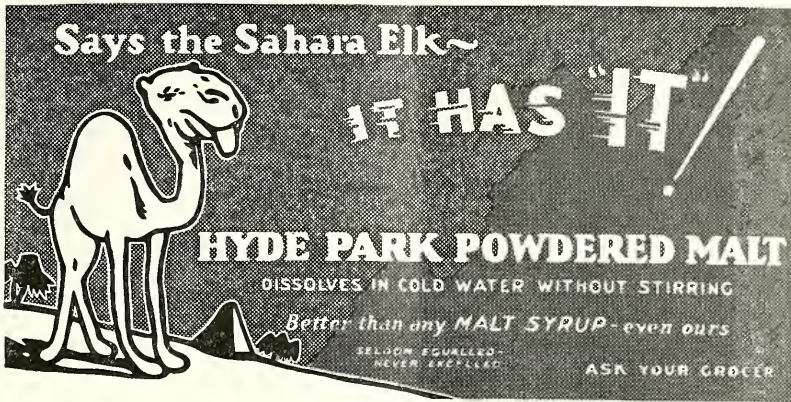
—There is no longer any excuse for the average lay Catholic not "praying the Mass with the officiating priest" on Sundays and holydays of obligation, when he can obtain *The Small Missal*, containing the Proper of the Mass for all Sundays and the principal feasts of

the year (not to speak of the rite of Benediction, Vespers, and Compline for Sundays, and the prayers and devotions of the ordinary prayerbook), neatly bound in cloth and in a handy pocket format, for eighty cents. *The Small Missal* is clearly printed on good paper, and though it contains 442 pages, is not over half an inch thick. It bears the Westminster imprimatur. (The Macmillan Company).

—*Frühschein der Kultur, Bilder aus Vorgeschichte und Urzeit*, by Professor Dr. Johannes Ledroit (Herder & Co.) is a book for Germans, designed to make known to them how the primitive culture arose and developed in that country before history began. Thus the book includes the neolithic and metallic ages which Birkner omits in his *Der diluviale Mensch*. The different epochs are reviewed in brief and to each an imaginative sketch of man's life is added. The book is evidently intended for those who are unacquainted with prehistory and is written in a popular style, with the object of arousing interest in prehistoric problems.—S. R.

—The Cambridge University Press has in preparation, in a limited edition, *The Book of the Saints of the Ethiopian Church*, containing the first complete translation to appear in any language of the Ethiopic Synaxarium, a vast storehouse of Christian legends, traditions, and folk-lore illustrating the history of Egyptian, Nubian, and Ethiopian Christianity for a period of some thirteen hundred years. The translation has been made by Sir E. A. Wallis Budge from a codex in the British Museum, which was copied from an Arabic version in the seventeenth century. The work will fill four volumes.

—Mr. Frank J. Eble has enriched our English hagiographical literature by a scholarly adaptation of Father George Schurhammer's *Life of St. Francis Xavier, the Apostle of India and Japan*. The author, a German Jesuit, who is perhaps the greatest living authority on the sources of St.



Xavier's life, has for years been working on a fully documented monograph, to comprise four large volumes. He wrote this preliminary short biography in response to the urgent request of many admirers of the Saint who desired to have a reliable account of the main facts as soon as possible. Though he has naturally not been able to make use of the entire mass of records for this little volume, Fr. Schurhammer offers only what is historically reliable and, needless to say, shorn of legends and unauthenticated miracles, the life of the great Apostle of India and Japan appears in quite a different light, and his method of action, hitherto so strange in many respects, finds a satisfactory psychological explanation. The expert will find in this book many new facts and the solutions of several long and hotly controverted questions. (B. Herder Book Co.)

—*Der frohe Prediger; Ein führender Freund unserer Predigerjugend*, by the late Fr. Willibrord Bessler, O.S.B., is a manual of homiletics for seminarists and the junior clergy. It is eminently practical and cannot but inspire genuine enthusiasm for the sacred office of preacher by those who will use it. (Herder)

New Books Received

The Catholic Church and Healing. By James J. Walsh. (The Calvert Series, edited by Hilaire Belloc.) 109 pp. 12mo. The Macmillan Co. \$1.

Birth-Control and Eugenics in the Light of Fundamental Ethical Principles. By Charles

P. Bruehl, Ph. D. 249 pp. 12mo. Joseph F. Wagner, Inc. \$2.50 net.

Your Eternity. A Heart-to-Heart Chat with Non-Catholics by the Rev. F. J. Remler, C. M. 32 pp. 16mo. Brooklyn, N. Y.: The International Catholic Truth Society, 405-407 Bergen Str. (Pamphlet).

St. Francis Xavier, the Apostle of India and Japan. Written from Authentic Sources by the Rev. George Schurhammer, S. J. Freely Translated from the German by Frank J. Eble, M. A. vii & 321 pp. 12mo. B. Herder Book Co. \$2.50 net.

The Hill of Triumph. A Story of Jerusalem in the Time of Christ. By Rev. Leo Murphy. 322 pp. 12mo. P. J. Kenedy & Sons. \$2.15, postpaid.

Songs of Youth. By Patrick O'Connor, S. S. C. 71 pp. 12mo. St. Columbans, Neb.: The Society of St. Columban. \$1.

A Handbook of Fundamental Theology. By the Rev. John Brunsmann, S. V. D. Freely Adapted and Edited by Arthur Preuss. Volume I. A General Introduction to Fundamental Theology. Natural Religion. x & 291 pp. 12mo. B. Herder Book Co. \$2.50 net.

The Savior as Saint Matthew Saw Him. Meditations on the First Gospel for the Use of Priests and Religious. By the Rev. Francis J. Haggney, S. J. Volume I. Jesus Christ, the Son of David, the Son of Abraham. vii & 290 pp. 12mo. B. Herder Book Co. \$2.50 net.

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HISTORICAL HOWLERS

Queen Elizabeth rode through Coventry with nothing on, and Raleigh offered her his cloak.

Account of the Feudal System: William the Conqueror was thrown from his horse and wounded in the feudal system and died of it.

In Holland people make use of water power to drive their windmills.

In 1620 the Pilgrims crossed the ocean, which is known as the Pilgrims' Progress.

Charles I was going to marry the Infanta of Spain. He went to see her, and Shakespeare says he never smiled again.

The inflammability of the Pope was proclaimed in the Vatican Decrees.

Tennyson, the greatest prose writer that ever lived, wrote the *Iliad* and *Paradise Lost*.

A prism is a kind of dyed plum because people say "prunes and prisms."

One notes with some surprise from Dr. Edward Westermarck's reminiscences, recently published at Helsingfors under the title *Minnen ur Mitt Liv*, that the author of *The History of Human Marriage* has contrived throughout his life to look at that institution from the outside. He is evidently proud of the fact that he has succeeded in escaping the wiles of women. "It has been asserted," he remarks, "that marriage has many thorns, but celibacy no roses. For my part I would say that 'marriage' has provided me with many roses, and the state of bachelorhood with no thorns." Once, indeed, the learned Doctor was the object of a matrimonial proposal, but he extricated himself from the danger with characteristic resourcefulness: "To say no to a lady is always unpleasant; but fortune favored me. My sister had just sent me a photograph of her two small boys. I drew it from my pocket, showed it to the young lady, and said: 'Aren't they sweet children? They are mine.' The great Kant would certainly not have forgiven me this breach of the categorical imperative's insistence on truth, but I have never been a Kantian."

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Wilson, Bert. *The Christian and His Money Problems*. 3rd ed. N. Y., 1923. \$1.
- Raupert, J. G. *The New Black Magic, and the Truth about the Ouija Board*. N. Y., 1919. \$1.50.
- Seton, Miss E. *Sister René, Religious of the Congr. of Misericorde of Séz (1830-1922)*. London, 1926. 35 cts. (Wrapper).
- Pribilla, Max, S. J. *Um die Wiedervereinigung im Glauben*. Freiburg i. B., 1926. 50 cts.
- Karrer, O. *Die grosse Glut. Textgeschichte der Mystik im Mittelalter*. Illustrated. Munich, 1926. \$1.50.
- Sursum Corda. *A Collection of Hymns for the Use of Catholic Schools, Compiled by the Sisters of St. Francis, Stella Niagara, N. Y. Organ accompaniment by Florian Zettel, O. F. M.* 1925. \$1.50.
- Garesche, E. F. (S. J.). *Sodalities for Nurses. A Series of Instructions*. Milwaukee, 1926. \$1.
- Witkop, Ph.—Johann Peter Hebel. *Gedichte, Geschichte, Briefe*. Freiburg i. B., 1926. \$1.
- Schlatter, Aug. *Jahrbuch der angewandten Naturwissenschaften*. 33. Jahrgang. Mit 213 Abbildungen. Freiburg i. B., 1927. \$2.
- Foerster, F. W. *Angewandte politische Ethik. Anmerkungen zum Verständnis der gegenwärtigen Weltlage*. Two vols. Wiesbaden, 1922 & 1924. \$1. (Wrapper).
- Rickaby, Jos. (S. J.). *The Manichees as St. Augustine Saw Them*. London, 1925. 40 cts. (Wrapper).
- Linneweber, A. (O. F. M.). *The Man who was Nobody; or How St. Francis of Assisi Won the Heart of the World*. San Francisco, 1927. \$1.
- Keppler, P. W. von. *Homiletische Gedanken und Ratschläge*. 4th ed. Freiburg i. B., 1910. \$1.
- Herbst, Winfrid (S. D. S.). *Little Nellie of Holy God*. St. Nazianz, Wisc., 1927. 80 cts.
- Karrer, Otto. *Der mystische Strom von Paulus bis Thomas v. Aquin*. Munich, 1925. \$1.50.
- Bainvel, J. V. *La Foi et L'Acte De Foi* 3rd ed., Paris, 1921. 50 cts. (Wrapper).
- Schmitz, Peter (S. V. D.). *Das kirchliche Laienrecht nach dem Codex J. C. Münster i. W.*, 1927. 75 cts. (Wrapper).
- Heinen, Anton. *Jungbauer, erwache! (Deutsches Bauernleben einst und jetzt)*. M. Gladbach, 1926. \$1.

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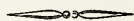
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ST. LOUIS, MISSOURI

May 15, 1928

Thoughts on Present Conditions

By the Rev. John McGuire, S. J., Chicago, Ill.

As a tribute of honor and gratitude to the Father of our country there stands in the nation's capitol, on the banks of the Potomac, a monument of white marble. This shaft sentinels the memory of Washington, and by its size, altitude, and absence of color, portrays ideals of the world's greatest patriots.

Let us imagine for a moment that the inhabitants of the capitol city would awake some morning to behold this monument a mass of ruins. No earthquake, no hostile guns, nothing to lend a clue to the disaster. Wonder and excitement mark the gathering crowds, and inquiries pour in on the wires from various sections of the country and from foreign parts. Architects engage in long and deep consultation, and finally announce that for some unknown reason the foundation gave way. As to what that unknown reason may be, few, we may suppose, would inquire. With the fancied ruins of this monument in mind, we will pass to the moral order and consider conditions of grave interest for the land of Washington.

The true philosophy of life is simple and consoling. Of His own free choice God created man, and by this fact man became both His creature and His servant. Regardless of creed and moral make-up, all men are dependent on their Creator and have an absolute duty of serving Him. Unaided human reason confirms this, and any view to the contrary is unworthy of an intelligent being. On God rest all our obli-

gations, hopes, aspirations; all civic and domestic society; the whole business of man's life. On this essential basis public and private morality will be proof against storm and stress; deprived of this groundwork, it must fall before the wild rage of human passions.

These salutary truths the founders of our Republic never questioned, and hoped or feared for the nation's future according to its disposition in this regard. Nature, true to its God, always functions aright. A tree's leaves and fruit are substantially the same each succeeding year, and the seedling differs not essentially from its parent stock.

The earlier years of our national existence were marked by the principles and virtues of our forbears; religion and morality were taught in the public schools and regarded an absolute necessity in the proper training of youth. As a result, God's claims were allowed, the people in public and private life discharged their various obligations, hoping the while for a better existence beyond the grave.

Then came Horace Mann with a new system of education devoid of all religion and morality worthy of the name. Some staunch supporters of this system through the years have proved themselves relentless enemies of the Catholic Church and of Christian schools. They would force all children to attend the public State schools, for the ostensible reason that it is necessary to make them true Americans.

Small need to plant or cultivate weeds, since they will flourish of their own accord in fallow soil; this worthless growth will contend for life and dominance in spite of efforts to destroy it. The human soul is a garden in which may flourish flowers of virtue and weeds of vice. The joint efforts of student and teacher are requisite for the proper training of the intellect, and this process must go on for years. Not less the task of molding the will to righteousness. This faculty is queen in the household of the soul, and on its cultivation or neglect will depend ennobling virtues and degrading vices. To neglect the training of the pupil's will, which is the seat of love and goodness, and expect him to grow in the virtues necessary for good citizenship here and supreme happiness in the future, would lead only to blasted hope. So long as secularized education simply ignored the heart, and took account only of the intellect, the Church's brief was not against what it taught, but what it neglected to teach. Now that many professors in secular colleges deny the freedom of the human will, which absolves man from responsibility for his rational acts, and three-fourths of the scientists are pronounced atheists, such institutions are a double danger to faith and morals.

The Church maintains her own system of education, including colleges and universities as well as elementary and high schools. Catholics are required to make great sacrifices to protect the spiritual interests of their children; nor do they consider it too burdensome, since they realize that eternal salvation is at stake. While the country was ringing with the praises of our public school system, the enemies of religion strengthened their position by charging Catholics with disloyalty for conducting private schools. Now there is a growing sentiment in favor of religion and morality in the training of youth, and what was roundly condemned in Catholic education, is being regarded by many as the nation's only salvation.

The very nature of Horace Mann's "non-sectarian" plan of training youth spells the disruption of religion and morality. The logic of facts, the expressed sentiments of educators of every creed, and thoughtful men in all walks of life, sponsor this charge. That this defective system of training is the immediate cause of our present moral delinquency, should be clear to all who give the matter sober thought. Nor is the radical cause of the evil far to seek. God—the essential basis of religion and morality, of law and order—is, to a very great extent, practically ignored in civic and private life; we have been building on false gods, and unleashed passions are making wreckage of our efforts.

When North and South stood in hostile array, the nation's fate was trembling in the balance; but there was true patriotism on both sides, and when the Confederate flag went down at Appomattox, Old Glory waved in peace over blended blue and gray. We lent a strong arm of protection to Cuba and the Philippines, our forces were thrown into the World War for the sake of universal peace. But all through the years that brought us wealth and fame, that tried our stability at home and witnessed our prowess abroad, a secret foe was instilling into the body politic a moral poison, which slowly but efficaciously corrupted it. Our youth was being robbed, in a negative way, of the idea of God, of religion, of morality, human responsibility, belief in a future life; lofty ideals faded away in the gathering mist of atheism.

Some, realizing the present moral disorder, offer remedies. They would force all citizens to make judicious use of the suffrage, join patriotic leagues, —absolved from all semblance of religion,—insist on their natural and civic rights, etc. Is this reformation of morals to rest on God, or is He to be considered a negligible or an unknown quantity? The evils now bulking large were caused by our neglect of God, and do we expect to find their remedy in the same pernicious principle that engen-

dered them? Wise Daniels, indeed! Better by far to inaugurate a good system of education, protest against the propagation of militant atheism, impress on State and Federal officials their sworn duty to advance the public interests, and cashier them if they fail to respond. This nation was born of heroic sufferings, from Bunker Hill to Yorktown, and we are now ordered by atheists to sit fast, while their growing forces make for its ruin. What these men call truth, and claim the right of spreading, is sheer falsehood: what they regard as intellectual acumen, falls short of rationality. They would build without a foundation, draw sane conclusions from absurdities, and prate the while about the nobility of pure reason. Such citizens do little credit to human intelligence, and the license they take is injurious to religion, morality, and civil government.

The sects register no protest against our public fountain of education: a little bailing at the stream, they think, will set all aright. They are now starting church schools, after class-hours are over, to teach the children what their course of studies ignores. The tired pupils are lectured about the value and need of religion in their training. These youngsters will likely wonder why such an important factor in education has no place in the public-school curriculum; they may even know that it once had, but has since been rejected as unnecessary and without value. The State, they think, knows better than the preachers what the right kind of education is, and they do not want to be kept in after class to learn what they can get enough of at Sunday School, if they wish to go,—but they don't go, if reports are true. This makeshift has some merit by admitting the need of religion in youthful training: as a remedy for the moral disorder consequent on our school system, we can hardly expect it to effect more than a modicum of what present conditions require.

As a nation we began well, and continued so for half a century. We were

then guided by the wise principles of our founders; we had their spirit of religion, morality, patriotism, and that same spirit we transmitted to our children by means of Christian schools. In consequence of a false philosophy of life, inaugurated nine decades ago for the training of the young, we have to our cost wandered far afield.

A certain youth once left his father's house and went afar off, where he lived free from all moral and religious restraint. The result was misery, degradation, and impending death. This severe lesson brought him to his senses, and his first thoughts were of the good things enjoyed in the house he had abandoned, his own guilt in leaving it, and his efficacious resolve to return. Eighty-five years ago this country—then in its adolescence—began to ignore God's claims and man's spiritual needs, to consider only the present life, and to drink deep of its pleasures. Its moral strength waned with the years, and now it has, in divorcees, in crimes of violence and other disorders that tell seriously against national stability, an appalling record. Unlike the Prodigal Son repenting of his folly, we realize not our condition, but live on contented with the husks of swine. And shall we remain away from our Father's house until passion is burned down to the gray ashes? Until militant atheism has done its worst, and the red flag of anarchy supplants the emblem of rising hope?

Every true American wishes this nation to live, prosper, and work out its high destiny. This wish is unavailing, unless we admit the Creator's supreme dominion over us, and faithfully discharge our religious and civic obligations, not least among which is to train our children to a life of rectitude by teaching them, in addition to profane knowledge, righteousness, the fear of God, and prudent self-control.

Good example is the finest contribution any father can make to the "boy problem."—A. F. K.

The Apostleship of Prayer and the Foreign Missions

By the Rev. M. Braun, S. V. D., Techny, Ill.

The conversion of the pagan world has through all ages been the great intention of Holy Church; but in modern times this intention has come to the front in many new and significant ways. It is not, however, the purpose of this paper to dwell upon the marvelous increase in the numbers of the faithful willing and ready to devote their lives to the foreign missions—ready to leave home surroundings and the attractions of all that to which we refer as civilization has to offer, and as priests, Brothers, Sisters, or social, medical, or educational workers, to go and minister to souls still sitting in darkness. My desire is rather to call particular attention to a vigorous *internal movement* to forward mission work—a movement that may easily be detected by any one who will use his faculties of observation. Of course, what is meant by an *internal movement* is simply a movement of *prayer*, which is, after all, the real impetus and driving force behind all mission work, whether past or present.

It is evident that a great number of Catholics, lay and clerical, are unaware of any such special movement of prayer as is here indicated; yet if even these will pause for a moment, they will be led to confess that the word and thought of missions has come up and into the region of their self-consciousness more often of late than ever before. Thus prayer works silently, and the very fact that the confession is drawn forth, shows that powerful inner influences of *prayer for foreign missions* are to-day vigorously at work and are being answered in the way of a subconscious action in our midst, constantly coming to the surface in the form of self-conscious thoughts and motives and holy ambitions and desires.

The proof of this is to be found, in the first place, in the unprecedented response of individual Catholics, the world over, to the call of the Society for the Propagation of the Faith for a whole-hearted support of their en-

deavors, and to calls for alms and prayers from numerous other sources. But these are but *some* of the evidences that Catholics are earnestly *praying more* for foreign missions: and it is this fact that is our matter of chief import to-day; and it must be conceded that nothing but previous, silent prayers can have led to this glorious result.

Thus have grown up new desires for further *means* and *methods* of prayer to this end—that is, toward the rapid and effectual advance of foreign missions at a time when we are all recognizing a crisis in world forces and world affairs of every description. In response to such desires there have been provided many special prayers, approved by the popes of our own day and before that time,—prayers, for instance, for the conversion of Africa (under the auspices of the St. Peter Claver Sodality), prayers for Japan and India, and recently a special crusade of prayer for the conversion of China.

But all these appeals have in one sense or another been more or less restricted as to scope: the Apostleship of Prayer is, apparently, the one exception. From the first, away back in the last quarter of the nineteenth century and before, the Apostleship of Prayer in its widest sense has meant a world-wide prayer for world-wide conversion. Its intention, as all know, is the promotion of the honor of God and the salvation of souls. Therefore the Apostleship of Prayer means, *per se*, prayer, universal prayer, for the missions.

Before Father Arnold Janssen ever dreamed of founding a religious Society for foreign mission work, he labored untiringly in his own district as a promotor of the Apostleship of Prayer, and even founded a magazine, known as the *Little Messenger of the Sacred Heart*, to spread this cause throughout Europe. So immersed did he become in this labor, and so zealous was he for the spread of this cause,

that he obtained a hearty response on all sides, and many were the prayers and alms offered to foreign missions through his exertions. And finally, through direct intercourse with many missionary bishops whom he was enabled to assist through his advocacy of the Apostleship of Prayer, there came the direct call to found a missionary Order, now known as the Society of the Divine Word. Here, surely, is another proof of the internal efficacy of prayer, with the emphasis, this time, upon that concerted spiritual effort known as the Apostleship of Prayer.

Everybody knows of the stupendous activities of the Apostleship of Prayer in our day; but as yet not everybody has become fully aware of the distinctly missionary significance of this Apostleship. It was left to that great missionary Pope, Benedict XV, of holy memory, to remind the members of the Apostolate in a very special manner of the importance of their prayers to the cause of foreign missions. In his Apostolic Letter, "*Maximum Illud*," published Nov. 30, 1919, he declared, among other things: "As Moses, standing on the hill, raised his arms to secure divine assistance to the Israelites, battling with Amalec, so must all Christians give the assistance of their fervent prayers to the preachers of the Gospel exerting themselves in the Lord's vineyard. As the Apostleship of Prayer has been founded particularly for the better performance of this duty, we urgently recommend it to all the faithful; and with that none should fail to associate himself, each striving to take his share in the Apostolic work, if not by material assistance, at least by moral support."

These solemn admonitions had the effect of giving a new impetus and ruling motive to the Apostleship of Prayer—an impetus which has never lapsed nor ceased since. But in order to sustain it, and to give to it the perpetuation of Apostolic authority, Pope Pius XI, now gloriously reigning, has exhorted all to a renewal of their holy impulses in this direction. On December 3, 1927, the Delegate Director Gen-

eral of the Apostleship of Prayer sent out a letter announcing to the national directors that hereafter the Holy Father would recommend each month to the prayers of the League of the Sacred Heart a special intention concerning some phase of the Church's missionary activity, declaring at the same time that "the Pope wishes all of our associates to consider this intention as especially recommended to them." As for the Holy Father himself, he enjoined them: "We rely on your prayers and we need them." (See *Messenger of the Sacred Heart*, March, 1928, page 15).

From this it must be evident to all that the Holy Father himself has decreed that the intention of the Apostleship of Prayer shall each month include a subsidiary intention devoted solely to the cause of foreign missions.

Father Charles Mullaly, S. J., director of the Apostleship of Prayer, has recently announced that "thirty million members belong to this association." Imagine, then, what a tremendous spiritual force the Holy Father has invoked in expecting that every member will regularly unite with all others in beseeching Heaven for a response to this intention! It is, therefore, self-evident that the Pope desires all pastors to foster this new movement and to bring it to the attention of their flocks. Every Catholic can and by all means should become a participator in this stupendous work to bring down the grace of God and of our Lord and Redeemer upon the entire pagan world. And the priests themselves will assuredly join whole-heartedly in this glorious enterprise, collaborating with the Holy Father and with the Apostleship of Prayer to the end that it may accomplish all that may confidently be hoped for from it. Thus, in a new unity of prayer, faithful Catholics will join in a mighty crusade to realize the promise of our Lord that there shall be but "one fold and one shepherd."

Be sure the new friend is better than the old one before you exchange.

Apropos of "Masonic Satanism"

To the Editor:—

In your article of May 1st on "Masonic Satanism" you wind up by saying: "If the statements quoted above were not based on such good authority, we should hesitate to take notice of them."

While reading this, I could not help thinking of that great fakir (I do not recall his name) who wrote years ago several volumes on "The Three Point Brethren." You remember, what great excitement his writings caused, and how he was finally exposed. It seems that periodically horrid tales make the rounds about Satanic cults and Masonic secret machinations. I remember, when I was a boy going to high school, a somber, dark-looking house in a side alley was pointed out to us as being the gathering place of Masons, and as a temple wherein the devil was worshipped. We would avoid passing the place, and when we did pass it, a shudder would go through me.

About 30 years ago, the daily papers were writing about a house in the city of Paris, where devil worship was practiced. Even the pictures of the place were published and some of the scenes inside. At that time I was preparing for a trip to Europe, and I copied the address of that particular place and took it along, with the pictures of the paper. When I was in Paris, I made it a point to investigate. But I could not find the address given in the paper. I inquired in the neighborhood, and no one knew or had ever heard of such a place. So the whole thing must have been a sensational humbug.

However, I found on a great boulevard near Montmartre, (or near Père La Chaise, I do not remember exactly) a "Cabaret of Heaven and Hell." My companions, two gentlemen from Canada, and myself went into this openly advertized place. Heaven was represented as a large church, the inside of which was arranged just like a church. Small tables took the place of pews. Drinks were served by waiters dressed in the garb of monks.

Their faces showing dissipation plainly, were repulsive, and one of them went into the pulpit and made a speech to Bacchus, winding up by sprinkling the audience with wine. It was in the afternoon, and only a few people were present. We did not partake of the drinks which we had ordered. Several others seemed to be afraid of drinking. We soon moved out and went through the other part of the show, representing Hell. This was just a stage, with ugly dragon heads, electrically lit. The whole thing was blasphemy, of course, but so crude that there was no appeal to any ordinary sane man in it. However, what orgies might have gone on there during night time, it is hard to tell. We were all of the opinion that such a place would not be tolerated in America.

Sacerdos

Our Mission Houses

The Bishop of Toledo has established a fund from bequests, the revenue of which will go to American seminaries educating priests for the foreign field. The *Field Afar* hails this measure as a rift in the clouds, a long-hoped-for sign that the training houses of missionaries may be recognized as either fish or flesh, and the *Buffalo Echo* says: "Under recent arrangements, these institutions, so vitally necessary for the success of our foreign mission work, have been almost completely cut off from their previous sources of income. This was both unfair and detrimental to the mission cause, and we are glad to hear that the Bishop of Toledo and others are trying to devise ways and means for the adequate support of our mission houses." We have seen from Cardinal Van Rossum's recent letter (cfr. F. R., XXXV, 9, p. 179) that the mind of the Holy See is that "although the general mission aid organizations [such as the Society for the Propagation of the Faith] are to be promoted in the first place, yet the efforts of particular societies must not on that account be discouraged," but it is the duty of every Catholic who can do so, to assist them to the best of his ability.

More About Scouting

To the Editor:—

The interesting article of Augustus Edoctus in the April 15th number of the F. R. appears to invite further comment on the scout question.

As the writer correctly intimates, to draw accurate conclusions in this matter, requires, besides theoretical knowledge, practical experience. There must be a constant checking up of theory with facts.

There seems to be an easy, yet efficient way to do this. In late years the various denominations have been trying to improve their methods of moral education by modern methods, especially along the lines laid down by recreational character-training schemes. They have used recreational character-training programmes, and have spared neither skill nor resources in applying them.

Are they enthusiastic about the outcome? Are they satisfied that the methods they adopted have benefitted their churches? Is not the contrary true? Are not the leaders in the various denominations insisting that the diminished efficiency of their programmes of moral education is due to the fact that they have gotten away from direct religious training?

Certainly if these means have not succeeded in the hands of those who applied them far more enthusiastically than we are apt to do, we should hesitate to follow them.

But we have in our own ranks many who have had first-hand experience with the Scouts. Surely there should be records of what has been accomplished in the last decade. Do the Scouts solve the *parish* boy problem? or do they take care of only a few boys, and those usually just the ones who need help least? How long do they hold the boys? Is the leadership system practical? Do the Scouts hold the boys to the parish when they enter first-year high school? What is the annual cost per boy, including the overhead ex-

pense? If Augustus Edoctus can bring forth records on these points, he will have gone far to prove his thesis. Records are needed, since we cannot draw sweeping conclusions from a few particular experiences.

The comment of a prominent professional man who was one of the pioneers of Catholic Scouting in his locality may be of interest. Referring to an article in the F. R. for April 15th, 1926, he says: "The closing paragraph of this article says that 'the enthusiasm manifested by our most prominent organizations in spreading this movement is rather difficult to understand.' I understand this enthusiasm very well, because I have gone through it, and I have been disillusioned. Enthusiasm rests on the assumption, which turns out to be fallacious, that there is a common ground in Scouting on which character-building can be conducted both from a Catholic and a non-Catholic point of view; but as these points of view are essentially different, it turns out in practice that all of the objections raised by the writer of the article become absolutely true in time. . . . I would like to see these programmes taken over by the Church and applied with enthusiasm to Catholic boys, but I think this would require separate organization, entirely different from the present plan of the Boy Scouts of America."

We quote the above because it represents conclusions drawn from a knowledge of Scouting and from practical experience. We hope that Augustus Edoctus will be heard from again, in the work of solving this important problem.

Robertus Expertus

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To the Editor:—

The appearance of "Augustus Edoctus" in your issue of April 15th, must have caused a sigh of relief to many who have read your splendid articles on the Boy Question. Now, at last, we have an able writer, equipped with the required "knowledge, theoretical and practical," to solve the problems that

have perplexed many "unbiased and unprejudiced students." As he appears in public print, no doubt, he is willing to enlighten the writer, an ignorant but a thinking man.

1. Is there any method of proving that the Boy Scout movement is really such a valuable aid in training boys? That it should be forcibly and exclusively promoted, notwithstanding the fact that there may be Catholic societies equally good, or perhaps better? Of course, real facts are required. Everybody can read advertising literature, but most of it contains only pious wishes in the form of unverified statements.

2. What good does it do to a boy to have an additional opportunity to "practice the lessons he has learned"? There are plenty other opportunities without any dangers. But, is it not the problem to-day that so many boys no longer learn lessons in church, home, and school? Do they not need a thoroughly Catholic organization?

3. It is a fact, beyond the shadow of a doubt, that neutral organizations destroy Catholic organizations and fail to bring Catholic boys into contact with their church. But lately, a Catholic chaplain complained—if I am not mistaken in the home town of Augustus Edoctus—that of the 1500 Catholic Boy Scouts in St. Louis, but 400 belong to troops under Catholic auspices. Formerly some thought that it was impossible to get enough Catholic leaders, but since A. E. asserts that a "first-class scoutmaster is able to be found with a little effort and encouragement," this can no longer be brought forward as a reason. What is the reason now? The breaking up of 75% of the troops by rowdism shortly after they have been formed ought to be prevented somehow.

4. Augustus Edoctus states that the Scout movement is not anti-Catholic. Does he mean in practice or in principle? Is there one man on the National Executive Board of the Boy Scouts who is not a Mason? Are there any influential Catholics on the educational committee? (There are some advisers

and some in an honorary capacity.) Are not all courses on Scoutism given in public universities and those under non-Catholic auspices based on Pelagianism? Everyone which I attended or investigated brought out explicitly that original sin was a bogey, that everlasting happiness can be procured by natural means, that religion, being strictly private, has no place in recreational work. That modern psychology must replace Scholasticism. Do we not notice this heretical influence even with some Catholic speakers? Is this a good plant for grafting Catholicism upon?

European Catholic Scouts are entirely and essentially different from the B. S. A. as was confirmed by headquarters on April 1st: "No Boy Scouts in any country who are organized basically for religious reasons are received into the international organization." (*N. Y. Herald-Tribune*). (Cfr. F. R., XXXV, 9, 180.)

The clearing up of these questions by reliable facts and statistics would be a great step forward. Ignoramus

Canon Raven (Anglican) has brought out a book called *Women and Holy Orders*, in which he makes a plea for "women priests." He asserts that "the admission of women to Holy Orders on an equality with men is inherent in the teaching of Jesus." The Apostles did not think so. Priestesses were not a novelty in the world; but the Apostolic Church, while highly honoring women and entrusting them with great responsibilities, always reserved the priesthood to men, and it will take more than the *ipse dixit* of an Anglican canon to convince the world that masculine arrogance and slow-wittedness have caused something "inherent in the teaching of Jesus" to be ignored for 1900 years. Nor do we believe that there is a widespread grievance in this respect. Persons who are too modern to tolerate Catholic and Anglican notions of bishops, priests, and deacons can find plenty of Protestant churches in which pastresses and ministrresses preach and pray.

The Illinois Mound Builders

An interesting confirmation of a fact often stated by the present writer in articles on primitive culture in the F. R. comes from recent mound exploration in Western Illinois. This fact is that primitive man was distinguished by a relatively high status of moral culture and by the purity of his family life.

Mr. Addison J. Throop, of East St. Louis, Illinois, who has been interested in archeologic work, especially in the Illinois counties situated near the Mississippi River, and who has gathered a splendid collection of aboriginal Indian artifacts in the course of many years' pursuit of his study, devoted special attention to what he calls the Dickson Mound Builders, near Lewistown, in Fulton County, Ill. The mounds are so called because they are situated on the Dickson property, overlooking the bottom land at the junction of the Spoon River with the Illinois River. About twenty-five yards from the house was situated a semi-lunar shaped Indian mound of large proportion.

Extensive work in the exploration of the mound was carried on by Mr. Don F. Dickson, and he has done the work in a way which merits for him the gratitude of those interested in American ethnology.

Discussing the value of these researches for American ethnology, Mr. Throop says in a work on the Mound Builders, which he is about to publish: "Indications of social diseases are not found in the bones of Dickson's Mound Builders, nor are they found in the bones of other ancient pre-Columbian peoples. Here no man is surrounded by female skeletons. The family groups are pure,—one man, one woman, and their offspring."

Mr. Throop's studies, when published, will add considerably to our knowledge of Indian culture of the Mississippi Valley region.

Albert Muntch, S. J.

An Unsatisfactory Monograph on Duns Scotus

There is a revival, as the F. R. has noted repeatedly, of interest in the philosophy of John Duns Scotus, and hence one is not surprised to see a two-volume monograph on the Subtle Doctor and his teaching coming from a scholar at Oxford, where Scotus taught for a number of years.

Unfortunately Mr. C. R. S. Harris' *Duns Scotus* (Clarendon Press) sadly disappoints our expectations. Instead of filling what he calls a "lamentable hiatus" in English literature, the author merely directs attention to it. Mr. Harris is not a Catholic. He has no training in the technical language of the Schools. He deals at second-hand with many of the writers whom he quotes. As a consequence, from the standpoint of accurate scholarship, his work is valueless.

Those who wish to obtain an idea of its contents and its errors are directed to Vol. XVI, No. 64 of the Irish quarterly *Studies*, where on pp. 564 to 578 Father Denis O'Keeffe, of University College, Dublin, gives a careful estimate of the work.

Fr. O'Keeffe calls attention to the fact, not yet sufficiently recognized by most scholars, that the philosophy of Scotus emerged at a time when opposition to Thomism had ceased in the Dominican Order, and in supporting the older Augustinian view, Scotus did not wantonly attack the established philosophy, but rather defended tradition against the innovations, as they were deemed, of St. Thomas. In a sense, however, Scotus may be said to have been a pupil of St. Thomas, namely, in so far as, like the latter, he has thoroughly assimilated the philosophy of Aristotle and attempts a fusion of it with Augustinian tradition, which had a Platonic basis.

Harris' monograph, in the opinion of its Irish critic, once again shows that it takes more than a general knowledge of medieval literature to do justice to a scholar of the type of Duns Scotus.

A Strange Conversion

Marcella McHaffey was born in County Galway, Ireland, in 1770, of Presbyterian parents, who harbored all the inherited bitterness against Catholics that distinguishes the ordinary Irish Protestant. When twenty years of age, she met Thomas E. Conry, a Catholic gentleman, who was tutor in the family of Mr. James Hogard of Galway. An attachment was formed between them, and her parents having refused their consent to the match, they were secretly married and at once sailed for America. They settled in Philadelphia, and Marcella, although still a Protestant, offered no opposition to her children being baptized and reared in the Catholic religion.

In June, 1800, she was taken suddenly ill. Her condition was not considered serious, but a few days later she was discovered apparently dead in bed. On the day appointed for the funeral, Dr. Benson, an old friend of her husband's, noticed a slight pulsation in her throat, and in a short time she was revived. Her first words on regaining speech were: "I must see a priest!" A priest was hurriedly sent for, and to him she made her confession, asking to be received into the Church, and as soon as her health permitted, she made her abjuration and profession of faith. She lived to the advanced age of ninety-one and became the mother of ten children, one of whom, Mary, entered the Sisterhood of the Visitation.

Mrs. Conry very simply described to her family and friends the remarkable circumstance that led to her conversion. It is possible and probable that she had heard arguments in favor of the Catholic Church and was familiar with its claims, although not yet fully convinced of their truth. But while under the influence of suspended animation, supposed by all to be dead, her mind, according to her own statement, was fully alive and clear. She heard and knew all that was passing around her, yet, by reason of her cataleptic state, was unable either to speak or move. And she fully realized that

actual death, in a most terrible form, faced her. On the night before what was to have been her burial, she passed the long hours alone with God; and she then and there gave her pledge of faith, abandoning herself to Him, accepting His holy will, calling upon Him to witness that she now believed in the Catholic Church, and, like others who have believed sublimely in the face of overwhelming odds, she saw her prayers and faith answered.

Sixty-one years of life remained to her, following her wonderful deliverance from death, and she devoted them with heart and soul to the service of that religion which, under such strange circumstances, had been her salvation.

Scannell O'Neill

Protestants and the Ku Klux Klan

The *True Voice* says: "It is true that Protestantism will have to bear the odium of the Klan and other intolerant movements of recent years. Catholics need not worry about them, because we are not harmed by them. But these intolerant movements and these malignant misrepresentations do real harm to Protestantism. But as long as those who assume to speak for Protestantism do not object to them, but rather approve of them, we should not complain."

It is quite true that the Catholic Church as such is not harmed by the Ku Klux Klan and similar movements. But we must not overlook the fact that many of "those who assume to speak for Protestantism" did speak out strongly against the Klan. The official pronouncement of the Federal Council of Churches should not be forgotten nor the personal statements, from time to time, of its President, Dr. Cadman, and other leading Protestant ministers.

Most prominent Protestant clergymen at one time or another condemned the activities of the Klan, and so did nearly every newspaper of prominence and influence throughout the country.

This was quite an improvement compared to the days of the A. P. A. and the Guardians of Liberty. P. H. C.

The Controversies in the Field of Mystical Theology

The second edition of Dom Cuthbert Butler's *Western Mysticism* contains nearly one hundred pages of new matter, entitled "Afterthoughts." These "Afterthoughts" are in effect a survey of the controversies that have been in progress for the past thirty years in the field of mystical theology, chiefly among Catholic theologians.

The author points out that until three decades or so ago, contemplation and mystical theology were regarded as almost miraculous,—to be admired from a safe distance and left alone as dangerous and full of pitfalls, identified with visions, levitation, the stigmata, and other such psycho-physical phenomena.

Against this view Canon Saudreau rose up in 1891, asserting that contemplation should be the normal issue of a spiritual life, seriously led, and therefore something open to all devout souls.

In contradiction there appeared, in 1901, Père Poulain's well-known work, *Les Graces d'Oraison*. This learned Jesuit draws a fundamental distinction between ordinary and extraordinary or mystical prayer. The latter is a supernatural act or state which man by his own efforts and industry is unable to produce, even feebly, even for a moment. Mystical prayer, while it is no doubt the reward and crowning of previous endeavors, still itself is a thing in no way achieved, but wholly given.

Fr. Poulain sets up two kinds of contemplation, one acquired and non-mystical, the other infused and mystical, and in this is vehemently opposed by Saudreau and the Dominicans.

Msgr. Farges ranges himself determinedly with Poulain. He insists that the two kinds of contemplation having been distinguished, and the term "acquired" having been introduced and passed into the established vocabulary of mystical theology, we should no more revert to the old vague manner of speaking than we should discard

such terms as "consubstantial" or "transubstantiation."

It should be remarked that this controversy is one of theories only and that concerning the practice, alike of devout souls embarked on a spiritual course of self-discipline and prayer, and of those who direct them, a fairly general agreement has been arrived at. We may be grateful to Dom Butler for offering his own solution of the problem involved in this controversy,—a fair solution and perhaps the best yet offered. He makes it quite clear that the word "mystical" should be jealously reserved for its proper traditional religious sense, the secret knowledge or perception of God in contemplation.

Petrarch's Laura

Canon Edward H. R. Tatham devotes a long chapter in the recently published first volume of his *Life of Petrarch (Francesco Petrarca: The First Modern Man of Letters, His Life and Correspondence)*; London: The Sheldon Press) to the famous Laura, the mistress of Petrarch's verse. The poet himself concealed her identity with such success that Boccaccio expressed the opinion that "Laura was a fiction and merely represented the poetic crown." Italian admirers of the contemporary and following generations seem to have taken little interest in the question, and Boccaccio's opinion held the field largely for want of contradiction. Yet the Latin note written by Petrarch on the fly-leaf of his *Virgil*, containing his own attestation of his first sight of Laura and of her death and burial, was known to exist in the fifteenth century:

"Laura, illustrious by her own virtues and long celebrated in my poems, first appeared to my eyes in the earliest period of my manhood on the sixth day of April, A. D. 1327, in the Church of St. Clare at the morning hour; and in the same city at the same hour of the same day in the same month of April, but in the year 1348, that light was withdrawn from our day, while I was by chance at Verona, ignorant—alas!—of my fate . . . Her chaste

and lovely body was laid in the Church of the Franciscans on the very day of her death at evening."

Canon Tatham agrees that we do not know for certain who Laura was, although he strongly maintains on inferential grounds that she was a married woman and considers it probable that she was either by birth or marriage a member of the de Sade family. From her will, published by the Abbé de Sade, in 1764, three points emerge: (1) Laura never responded in any way to Petrarch's love; (2) that love was no mere literary conceit, but a genuine passion; and (3) in later life Petrarch came to see that it had been sinful.

It is in Petrarch's "Secretum Meum," a series of three imaginary dialogues between himself and St. Augustine, that we have the considered judgment of his maturity on the passion that caused him such suffering for twenty years. In these dialogues St. Augustine obviously represents the poet's conscience, and refutes his claim to have loved Laura in a purely spiritual way: "There has never been anything [in his love] base or foul or even blameworthy, unless perhaps its intensity." St. Augustine replies: "Other people, I fancy, might say the same of theirs; for true it is that in all the passions, and most of all in this, every man interprets his own case favorably." The early stages, then, at least, of Petrarch's love were carnal, though we may agree with Canon Tatham in thinking that at a later date his hopeless passion was "sublimated," partly through its very hopelessness, partly also through the multitude of interests which his life contained.

No man can make or break a habit in a moment. It is a matter of development. But at any moment one may begin to make or begin to break any habit.

The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty feelings, and elevates little things.

Sound Analysis Applied to Bible Texts

The human voice can now be photographed by means of a cathode ray oscillator, and appears on the film as a wavy line. In this way the vowels of a word may be split up on the spectrum of sound, just as a prism splits up white light into the colors of the rainbow. As a result it is possible to distinguish between sounds which make pleasant and unpleasant music, gentle and harsh voices, and so forth. We even notice that Dr. Eduard Sievers has applied what the Germans call "Schallanalyse" to exegesis. We have not seen his work, *Die paulinischen Briefe klanglich untersucht*, which is appearing in installments at Leipsic (Verlag Eduard Pfeiffer); but Fr. Francis Zorell, S. J., reviews it at considerable length in the *Theologische Revue* (Münster i. W., Vol. 26, No. 11, cols. 409-414). Sievers contends that Timothy had in his possession a lot of letters from which he pieced together the canonical Epistles; most of them were genuine, but a number were spurious pieces written by various contemporaries, who are designated by Sievers as "voices S, s, T, W. X."

Father Zorell appositely remarks that it is no recommendation for the new theory that it reduces the Epistles of St. Paul, and presumably the whole Bible, to a conglomeration of literary scraps of uncertain provenience, patched together by others than the authors under whose names they have been handed down to us. This new school of sound analysts, he says, occupies itself with ancient texts and carefully avoids demonstrating its methods by applying them to contemporary letters, prose texts, etc. Until it submits to such a test and proves the correctness of its assumptions, Biblical exegesis need not worry about its conclusions.

What have we in our modern civilization that will still be vital a thousand years from now? What was there a thousand years ago that is vital now? The same answer will do for both questions—the Church of Christ.

Notes and Gleanings

A fine new quarterly, published by the Catholic Akademikerverband of Germany, has appeared under the significant title *Der Katholische Gedanke* (Kösel & Pustet, Munich). Its object is stated as a religious one: the deeper understanding and assimilation of the reality of the Mystic Body on earth and of its destined conquest of the world—a matter of deep concern and co-operation for every member of that body. Hence the emphasis is to be on a positive exposition of the teaching and life of the Church. This is necessary not only because many Catholic intellectuals have absorbed false principles, but, sadder still, are unconsciously guilty of a sort of double thinking, of keeping in separate compartments their faith and their general views of life. Since the battle of the present and future lies in the field of religion, it is all the more important that a *ratio sana* guide the minds of Catholics and that they develop a thorough *sentire cum ecclesia*. Such is the gist of the first article "Sinn und Ziel", the key-note of the new quarterly. In "Die Weihe der Volksgemeinschaft durch die Kirche" Abbot Herwegen contrasts the spirit of neo-pagan Capitalism with the Church's ideal, and sees the fostering of the latter towards *all* classes of men, especially workmen, as the particular duty of educated Catholics. "Philosophie der Familie" outlines the natural and the supernatural elements of family life. There are many other valuable contributions. *Floreat!*

The writings of Pseudo-Dionysius have held an important position in Christian theology. This is surprising for writings sailing under a false authorship, though it is not such a surprise that the early denials of their genuineness caused real uproars. The question of the authorship of the works attributed to Dionysius has so far remained a mystery. An interesting attempt is made in *Scholastik* (Vol. III, Heft 1), to attribute the works to

Severus, Patriarch of Antioch (512-518), despite the fact that he was the leader of a moderate Monophysite heresy. The evidence, based on biographical facts and the views of Severus and on many passages of the writings of pseudo-Dionysius, seems to make out a good case. *Scholastik*, by the way, while keeping up its excellent standard, has been able to reduce its price, subscriptions for the U. S. now being \$6.00 instead of \$6.75. (B. Herder Book Co., St. Louis, Mo.)

The *Central-Blatt and Social Justice* (Vol. XXI, No. 1) regards it as exceedingly questionable whether democracy can survive under the crushing weight of the present economic system and the things that grow from it: domestic and international finance, local and international combines, imperialism, etc. Our contemporary predicts that "there will be some kind of State Socialism, not, however, democratically controlled, but rather guided by a ruling class. We shall arrive at conditions resembling those which existed in virtually all of the Greek City States, where ultimately society was entirely plutocratic-proletarian. . . . The armament already possessed by the police force of such cities as New York and Chicago, including armored tanks, machine guns, hand grenades, gas bombs, riot guns, etc., more than indicates that the disrupting of society into two classes, that of the rich and that of the poor, is well under way in our country. Moreover, the ever recurrent strikes of miners in all parts of the United States are another indication of the same nature."

Archbishop McNicholas of Cincinnati said in a recent address: "I am certain that if the Catholic bishop of this diocese were to attempt to dictate the political policy and to form the political opinions of the Catholics under his jurisdiction, he would be unanimously censured, and justly so, by the Catholic body. Such is their high regard for his spiritual leadership that, while conceding to him the right and

duty of an American citizen, they would not tolerate him as a political leader. If—assuming the impossible—the Pope were to attempt to interfere in any way in the political affairs of our country, the greatest resentment would be manifested by Catholics of all classes.”

Omaha continues to look abroad for its bishops. Archbishop Harty came on to Omaha from Manila; Bishop-elect Rummel goes on to Omaha from New York. To each Omaha was an unknown land, and New York is no more like Omaha than Omaha is like Manila. But the Church is everywhere the same. This being true, the Diocese of Omaha may some day produce its own bishop, or be called upon to supply bishops to the eastern seas or to an occasional Asiatic sea. But the Asiatics, it seems, are now producing their own bishops, as witness China and Japan. — *Catholic Transcript*, Vol. XXX, No. 44.

Ambassador Morrow has reached a satisfactory agreement with the Calles government regarding the oil question. Now he is said to be using his good offices in order to bring about a solution of the religious problem. We trust, with the *S. F. Monitor*, that Mr. Morrow's experience will have taught him that there can be neither peace nor prosperity in Mexico as long as the present conditions of barbarism prevail and that he realizes the impossibility of the Church's acceptance of any settlement which does not guarantee her liberty and complete independence in purely spiritual matters. On the question of oil concessions there was room for compromise, but on religious principle there can be none.

In *Printer's Ink* Mr. Brian Rowe discusses the "Creation of Obsolescence" as a sales device. He wonders why "we struggle to keep waste out of manufacture and deliberately create waste in consumption." His thesis is that there is a growing tendency to speed up changes in style, to shorten

the life of products that once were made to last and that now are made with an eye single to early obsolescence. Quality is getting worse and "obsolescence" is "wilfully created by an increasing number of manufacturers." Mr. Rowe raises a point of profound economic importance. If advertising and salesmanship are forcing the American productive mechanism to make two cars where one would suffice, two sets of furniture, two overcoats, etc., etc., industry is throwing away half of its labor power, half its raw materials, and thus holding the standard of living to 50 per cent of what it might be. Can this be called progress?

On the Pacific Coast there is a certain amount of unreasonable prejudice against the Chinese and Japanese. Unquestionably it would not be wise for many reasons to throw open the gates of the country to unlimited immigration from those countries. It would pour into the United States in such a tremendous stream that our own civilization would be swamped, and instead of helping the immigrants, we would ruin ourselves. But those are political and social reasons, which have nothing to do with our treatment of the Asiatics now here who are of our faith. Within the door of the Church there should be no distinction of race or condition, because God makes no distinction and Christ died to save all men regardless of the color of their skin.—*Sacramento (Calif.) Catholic Herald*, Vol. XXI, No. 8.

We never heard an honest man boast of his honesty, a patriotic man of his patriotism, or a devout man of his piety. The boasting is left to the pretenders. A certain modesty, a certain good taste, is the inevitable concomitant of high character. The cheat will tell you how honest he is, the calculating sinner how pious, the ignorant braggart how patriotic. But the honest man, the devout man, the patriotic man quietly goes his way, claiming nothing for himself save what the whole conduct of his life shows forth.

Current Literature

—*What is Heresy?* is the name of a book by G. M. Vizenzinovich, a convert from the ranks of Presbyterianism. It is especially designed for earnest seekers after the true Church. There is a vast amount of information and erudition gathered here. Every assertion made is proved by a biblical reference. For, as the author says in his introduction, "being a thorough Protestant, I did not become a communicant of the Catholic Church until two favorite Protestant injunctions were actually carried out, under guidance of Christ's infallible Church to the very utmost, viz., 'Search the Scriptures.'" The work bears the imprimatur of Archbishop Curley. (John Murphy Co., Baltimore, Md.)—C. J. Q.

—Educators, pastors, and all others concerned with the training and direction of youth are agreed that their work has assumed larger importance to-day and that it must be approached from an entirely different background than fifty years ago. This does not mean that Catholic teachers and parents have an entirely new set of ideals for the young. No; the ideals are the same. We still must prepare youth for the Kingdom of God, whether we be parents, pedagogues, or pastors. But the "methodology" of youth training has been altered. Nor should we think that youth has changed for the worse. I for one would not admit this, and I speak from an experience of a quarter of a century of constant work with, and interest in, youth. As a learned priest said in one of his sermons: "The conditions under which the boys and girls of our time have grown up into adolescence are entirely different from those that held sway before 1914." What sensible person will deny this? And are we not all more or less creatures of our environment? Dr. Linus Bopp, of the University of Freiburg in Baden, has already become favorably known as the author of books dealing with the difficult subject of child psychology and psychoanalysis.

In *Das Jugendalter und sein Sinn* he gives wholesome counsel to those who have at heart the welfare of the coming citizens of the world. He is not sentimental, or crotchety, or too severe. He shows this in his approach to the sex question, which cannot be overlooked when we speak of wholesome direction of our children. We recommend this book to all interested in youth and regret that so many English readers will be deprived of knowledge of this excellent contribution to Catholic pedagogics. (B. Herder).—A. M.

—Bishop Noll's long expected *Vest-Pocket Book of Catholic Facts* contains in its 260 pages information on every Catholic doctrine, practise, organization, and on many matters that relate to other religions. It also gives the latest statistical data, religious, political, social, of every country in the world. The booklet answers many questions asked every day by non-Catholics, and has reflections for Mass and Holy Communion. It is a storehouse of useful information for Catholics as well as for Protestants. It is bound neatly in good leather and can be slipped into one's coat-pocket. (Our Sunday Visitor Press; Huntington, Ind.)—C. J. Q.

—We do not hesitate to say that Father L. C. Fillion's *Life of Christ*, the first volume of which has been translated into idiomatic and elegant English by the Rev. Newton Thompson, S. T. D., is the first really scientific Life of Our Divine Saviour that has ever appeared in the American Catholic book-market. Most of us are still using Fouard and Didon and LeCamus, which are devotional rather than critical. Fillion's *Life of Christ* is historical, critical, and apologetic, according to the subtitle, and the subtitle in this case does not lie. Few Catholic scholars have been so familiar with the modern critical literature on the New Testament as this erudite French Sulpician, who has dealt with all the chief difficulties raised against the Catholic interpretation of the Gospels in a number of learned monographs. At the height of

fame and with full command of his vast studies, Fr. Fillion devoted five years of his life to the composition of this monumental work. The English version will comprise three stout octavo volumes when completed. It is impossible to give even a fair idea of the contents and method of this great work within a brief notice. We can only say: "*Tolle, lege!*" The reader will find that, in spite of the prevailingly critical and apologetic tone of the work, the devotional element is not neglected, and this *Life of Christ* can be read with genuine edification. We are sure it will find a large sale. (B. Herder Book Co.)

—Father Bruno Hagspiel's five-volume series *Along the Mission Trail* impresses us as altogether the finest and most helpful work that has ever been written in this country on the foreign missions. The author writes not merely from book-lore, though he possesses plenty of that too, but also and mainly from personal experience, for it was his privilege only a few years ago to accompany the Superior General of his congregation (S.V.D.) on a long trip to the principal missionary countries of the Far East. In a brisk and entertaining style he takes the reader first to the Philippine Islands (Vol. I), then to the Netherland East Indies (Vol. II), then to New Guinea (Vol. III), then to China (Vol. IV), and finally to Japan (Vol. V), describing his journey with its vicissitudes, and incidentally conveying a mass of historical, statistical, ethnologic, linguistic and other information about the missions in these countries which cannot be found assembled in any other work in the English language, least of all in such a readable one as this, written from the American point of view and breathing the true Catholic and mission spirit on every page. The many beautiful illustrations greatly enhance both the entertaining and instructive value of the five elegantly printed volumes. We do not see how any Catholic library can afford to do without this excellent series of books which, if they are widely read, as we trust they will be, will do more

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Wilson, Bert. *The Christian and His Money Problems*. 3rd ed. N. Y., 1923. \$1.
- Raupert, J. G. *The New Black Magic, and the Truth about the Ouija Board*. N. Y., 1919. \$1.50.
- Seton, Miss E. *Sister René, Religious of the Congr. of Misericorde of Sécz (1830-1922)*. London, 1926. 35 cts. (Wrapper).
- Pribilla, Max, S. J. *Um die Wiedervereinigung im Glauben*. Freiburg i. B., 1926. 50 cts.
- Sursum Corda. *A Collection of Hymns for the Use of Catholic Schools, Compiled by the Sisters of St. Francis, Stella Niagara, N. Y. Organ accompaniment by Florian Zettel, O. F. M.* 1925. \$1.50.
- Garesche, E. F. (S. J.). *Sodalities for Nurses. A Series of Instructions*. Milwaukee, 1926. \$1.
- Witkop, Ph.—Johann Peter Hebel. *Gedichte, Geschichte, Briefe*. Freiburg i. B., 1926. \$1.
- Schlatter, Aug. *Jahrbuch der angewandten Naturwissenschaften*. 33. Jahrgang. Mit 213 Abbildungen. Freiburg i. B., 1927. \$2.
- Foerster, F. W. *Angewandte politische Ethik. Anmerkungen zum Verständnis der gegenwärtigen Weltlage*. Two vols. Wiesbaden, 1922 & 1924. \$1. (Wrapper).
- Rickaby, Jos. (S. J.). *The Manichees as St. Augustine Saw Them*. London, 1925. 40 cts. (Wrapper).
- Linneweber, A. (O. F. M.). *The Man who was Nobody; or How St. Francis of Assisi Won the Heart of the World*. San Francisco, 1927. \$1.
- Keppler, P. W. von. *Homiletische Gedanken und Ratschläge*. 4th ed. Freiburg i. B., 1910. \$1.
- Herbst, Winfrid (S. D. S.). *Little Nellie of Holy God*. St. Nazianz, Wisc., 1927. 80 cts.
- Bainvel, J. V. *La Foi et L'Acte De Foi* 3rd ed., Paris, 1921. 50 cts. (Wrapper).
- Schmitz, Peter (S. V. D.). *Das kirchliche Laienrecht nach dem Codex J. C.* Münster i. W., 1927. 75 cts. (Wrapper).
- Heinen, Anton. *Jungbauer, erwache! (Deutsches Bauernleben einst und jetzt)*. M. Gladbach, 1926. \$1.
- Hughes, Thos. (S. J.). *The Plurality of Worlds and Other Essays*. London, 1927. \$1.50.
- Keppler, P. W. von. *Homiletic Thoughts and Counsels*. Tr. by H. MacDonald. St. L., 1927. \$1.

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to promote knowledge of the foreign missions and active interest in the mission cause in English-speaking countries than anything that has been published in many a year. Fortunately the price in this case constitutes no obstacle to wide diffusion, since the whole set of five volumes can be purchased for \$8.25 net, an almost ridiculously low price as books sell to-day. (Mission Press of the Society of the Divine Word, Techny, Ill.)

—*The Sure Way of St. Thérèse of Lisieux*, by Father Benedict Williamson, is not a connected narrative, but a series of short essays on the spirit of St. Teresa, describing her character and her after-death apostolate. This apostolate with which the Saint has been charged in Heaven, the author believes, is the conversion of sinners and the strengthening of the just. He devotes considerable space to the principle which guided the life of St. Teresa, namely, total and joyful abandonment to the will of God, the way of simplicity and love. He illustrates his theme by many striking anecdotes showing forth the power of the Saint, of which his own experiences during the World War are, however, not exactly the most convincing. Altogether this is one of the best books so far published in English on St. Teresa of Lisieux. (Kegan Paul and B. Herder Book Co.)

—*The Vocation of Aloysius Gonzaga*, by Fr. Cyril C. Martindale, S. J., is based upon Ceparì's classical life of the Saint and the Acts of Canonization, with the notes and additions made by the Bollandists. The book was written to restore the true portrait of St. Aloysius, which, in the words of Pius XI, "is very different from the lying portrait into which the enemies of the Church and even less judicious biographers have distorted him (Aloysius)." The historic background of the Saint's life and the history of the Gonzaga clan, as here set down, forms a lurid background of tyranny, extravagance, debauchery, murder, etc. The figure of Aloysius himself is focused clearly in its true perspective. He starts life with

the fairest prospects of earthly glory, heir to a principality, gifted with exceptional abilities, weighs those prospects with hard-headed intelligence, finds them wanting, and decides to relinquish all for a nobler calling. With iron persistency he attains his desire, and dies after a brief span of years, having fulfilled his high destiny. One must read the whole book, and read it carefully, to appreciate this convincing picture. (Sheed & Ward and B. Herder Book Co.)

New Books Received

Men and Manners in the Days of Christ. Studies and Character Sketches of the First Century. By the Rev. J. P. Arendzen. 296 pp. Svo. Sheed & Ward and B. Herder Book Co. \$2.75 net.

A Catholic View of Holism. A Criticism of the Theory Put Forward by General Smuts in his Book, "Holism and Evolution." By Monsignor Kolbe, D. D., D. Litt., of the University of Cape Town. With a Foreword by the Rt. Hon. General Smuts. xiii & 103 pp. 12mo. The Macmillan Co. \$1.25.

Catholic Action. Church and Country. By George Thomas Daly, C.S.S.R. 166 pp. 12mo. The Macmillan Co. of Canada, Ltd.

The Catholic Church and the Citizen. By John A. Ryan. (The Calvert Series, edited by Hilaire Belloc.) 94 pp. 12mo. The Macmillan Co. \$1.

The Treasury of the Faith Series. Edited by the Rev. Geo. D. Smith, Ph.D., D.D. No. 12: *Jesus Christ, the Model of Manhood*, by the Rev. Wilfrid Parsons, S. J., 89 pp. 16mo.; No. 15: *Mary, the Mother of God*, by the Rev. Vassall Phillips, C.S.S.R., 85 pp.; No. 30: *Christian Marriage*, by the Rev. E. J. Mahony, D.D., 93 pp. The Macmillan Co. 60 cts. a volume net.

The Kingdom and the World. By C. C. Martindale, S. J. A. Course of Sermons preached at Westminster Cathedral. 93 pp. 16mo. Sheed & Ward and B. Herder Book Co. 90 cts. net.

The Lives of the Popes in the Middle Ages. By the Rt. Rev. Msgr. Horace K. Mann, D.D. Vol. XIV: *Innocent IV., the Magnificent*, 1243—1254. viii & 308 pp. 8vo. Kegan Paul and B. Herder Book Co. \$5 net.

The History of the Popes from the Close of the Middle Ages. From the German of Ludwig, Freiherr von Pastor. Edited by Ralph Francis Kerr, of the London Oratory. Vols. XV and XVI: Pius IV. (1559—1565). xlviii & 442 and xxii & 518 pp. Svo. Kegan Paul and B. Herder Book Co. \$5 net per volume.

Readings in First Corinthians. Church Beginnings in Greece. By the Rev. C. Lattey, S. J. 210 pp. 12mo. B. Herder Book Co. \$1.75 net.

A SPRINKLE OF SPICE

An Alabama farmer sold a mule to a friend. Next day the friend came a-hollering:

"The mule's blind," said he. "He goes around knocking his head against everything. He rammed into the barn and then he turned around and butted that big tree in my front yard; then he tried to walk right through the fence. He's blind, I tell you."

"Shoo," said the mule-seller, patting his friend on the back. "That mule hain't blind. He jest don't care a damn."

The story is told that when the late Bishop Glass went to take charge of the Salt Lake diocese, he was greeted in a Mormon town by many of the Latter-Day Saints. Among them was a "bishop" with the unmistakable Irish name Patrick Murphy.

"How in the world did you ever become a Mormon bishop?" Bishop Glass asked him. "You can't keep the Irish down," declared Patrick.—*Denver Register*.

It was a wordy fight, and the little man gave his parting shot.

"The sooner," he said emphatically, "I never see your face again, the better it will be for both of us when we meet."

In a fashionable restaurant a new millionaire, with no knowledge of French and no desire to expose his ignorance, pointed to a line on the menu and said to the waiter:

"I'll have some of that."

"I am sorry sir," the waiter answered, "but the band is playing that."

Angeline: "I know that angels have no sex, but why do painters and sculptors usually prefer male representations, why not female?"

Angelo: "Dear, the only reason known to me is the one given in the Apocalypse, where it is said: at the breaking of the seventh seal, silence prevailed in Heaven for the space of half an hour."

The Anecdotes and Egotisms of Henry Mackenzie, edited by Harold William Thompson (London: Milford) tells a good story about a certain Dr. Webster, who belonged to the rigid Presbyterian Calvinist party, and was a very popular preacher. Occasionally, however, he drank more wine than his head could stand: Going home one night at a late hour from a long supper at a tavern, and somewhat elevated with the good claret and the joyousness of the company, one of them, who was attending him home, said, "Dr. Webster, what would any of your parishioners say if they saw you now?" "Sir," replied the Doctor, "they would not believe their eyes."

A nervous professor lodging in a hotel, was disturbed night after night by his neighbor who came in late and invariably banged his shoes upon the floor. The professor complaining, the proprietor at once notified the noisy neighbor, who in turn promised to amend his ways. That same night the noisy neighbor returned at 11:00 o'clock, and down went a shoe with a tremendous bang. Then he remembered and softly placed the other shoe upon the floor.

At 1 o'clock A. M. the nervous professor knocked at the door of that neighbor, and inquired: "Ven is det udda shoe coming? I hef been vaiting since elefen o'clock."

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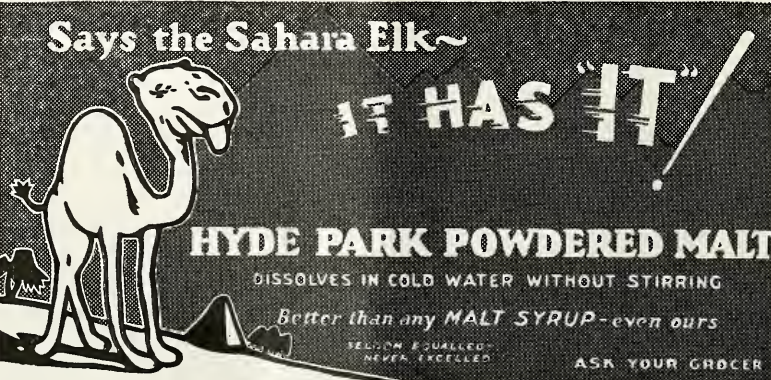
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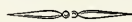
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June 1st, 1928

Catholics and Modern Industrial Education

By Horace A. Frommelt

Every successful worker among juveniles recognizes the efficacy of proper vocational guidance and direction, not only beyond, but also during school years. It is strange, therefore, that the Catholic boyology movement has not taken official cognizance of the newer forms of industrial training which are becoming more and more general. True, so experienced and successful a worker among boys as the Reverend Augustine Bomholt recognizes the value of such guidance (F. R. XXXIV, 22, p. 454) and there are undoubtedly other individuals in the same class; but so far as I know the recent boyology movement has not officially recognized the value of such direction, nor is there any indication that its leaders are cognizant of the immediate practical results that lie at hand through co-operation with agencies carrying on professional and trade training in industry.

The present apprenticeship or trade training methods, in so far as their wide-spread acceptance by Industry is concerned, had their inception immediately after the World War, and are founded upon the necessity of American trained craftsmanship resulting from the operation of our present immigration laws. There are other economic ramifications underlying this movement which we need not enter into at the present time.

While the details of training plans and programmes vary in different industrial localities, and even in individual plants, the same general outline

applies to all. The objective is the training of skilled workmen and managerial personnel for such basic industries as the metal manufacturing, steel and iron, construction and automotive groups. (I shall refer only to those in which I have had personal experience, either in the inauguration of such programmes of training or in their actual administration.) The trades involved are such familiar ones as machinist, molder, core-maker, pattern-maker, draftsman, electrician, tool-maker, die-sinker, pipe-fitter, sheet-metal-worker, blacksmith, boiler-maker, carpenter, bricklayer, plumber, melter, and a host of others. Included in these educational activities is the training of managerial personnel.

The general plan to attain these objectives consists of two distinct programmes: (1) a schedule of shop-work consisting of the principal operations or divisions of work constituting the trade in question. This schedule is detailed to the extent of applying a definite number of hours or months to each operation or division. The apprentice or beginner is then "routed" through the shop according to this pre-determined and accepted schedule. (2) a programme of school or class-room studies which parallels, and exactly dovetails into, the actual work schedule. Here the general practice is to take the boy off the job for one-half or a whole day per week and, on "company time," give him an opportunity to do supervised study in the technical and trade branches that apply to his

particular trade. These studies are generally "pointed" with a vengeance, though the latest practice includes such general subjects as English, economics, and public speaking.

In the larger establishments a separate educational department is loaded with the responsibility of administering these programmes. Frequently this department comes under the jurisdiction of the personnel division of the management. The smaller establishments, for whom such activities would be too ambitious, group themselves together in a community organization, which is capable of employing a competent and sufficient personnel.

These apprenticeships accommodate, in general, three classes of youngsters, —grade-school, high-school, and college (generally technical) graduates. The length of the training terms varies from two years for the college graduate to four years for the boy with a grade or common-school education. Those who for one reason or another leave school, either high school or college, before graduation are also welcome, but a grade-school education is generally considered a minimum essential. And it should be noted here that these apprenticeships are not designed to lure boys away from school; rather they are planned to accommodate the boy at the point where he finds it necessary to leave school, whether the reason be poverty or non-adaptability.

This movement in industry is based on the recognition of the inadequacy of trade and vocational schools, professing to teach completely and adequately a trade, not only in its technical, but also its manual aspects. In other words, Industry says in effect: "Give a boy as much of a general education as he is able, financially and mentally, to digest, and I will provide the practical training for which he seems best fitted." This should be welcome to Catholic educators, since under no conditions would it ever be possible for Catholic institutions to provide trade and professional training of the kind referred to.

The Catholic educational tradition of a good general education is more and more vindicated. Not only that the apprenticeship movement as such implies the correctness of insistence upon a cultural, as opposed to a factual, education, at least in the formal school years, but the results and experiences of the industrial educational plan point in the same direction. The present writer has "experimented" with A. B. graduates of our Catholic colleges in such apprenticeships where the individual seemed destined for managerial phases of modern business and has found that, if anything, they excel the graduates of engineering or technical courses. Comparisons are always difficult and dangerous in this respect, but there can be no question that our humanities-trained young men have been provided with an excellent foundation upon which to build a successful industrial career.

The class-room programmes of study referred to above are sometimes conducted "on the company grounds," sometimes in the local public or vocational schools under the joint jurisdiction and administration of Industry and the School System. However—and this is the important consideration—as things stand now in our various States, Catholic boys are directly appealed to and considered only when they happen to be attending either the full or part-time public schools. Not that there is any discrimination on the part of Industry: simply that since the community schools are the "source of supply" for apprenticeable young men, the public schools are quite naturally turned to first. In community programmes of training, where all establishments representing a basic industry and therefore the same general group of trades, band together and, through coöperation with local educational agencies, establish industrial training programmes, it has been the writer's unvarying experience that it is difficult to interest the Catholic schools. And here I do not refer to providing equipment and personnel, but rather to the more important matter

of correctly informing the boys of parochial grade and high schools of these opportunities and of giving such direction as the individual youngster needs. This is not at all said to censure our schools; they are simply not so equipped, organized, and administered that they can coöperate in such plans and movements.

Here then is a perfectly sound and healthy movement in modern industry, sound in its objectives and methods and without conscious thought of exploiting the boy. (Apprentice wages, even for the grade school graduate are, generally speaking, sufficient to provide all the necessities of living for the beginner.) The way to Catholic coöperation would seem to be this:

1. Our Catholic boy movements or organizations should acquaint themselves with present industrial educational tendencies, movements, plans, and programmes. With such information, much practical work among boys can be accomplished, as the present writer is able to testify.

2. Every diocese embracing an industrial center should employ on its educational staff an experienced industrialist, who can act as liaison officer between the schools and industry. The complexity of modern business is such that only an experienced personnel can direct and guide our Catholic boys into and through its mazes.

3. Our Catholic educational system should take official cognizance of this present movement, to which our educational methods are so well suited and adaptable. Catholic educators need to study vocational education in all its phases and implications. Non-Catholic educators are for the most part still dallying with the trade-school idea, including manual training and other adaptations. What Industry needs, and educators must supply, are trade analyses, effective related study curricula, efficient pedagogical methods for this new "educational" movement, and a sensible critique of school attendance laws, apprentice regulations, and juvenile employment. So far this field has been left entirely in the hands

of the public school personnel. A chair or department of vocational education in the one or other of our universities would be a necessary step in this direction and would provide, besides the necessary special research, a personnel capable of guiding and directing such educational activities in our parishes.

Unless some action is taken in this matter, and that right soon, we Catholics are going to lose tremendously by our inaction. We stand at the beginning of this modern industrial movement, our educational system would seem to be ideally adapted to it, and our Catholic boys have the right to proper guidance and direction in making a vocational choice. Who will lead the way?

The Gambling Craze

Never, in the history of the country, has there been a wilder gambling craze than that which has recently been recorded in Wall Street and other stock exchanges. Our laws forbid gambling. "The little gambler is sometimes arrested and punished," says Fr. P. C. Gannon in the *True Voice* (Vol. 27, No. 20): "but the stock-market gamblers are protected by the law. They can borrow money with which to gamble in stocks at a lower rate of interest than can the farmer or the merchant. And in their failure they can drag down legitimate business with them. All this is a strange situation in a country where we strive to protect the individual against his own weakness. But we do not protect him against the shrewd stock operators who must 'shear the lambs' to make a living."

Fr. Gannon predicts that a reaction will come before long and when it sets in, speculation-made fortunes will be swept away more quickly than they were built up. That is the sole redeeming feature of the whole affair. But meanwhile, many innocent citizens are injured by the fluctuation in values. Can Society not devise some means of protecting itself against the greed of the stock operators?

Catholic vs. Protestant Missions and Missionaries

By the Rev. Albert Muntsch, S. J., St. Louis University

It is not to be denied that non-Catholic missionary societies are making great progress in pagan lands and that Catholic organizations can learn much from their methods and varied activities. Protestant missionary work has developed the medical side of Christian service for those in pagan lands, and has been aided by what in our country would be called "social service institutions."

It was, no doubt, work of this kind which inspired the two following encomiums of Protestant activity in mission countries, both taken from the *Christian Century*. We read:

"One of the most interesting phenomena in connection with modern missions is the increasing appreciation of both the character of the missionaries and the value of their work on the part of persons whose primary interest is not in the propagation of religion. And this is not confined to the crude and odious idea that the chief result of missionary work is to open paths and markets for the trader. Col. E. Alexander Powell, writing in the November *American Magazine*, says: 'I have known missionaries, and have observed the results of their labors in every great field of evangelistic endeavor, from Persia to Polynesia, from the Congo to the China seas, and it irritates and angers me to hear missionaries and their work condemned and derided by persons who are speaking from malice or ignorance. I am a roving writer, and my job takes me to the four corners of the earth. That's why I can speak first hand about so many missionaries. Though maligned, misrepresented, miserably underpaid, often desperately lonely, frequently facing death from disease, savage animals, or still more savage men, the missionary has pursued the tasks assigned to him with a courage and devotion which merit the admiration of every right-thinking person, and the gratitude of every government having colonial possessions.' "

Another expression of praise is the following: "Dr. Frank Adams, a scientist of McGill university, Toronto, in an address which he reduced to writing in a recent issue of the *New Outlook*, has good words to say of the missionaries whom he observed in action during four months which he spent in India, Ceylon, and Burma. 'I visited thirty-eight mission stations,' says Dr. Adams, 'and made somewhat extended stays at seven of these. These were representative of the work of most of the leading Protestant churches. I came away with a very high and most favorable opinion of the work of Christian missions in India and the adjacent lands—and speaking generally, I consider missionaries the salt of the earth.' "

While there is undoubtedly much truth in these opinions, it must be remembered that travelers are apt to be struck by the more outstanding results of missionary work, as shown in buildings, infirmaries, schools, and playgrounds. There is another kind of missionary success which cannot be so readily seen, since it is not manifest in big institutions and in structures which strike the eye. Many a gospel herald could tell a tale of unwearied toil among the children of the forest, of effort and daily patience apparently gone to waste, of heroic endeavor to lead his charges to the higher ideals of the Christian life, yet not be able to show any external accomplishment for all his pains. Still the Divine Master, who searches the heart and understands the high motive with which the humble work is done, is served more faithfully by such persevering and apparently fruitless endeavor, than by imposing works which call forth the praises of the traveler.

History shows that a great deal of the missionary work of the Catholic Church, both recently and in centuries past, was of this humble, self-effacing kind. The missionary of Christ must first of all think of instructing his flock

in the truths of salvation and of turning them away from practices which are unworthy of children of God. To do this, requires the constant preaching of the word of God, it necessitates good example on the part of the missionary, it entails countless daily sacrifices.

The splendid work of the Jesuit missionaries in Canada some three centuries ago, and the heroic enterprises of the Franciscan padres on the Pacific coast, were of this humble, but none the less, heroic kind. These heralds of the Gospel were all trained in the school of the Cross and thought no pain and privation too great when there was question of gaining souls, no matter how low or uncultured, for the Kingdom of God. But it was precisely this humble, persevering work which was rewarded with hundredfold fruits. Had the missionaries attempted at once to rear mighty buildings, the seed, which later on sprang up into rich harvests, could not have been sown.

The oft-quoted words of the late Mr. Mooney, of the Bureau of American Ethnology, apply especially to this wearisome and sometimes apparently fruitless toil of the Catholic missionary. In the *Handbook of American Indians North of Mexico* (Bulletin 30, Bureau of American Ethnology, Part I) he writes towards the end of his article on "Missions":

"In the four centuries of American history there is no more inspiring chapter of heroism, self-sacrifice, and devotion to high ideals than that afforded by the Indian missions. Some of the missionaries were of noble blood and had renounced titles and estates to engage in the work; most of them were of finished scholarship and refined habit, and nearly all were of such exceptional ability as to have commanded attention in any community and to have possessed themselves of wealth and reputation, had they so chosen; yet they deliberately faced poverty and sufferings, exile and oblivion, ingratitude, torture, and death itself in the hope that some portion of a darkened

world might be made better through their effort."

Who does not recall names like Lallemant and Brebeuf of Canada, Salvatierra and Junipero Serra among the apostles of the Pacific coast? These men and their brethren, by steady and indefatigable toil, by bearing crosses and privations, planted the seed of the gospel in stony soil and achieved wonderful success without the material comforts and advantages which later generations enjoyed in the work of evangelization.

Of course, all this does not mean that we must not make use of new and improved methods for spreading the Kingdom of Christ among pagan nations. In fact, it is our duty to utilize new devices like medical work, vocational training, social service for mothers and children, etc. But it is important to remember that these things are secondary, even though they strike some beholders as of primary and first-rate importance.

We must remember, too, that our missionaries even in the old days undertook a great deal of the work which is now called "social service" and which formerly went under the name of Christian charity. No one will say that our heroes of the missionary field, two and three centuries ago, were blind to the bodily ills and material distress of those to whom they came to preach the Gospel of peace. Many, in fact, became the servants, physicians, instructors, and constant guides and companions of those whom they had gained for Christ.

Hence, while we readily admit that, when it comes to material progress, non-Catholic missionaries can point to fine results, we also realize that the Kingdom of God is within and that the Catholic heralds of the faith have always been successful in leading multitudes of souls out of the darkness of paganism into the full light of the Christian truth.

You will never be free from the danger of complacency. It besets us all.

The Jolliet-Marquette Expedition of 1673

The increasing number of good dissertations emanating from the Department of History of the Catholic University gives evidence of the growing interest in Catholic historical studies, and of the improvement in historical scholarship—results desired and hoped for by the author of the article which appeared in the FORTNIGHTLY REVIEW of April 15. Doctor Steck's volume (*The Jolliet-Marquette Expedition, 1673*. Revised and enriched with Maps and Documents. By Francis Borgia Steck, O. F. M. [Franciscan Fathers, Quincy, Illinois]), which in its unrevised form was submitted to that department in partial fulfillment of the requirements for the doctorate, is a concrete proof of this statement. We gave the dissertation a brief notice in our issue of Sept. 15, 1927. It is worthy of even higher praise in its revised edition, with many photographic reproductions of early maps and documents, essential to a full understanding of the author's theories, and a much-needed index.

A bibliography of thirteen pages, two of which are devoted to a list of unprinted manuscript sources, and two more to printed primary sources, shows what exhaustive efforts the author has made to approach his subject in the spirit of pure scholarship. So thorough and comprehensive an investigation of the problems involved has certainly never before been undertaken; and if students of this early period of American exploration find reasons for not agreeing completely with Dr. Steck's findings, they will at least be indebted to him for furnishing the evidence upon which they must base their disagreement. This is not a "fire-side" book: it is a study for scholars and, as such, will prove of lasting value.

The volume opens with an account of the earliest expeditions by Spain to the Mississippi, with colonization as their main purpose. A second reason is ingeniously suggested throughout, that of solving the "northern mys-

tery". Next are well organized chapters on New France in the middle seventeenth century, with a sympathetic treatment of missionary activities and of that country's territorial expansion in the Mississippi region. In the discussion of the expedition which follows, and which gives besides a good account of its details, three problems arise, the solution of which prompted this study:

First, was the expedition really one of "discovery"? The author, basing his conclusion upon the accepted meaning of the term and on the proof he adduces of prior knowledge of the river and supports by the reproduction of early maps, decides against this claim.

Secondly, who was the real leader of the expedition? Giving full credit to Marquette for his co-operation in the enterprise, his great missionary zeal, and all that he contributed to the success of the expedition, Dr. Steck holds it was Jolliet, who should be designated as in command, since it was he who was given the official appointment, who was placed in charge of arranging the details, and from whom reports were expected. Furthermore, evidence is given to show that this leadership was never disputed until the time of Charlevoix.

Finally (a more controversial question), who was the author of the *Journal* generally accredited to Marquette? From a critical standpoint, this final chapter is the best of the volume. The author's hypothesis is that this well-known narrative of the expedition was written by Dablon from Jolliet's *Journal* and with the aid of other sources at his command. This is, of course, but a hypothesis, which the subsequent discovery of pertinent documents may upset. But from the evidence now at hand (and the author has apparently overlooked none), and from all the circumstances known to have surrounded the history of the *Journal*, including a comparison of the handwriting, it is an interesting and ingenious theory that is proposed. Its

development will no doubt begin in time a controversy which, if conducted solely in a spirit of truth-seeking, will offer a fascinating problem in historical criticism. In such a discussion claims based for any reason whatsoever upon predilections for this religious Order or that should have no place; Franciscans, Jesuits, Dominicans,—there is glory enough for them all in the early history of our country. Theory is, of course, not proof, but at least Dr. Steek has made it difficult to believe that Marquette was the author of the *Journal* ascribed to him.

Dr. Steek has chosen a field which, if cultivated as thoroughly as he has cultivated this small corner of it, will yield a rich harvest both to the Church and to the reputation of the author. The evidence he here gives of his ability to use and evaluate the difficult source material of this period, shows him to be well equipped for such work. It is to be hoped that his duties as teacher (always too onerous in our Catholic colleges) will leave him time and opportunity to continue these researches, so auspiciously begun.

The Study of the Classics

One of the healthy signs of these difficult and complex times is the news that comes from France that the government, after the abolition of the humanities from the State colleges and lycées, have reconsidered their decision and propose to restore them to their ancient place and glory, and to make them compulsory in the curriculum of four years.

France apparently does not believe that the flowers of the classical genius can be regarded as the superfluities of intellectual decoration, nor does she hold them to be as valuable in the glass-case of the translator as when freshly blowing and freshly plucked.

There can be no dispute on the general issue about the bracing intellectual appeal of Greek literature or the firm foundation of a general training that lies in a knowledge of the Roman ton-

gue and the Roman achievement in law and government.

Thoreau says about the classics: "Men sometimes speak as if the study of the classics would at length make way for more modern and practical studies; but the adventurous student will always study classics in whatever language they may be written and however ancient they may be. For what are the classics but the noblest recorded thoughts of man? They are the only oracles which are not decayed, and there are such answers to the most modern inquiry in them as Delphi and Dodona never gave. We might as well omit to study Nature because she is old."

We must not ask or expect from the study of classical literature more than it can give. It may prove of small practical value in the counting-house or the consulting-room, but it will interpret for us the beauty of the world: it will adorn and dignify our leisure. He who has been nurtured on the humanities has, as Newman says, "a repose of mind which lives in itself, while it lives in the world, and which has resources for its happiness at home when it cannot go abroad." He has a gift which serves him in public, and supports him in retirement, without which good fortune is but vulgar, and with which failure and disappointment have a charm. The art which tends to make a man all this, is in the object which it pursues, as useful as the art of wealth or the art of health."

At the same time, culture must not be looked upon as a thing remote from the occurrences of everyday life. Culture, properly understood, should be the background of all our actions. It is a thing that matters to all of us. The high road to real culture is the Greek and Roman classics. The classics are the shrine of the ripe wisdom and the imaginative experiences of the best minds of the world, and, although we emphasize Greek and Latin masterpieces, it goes without saying that every nation and every literature has its classics, none of which it would be safe to ignore.

Considerations on Death

From a paper on "Eternal Life" written by the late Bishop John S. Vaughan shortly before his death, we extract the following passages:

To die is quite as natural as to be born. And there is, from many points of view, a great similarity between birth and death. Both involve a sudden and a radical change. Both experiences are attended with some degree of pain; both mark the passage from a less to a more perfect condition of life, and both introduce us into a fuller and more extended field of action. If a man could think and reason during the months of his pre-natal existence, he would probably imagine the life of which he now has experience to be the only life he will ever enjoy, and that the cataclysm of birth will mean for him annihilation. Yet, in the fullness of time, he emerges into a world far more wonderful and far more beautiful than anything he ever dreamed of; an experience, indeed, for which the previous months of his existence have been nothing more than a necessary preparation. So is it with that final birth which we call death. Though we may fear it, and imagine it to be the final end of our existence, yet it is, in truth, but the natural means by which we are ushered into yet another world, immeasurably more wonderful and beautiful than that into which our first birth admitted us. Catholics, at all events, know that to one who has served God loyally, death is nothing more than the dark and dreaded entry into a new world of such untold glory and splendor, as to beggar all description.

So soon as he grows conscious of his immortality, man realizes that the present life is nothing more than a passing incident in a career which can have no end, and he awaits the next stage with immense interest and with the brightest expectations.

Since death is a punishment and a penalty justly inflicted by God on man, on account of sin, it is only right and just that he should stand in some fear

of it; and, so long as men are in health, this fear is generally acknowledged. But when the moment of departure from this world actually draws near, this fear, in almost every case, disappears. Cardinal Manning's explanation of the phenomenon was a very simple one. He said to me one day, when conversing on the subject: "The reason, I take it, is this: so long as God *intends a man to live*, He instils into him the fear of death; when He *intends him to die*, He mercifully withdraws this fear, so that most persons, at the very last, deliver up their souls into the hands of God as peacefully and as calmly as a healthy child composes himself to sleep."

I have questioned scores of priests, and doctors and nurses, and they all assured me that their experience has been much the same.

When Cardinal Wiseman was on his death-bed, he is reported to have said that he had no misgivings, but that he felt full of joy, "like a school-boy going home." The great theologian Suarez, though during life he had almost an abnormal fear of death, yet, when it was actually on him, smiled, and his whole face lit up, as he exclaimed: "Oh! I little thought how sweet a thing it is to die." A few years ago, a holy religious, whose name I am not at liberty to give, was dying, and I am assured by one who was present that one of his companions talking quietly to him, after he had just received Extreme Unction, asked him if he were not terrified at the thought of meeting our Divine Lord? Upon which he seemed to be quite astonished, and replied: "What? Terrified to meet Our Lord? Afraid to meet Him whom I have served and laboured for, during the past forty years, and who is charity itself? What? Afraid to meet Him: certainly not; *I would be much more afraid to meet the Provincial!*"

Death may be regarded from two very different points of view. If, on the one hand, it is (1) a punishment of sin inflicted by the justice of God,

on the other hand, it is (2) the especially appointed and only means of attaining true bliss, and of reaching the sublime end, for which we have been created. Considered from the first point of view, it is quite right and proper that we should fear and dread its approach. But, considered from the second point of view, we should look forward to it as our friend and deliverer. As Rev. J. Nieremberg, S. J., so quaintly remarks:

"Death is a rare invention of God's mercy, for it easeth us of all molestations of this life, and takes away an eternity of miseries. Just consider what a painful thing it would be if we were for all eternity subject to the necessities of rising daily and going to bed, of eating and drinking, of cold and heat, of toil and sickness, of seeking our sustenance, of carking and caring, of suffering affronts, or spending our whole life in sordid and laborious drudgery. Many that were notoriously wicked sought death, and made away with themselves, merely to avoid these inconveniences. At least, let us not dread this passage to a future felicity" (p. 378).

To a soul in grace and free from all attachment to sin, what is death but the flinging open of his prison gates, the breaking of all earthly barriers, and the setting of the captive free? What indeed is death, but the sweet voice of the heavenly Bridegroom, inviting His spouse, the redeemed and glorified soul, to the heavenly nuptials?

Although no one has ever come back, to describe for us the sensations of passing from time to eternity, yet all the indications tend to show that there is no real pain. "The pangs of birth are the mother's; the child, in all likelihood, does not suffer during its entry into the world, for its delicate organization could not survive such an ordeal. And so it is not unlikely that when the end comes, and we throw off life like a garment, we too shall feel no pain." (Robt. Mackenna, *The Adventure of Death*, p. 91).

There is no better way of preparing

for eternity than by thinking of it and by keeping it before our minds.

The supernal joys and delights of our heavenly home have been depicted again and again by gifted and saintly writers. And although these entrancing word-pictures, which have been painted for our delectation, often possess a depth of beauty that ravishes the mind and sets the heart on fire, and although their contemplation is exceedingly useful and stimulating, and well calculated to stir us up and to instil a strong and insatiable longing in our hearts, yet we must ever bear in mind that even the very best and choicest of these descriptions falls infinitely short of the transcendent truth.

Yet, if even such hopelessly inadequate attempts are so powerful to awaken desire and to enflame the affections, what—let us ask ourselves—must be the effect of the unapproachable and infinite reality, when at last it bursts upon us, in all its inconceivable beauty and perfection!

God grant that, on that eventful day, we may find ourselves among the elect, and that we may not then see the bright vision vanishing for ever from before our eyes, and the gates of hell opening to receive us instead.

The Rev. Oscar Strehl has issued in pamphlet form Bishop Christian Schreiber's remarkable lecture on *Socialism, Communism, and Bolshevism in the Light of the Gospel*. It is a reprint of the English translation which appeared in the F. R. of Feb. 15th. The lecture itself is an original contribution by a learned prelate and scholar, to the great and urgent social problem, and no doubt many of those who have read it in the F. R., will like to read it again and keep it for future reference. The pamphlet is well adapted for this purpose. It comprises 12 pages, F. R. format, and can be had for five cents a copy from Fr. Strehl, whose address is 7021 S. May Str., Chicago, Ill. Reduction on quantities. The profits, if any, are to be turned over to the Bishop of Meissen for use in his poor diaspora diocese.

A Danger to Religion

[The subjoined timely article is from the editorial page of the *True Voice* (Omaha, Neb., Vol. 27, No. 20), a Catholic weekly edited by the Rev. P. C. Gannon.]

We sometimes think, when recording the success of money-raising campaigns for Catholic purposes in this country, that we are placing too much emphasis on the material side of religion and not enough on the spiritual side. We boast about our magnificent churches and our splendid schools—which are indeed objects of legitimate pride—but are these a true index of the progress of religion? What of the increase in the numbers of those who attend Mass on Sundays and receive the Sacraments regularly? What about the number of converts? What of those who are drifting away from religious practices? These are the true signs of religious progress or decay.

It is true that materially the Church has made tremendous progress during the past half-century in America. Perhaps in no country has such progress been made in a like number of years. We have built and we are still building on a scale that astonishes the rest of the world. This indicates a spirit of generosity and self-sacrifice on the part of our Catholic people that is commendable and encouraging. There is among them the spirit of faith and of generosity to God which is beyond praise. They have done and they are doing what no other people in the world have done. No doubt much of this material progress is due to the prosperity of the country as a whole. Americans have a reputation for giving generously and spending freely. Catholics have been generous to their Church in proportion to their prosperity.

But what of the future? We cannot go on indefinitely building churches and schools and hospitals, and “putting over” big money-raising campaigns. Yet that seems to be about all we are interested in at the present time. We know little else in the line of work for religion. Can we turn

easily to increased spiritual activity when this era of frenzied finance in Church circles shall have passed? It is possible; but it is more likely that we shall be rudely awakened from our pleasant dreams by a turn of events that will shock us. In every age the Church has had to contend against worldliness. Are we not yielding to worldliness in this country to-day? It would seem so indeed. Some might say that we are becoming as worldly-minded as the children of the world. There is danger that the worship of wealth and honor will invade the Church in this country even as it did in past ages. When that day comes we shall not be far from disaster. What will avail our fine churches and parish buildings when the spirit of faith has grown cold in the children of the Church? There are signs that this state of affairs is not far off. Indeed it is inevitable if we continue on our present course. We may well pray to be delivered from the spirit of worldliness among our Catholic people, high and low.

In a recent number of *Studien*, a high-class monthly published by the Jesuit Fathers of the Dutch province, Dr. Albers, the well-known historiographer, in a review of Vol. III of the seventh edition of Pastor's *Geschichte der Päpste*, states that some time ago he received a postal card from the author in which he refers to *Material for a History of Pope Alexander VI* by the late Msgr. Peter de Roo. Dr. von Pastor says: “De Roo's book on Alexander. . . . is a piece of utter foolishness (*ein kompletter Unsinn*). According to the documents published by me, Alexander was an immoral man till his death. Compare the latest edition on his posthumous son. If de Roo regards such a man as a saint, we must doubt his intelligence. Particularly from the Catholic point of view such a distortion of the truth must be denounced as energetically as possible. If you will do this, you will perform a meritorious work.”

Intelligence Tests

The claim that hereditary intelligence can be measured, has no more scientific foundation than a hundred other fads, and it will pass with them into that limbo where phrenology and palmistry and characterology, etc. are to be found. In all of these there was some mixture of primitive truth, which the conscientious scientist retains long after the wave of popular credulity has spent itself.

So, too, it will be with mental testing. "Gradually, under the impact of criticism," says Mr. Walter Lippmann in the *New Republic* (No. 417), "the claim will be abandoned that a device has been invented for measuring native intelligence. It will dawn upon the testers that this is just another form of examination, differing in degree rather than in kind from Mr. Edison's questionnaire or a college entrance examination. It may be a better form of examination than these, but it is the same sort of thing. It tests, as they do, an unanalyzed mixture of native capacity, acquired habits, and stored-up knowledge, and no tester knows at any moment which factor he is testing. He is testing the complex result of a long and unknown history, and the assumption that his questions and his puzzles can in fifty minutes isolate abstract intelligence is, therefore, vanity. The ability of a twelve-year-old child to define pity or justice and to say what lesson the story of the fox and crow 'teaches,' may be a measure of his total education, but it is no measure of the value or capacity of his germ plasm."

Once the pretensions of this new science are thoroughly defeated by the realization that these are not "intelligence tests" at all, nor "measurements of intelligence," but simply a somewhat more abstract kind of examination, their real usefulness can be established and developed. As examinations they can be adapted to the purposes in view, whether it be to indicate the feeble-minded for segregation, or to classify children in school, or to select recruits from the army for officers' training camps, or to pick

bank clerks. Once the notion is abandoned that the tests reveal pure intelligence, specific tests for specific purposes can be worked out.

†Rev. Louis A. Kutz

To the Editor:—

The FORTNIGHTLY REVIEW lost a faithful reader and warm admirer in the death of Rev. Louis A. Kutz, Chaplain of the School Sisters of Notre Dame, Sancta Maria in Ripa, St. Louis, Mo., who was called to his reward on April 28. Born in 1877, and ordained priest in 1901, he was active as assistant at Josephsville, Mo., St. Agatha's, St. Louis, and pastor at Rock Creek and Taos, until he was appointed chaplain to the School Sisters of Notre Dame in 1918. He was a conscientious priest who labored with untiring interest, zeal, and sacrifice for the cause of God and Catholic education, especially as chaplain to the Sisters. All who know him mourn his loss and will keep him in grateful memory as one who labored for the Master in the obscurity of a hidden life. The last year of his life was one long, lingering illness, during which he proved himself a true disciple of the Crucified Saviour. Zealous in teaching Divine Truth while in health, he was no less resigned to suffer for the Divine Truth,—the disciple is not above the Master.

For many years he was a regular and assiduous reader of the FORTNIGHTLY REVIEW. The welcome its regular appearance received during the last hard months of his life showed how highly he esteemed it. Reduced to utter helplessness, even to the loss of speech, the last few months of his life, the REVIEW was nearly the only paper he had read to him from cover to cover—even to the last issue.

R. I. P.

Amicus

Spiritism could never make the fuss it does if it were not a startling contradiction to a generally accepted Materialism. The notion of ghosts, true or false, never made any such fuss in the world before.—G. K. Chesterton.

The Dianic Cult

In *The Witch-Cult in Western Europe* (Oxford University Press) Miss Margaret Alice Murray describes witchcraft in the 16th and 17th centuries as a vast secret religion, "with beliefs, ritual, and organization as highly developed as that of any other cult in the world." The deity of the cult was incarnate in a man, a woman, or an animal. There was another form of the god in the shape of a man with two faces, found in Italy (where he was called Janus or Dianus), in Southern France, and in the English Midlands. The feminine form of the name, Diana, is found throughout Western Europe as the female deity or leader of the so-called witches.

Although this cult existed throughout Europe, it seldom extended its organization and activities beyond regional limits. The local affairs of each congregation were managed by a governing body of thirteen—the Coven—and several congregations united at the witches' Sabbath to do homage to the incarnate god of the district. International organization was achieved through the secret homogeneity of small, independent units, rather than by open obedience to a single supreme ruler.

The cult was open to all ages and both sexes. Membership was acquired through birth in a witch-family, initiation occurring at an early age, or through proselytism. The initiate was required to renounce his former faith, though he could outwardly profess it in order to avoid suspicion, and to swear complete allegiance to his new god. Miss Murray points out that the witches, far from regarding their master as the enemy of their salvation, held him to be the only true god, who created them and would cherish them throughout eternity. His title of "Devil" originated with the Christian inquisitors. In course of time the Dianic cult became more and more a general inversion and mockery of the Christian worship.

Faith and piety may be injured by too much nursing.

Apropos of the Dürer Centenary

The fourth centenary of the death of Albrecht Dürer, Germany's greatest artist, a star of the first magnitude on the firmament of universal art, nearly equal as a painter to Raphael and unsurpassed as an engraver on metal and a designer of woodcuts, has revived some very old misstatements concerning his life, which the *Abbey Chronicle* refutes in an interesting article in its Vol. II, No. 5.

There is first of all the statement that Dürer was not a German. His father came from Hungary, but Albrecht was born in Nuremberg and was a genuine, typical German artist, as a glance at his Madonna and Child will show.

Nor is it true that Agnes Frey, his wife, was a churlish Xantippe. She was, on the contrary, a very sensible and ladylike Christian woman.

More important is the refutation of the falsehood that Dürer died a Protestant. Dürer, like all good Catholics of his time, yearned for a reformation of morals, a reformation which was effected by the Council of Trent. But although Luther was a great admirer of his genius and although for eleven long years Dürer had been a witness of Luther's spectacular revolt against the authority of the Church, it was hardly to be expected that a man logical enough to write a book on geometry, and esthetic enough to write a treatise on the proportions of the human figure, would break from the moorings of the ancient faith. As a matter of fact, Dürer lived and died a Catholic; this is now freely admitted by Protestant investigators.

We are apt to exaggerate the enlightenment of our own days, but impartial historians have come to the conclusion that it is a mere supposition that men of the fourth and thirteenth or any other century were more superstitious than are those of the twentieth. There is no proof that the people in the early and middle ages yielded to the gross superstitions which fill so large a place in the lives of many fashionable people in New York, London, and Paris to-day.

Notes and Gleanings

Though an old reader of the FORTNIGHTLY REVIEW, I can say that I do not grow tired of it: I read it from cover to cover and wonder that you can cram so much into so little space. I also admire your noble independence in many questions. — (Rev.) Arthur Lamothe, Little Falls, Minn.

Those who are in need of an English prayer book printed in exceptionally large type, should send to the B. Herder Book Co. for a copy of *A Large Print Prayer Book* recently issued by the English Catholic Truth Society. It can be had in paper covers for a few cents. The type is about the size of that used in the book title "The Life and Times of St. Ambrose" in the Herder advertisement on page 210 of this issue. The booklet contains the morning and night prayers, prayers for various occasions, including the Salve Regina, the Memorare, the Act of Consecration to the Sacred Heart, the Anima Christi, the Veni Sancte Spiritus, the De Profundis, and prayers for confession and communion, all in English. If a second edition is called for, we would suggest that a short set of Mass prayers, based upon the Missale Romanum, be added.

Apropos of the article on "Masonic Satanism" (F.R., XXXV, 9, 181 sq.) an eminent Catholic physician and author writes to us: "I find it very hard to bring myself to think that men would do such things unless they were distinctly disequibrated. The mentally alienated often do things of this nature. I am inclined to think, however, that there is something wrong also about the reporter. For instance, the woman who reported when dying that she had been present at black masses by apostate priests, would have exactly the same place in my mind as the women who, during the witchcraft delusions, confessed to attendance at the witches' sabbath and direct communication with the devil, even suc-

cubation, if there is such a word, and all the rest. Such people are affected by a combination of hysteria and mental alienation. The Leo Taxil matter and the way that a lot of our otherwise sensible people fell for that delusion or counterfeiting always comes back to me in this connection."

The inscription attached to the oaken cross consigned by the Holy Father to the Nobile Expedition reads: *Hoc Signum Jesu Christi Regis—Ipsæ Ejus Vicarius—Pius XI Pont. Max.—Humberto Nobili Sociisque—iter ærium—ære mediolensi instituentibus—Prid. Kal. Apr. A. MCMXXVIII—bene precatus tradidit—demittendum duci—polum iterum transvolanti—ad orbis terræ verticem—consecrandum."*

London University was first among English universities to offer courses in the history of the United States. In 1921 a library "devoted to the history, institutions, and literature of the United States" was founded there through the offices of the Carnegie Endowment for International Peace. Sir Gregory Foster, provost of the University, now reports the demand for an increased teaching and study of such history; hence a movement is on foot for the endowment of the chair, and committees have been formed for the purpose both in London and New York.

The Catholic Church, the Renaissance, and Protestantism, by A. Baudrillart, published in 1908 by Benziger Brothers, contains on pp. 201-203 a "particularly touching" account of the execution, under Mary Tudor, of a certain Roland Taylor, an apostate priest, who left a wife and several children. The meekness and patience with which this apostate is represented as meeting his doom, is truly surprising. Lately in going over *Fox's Book of Martyrs*, we discovered, what we had suspected all along, that Baudrillart's account has been drawn substantially, and in large part verbatim, from that bigoted historian. (See the

three-volume edition published by Chatto & Windus, London, 1875, where "The History of Dr. Rowland Taylor" is given on pp. 65-84 of Vol. III). Msgr. Baudrillart does not mention *Fox's Book of Martyrs*, but in a footnote refers to Green's *History of the English People*. Neither Baudrillart nor Fox, whom he copies, state explicitly in this passage that Taylor was a priest, but Fox says on p. 80: "what cost the good bishop Bonner had bestowed upon him when he degraded him," and on another page the canonical degradation of this unworthy clergyman is described in detail.

There are quite a few Book-of-the-Month clubs. How many of them will "stick"? Catholic book clubs will do the most good if a moderate membership fee induces common folks to become interested. According to the mechanics of book-making, the net profit per volume on any book is very small. A book club with a membership of but two or three thousand can hardly reduce the cost appreciably. A larger membership would help to balance the production cost. If we cannot get the common people interested in good literature, it is greatly to be feared that they will soon cease to be interested in religion.—A. F. K.

As regards controversy over questions in which no moral or religious issue is involved, Catholics should not be shocked and scandalized, even if leaders of their faith express different opinions strongly. It could easily hurt our religion to have all Catholics rush without necessity to any one side of a free subject. The laity appreciates that on all moral questions and on subjects affecting the rights of Catholics there is unanimity of thought among Catholic leaders. But on purely political matters there are many differences of opinion. Earnest discussion of such questions does much good; and there will be no sore hearts at the close of debate, provided the discussion is placed and kept at a high level.

Excavations at the site of Abraham's Oak near Hebron, in Palestine, have brought to light foundations of buildings linking early modern times with the beginning of the Christian era, according to Prof. A. E. Mader, a German Catholic archaeologist working in the Holy Land. The mound which concealed the ruins had long been the subject of speculation, but no positive knowledge could be gained until the past season. Prof. Mader's explorations revealed an unguessed-at wealth of material. The oldest building whose foundations were uncovered, was a public market dating back to King Herod. Early historians state that captives were brought to this place to be sold as slaves. Over the ruins of this ancient building, and using stones from it as material, the Emperor Hadrian erected a heathen shrine. Later Constantine erected a Christian basilica over the ruins of Hadrian's temple. This stood until the Empire of the East began to crumble, when the Persians tore it down. The church was re-erected by the Patriarch Modestus, but in 638 the Arabs reduced it to final ruin. The excavations have yielded a mass of sculptured stones, mosaic, pottery, metal objects and coins, all eloquent of the checkered history of the place.

At long last European Catholics are waking up to the persecution of their coreligionists in Mexico. In the bitterness of its instigator (who calls himself "a personal enemy of Christ"), in the number of its victims, in the variety and savagery of its tortures, and in the courage and charity of its martyrs, this persecution is to be ranked with those historic persecutions which have furnished themes for famous altar-pieces and gorgeous stained-glass windows, says the *Tablet*.

If the sunlight of faith is in your heart, let it shine out. Do not make a damp, dark cloud of yourself, hiding the one real sun from the tired and wistful world.

Current Literature

—Vol. II of Fr. J. Lottini's edition of the *Summa Theologica* of St. Thomas Aquinas, "*in Breviorem Formam Redacta*," comprises the "*Pars Secunda*" of that theological classic, which, in this neatly abbreviated form, will appeal especially to seminarians and other students of theology. The work, when completed, will comprise three moderate-sized octavo volumes. (Turin: Marietti).

—*Die Religionen der Menschheit*, by Anton Anwander, is a popular introduction to the nature and history of the principal religions of mankind. The learned author shows us the varied conceptions of God and the ways in which he is worshipped by different nations, even the most primitive and farthest removed from our modern civilization, and leads us up to the Christian religion, the religion which has satisfied the best and noblest of men for two thousand years, has produced innumerable saints, and has never lost one iota of its value and convincing force. In the Christian religion, as represented in its purity by the Catholic Church, mankind has at last found a religion which satisfies the innate desire of every human heart for the supernatural, makes men happy in this world, and guarantees them eternal beatitude in the world beyond if they will but live up to its dictates. This work is far more detailed and scientific, than Dr. Windle's *Religions Past and Present*, and, though thoroughly scientific, reads much more agreeably. There is an appendix in the form of a "Lesebuch," in which leading authors on the history of religion are allowed to address the reader directly. The elegantly printed volume of nearly 600 large octavo pages is illustrated by a splendid map, showing the distribution of the various religions over the face of the earth, and 16 full-page and 29 smaller pictures, all of them excellently done and really illustrative of the text. No Catholic scholar at all interested in the history of comparative religion can afford to pass this splendid volume by. (Herder & Co.)

—The *Liturgical Dictionary*, by the V. Rev. Alexius Hoffmann, O. S. B., a new publication of the Liturgical Press of St. John's Abbey, Minn., contains the usual Latin words of the Liturgical books of the Church with their English equivalents, which are not found in the ordinary Latin dictionaries; also the proper names of persons and places (including the names and adjectives of all dioceses) that occur in these books, or in connection with them. The 168 double-column pages of compact matter represent much patient labor on the part of the compiler and will prove a helpful addition to every Catholic library, especially for those who by profession or choice, are interested in attaining a better understanding of the liturgy of the Church. (The Liturgical Press, Collegeville, Minn.)

—Miss Alice Dease, who knows and loves the people of the Orient as few do, has gathered thirty-six stories of the Chinese missions and presents them to the public in a beautifully gotten up volume, entitled *Blue Gowns*. The best traits of the Chinese people are portrayed with deep insight and sympathy. And the life on the missions is given in vivid and inspiring pictures. All are true incidents, founded on facts told to the author by missionary priests or Sisters actually in the field. The tales will appeal to young and old alike. Those that are more distinctly juvenile in character are grouped at the end of the volume. The title of the book is reminiscent of the blue garments commonly worn in China. (Maryknoll, N. Y.: Field Afar Office.)—C. J. Q.

—Cardinal Lépiciér has added another book to his list of writings on spiritual topics. *The Eucharistic Priest*, as its sub-title indicates, contains a "series of reflections on the Blessed Eucharist as the center and inspiration of the sacerdotal life." Its two parts, each divided into three chapters, develop the motives for fostering and the means of cultivating the Eucharistic life in the priest. One

notices particularly the earnest conviction of the author that "the sacerdotal ministry is essentially Eucharistic." A number of pages are devoted to the censure of theological errors often found in spiritual books, in which a certain display of sentimentalism takes the place of solid principles. "Such shallow elucubrations are apt to foster a conventional and effeminate piety rather than give rise to an illumined and robust devotion." We quote just one of the author's many practical suggestions: "Liturgical prayers and the instructions accompanying them are so fraught with spiritual meaning and so full of unction, that they may easily furnish to the devout priest abundant food for the meditation which. . . .he ought to make daily." The author's style is pleasing in its simplicity. One is spared the annoyance of going back over sentences in order to appreciate their meaning. Simple and directly great truths are presented for consideration and meditation. (Benziger Brothers)—A. E. W.

—There is something intimately personal, and frequently also original, in the spiritual communings and counsels of M. E. Hoffmann as embodied in her charming booklet, "*Höre, O Tochter!*" (Steyl Mission Press). It is primarily intended for Sisters, but has a distinct message for the non-cloistered girl and woman as well.—J. A. P.

—The purpose of Father Thomas Villanova's booklet, *Munus Confessarii quoad Castitatem Poenitentis Promovendam*, it sufficiently indicated by the title, though we must add that the latter is rather too broad, since the author really deals only with self-pollution. For the cure of this secret and wide-spread vice he gives much useful instruction. (Fr. Pustet Co., Inc.)

—Volume XIX of the "Ecclesia Orans" series, edited by Abbot Ildephonse Herwegen, O. S. B., is a study, by the well-known church historian Prof. J. P. Kirsch, of *Die Stationskirchen des Missale Romanum*, with an investigation of the origin and develop-

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Wilson, Bert. *The Christian and His Money Problems*. 3rd ed. N. Y., 1923. \$1.
- Pribilla, Max, S. J. *Um die Wiedervereinigung im Glauben*. Freiburg i. B., 1926. 50 cts.
- Foerster, F. W. *Angewandte politische Ethik. Anmerkungen zum Verständnis der gegenwärtigen Weltlage*. Two vols. Wiesbaden, 1922 & 1924. \$1. (Wrapper).
- Linneweber, A. (O. F. M.) *The Man who was Nobody; or How St. Francis of Assisi Won the Heart of the World*. San Francisco, 1927. \$1.
- Herbst, Winfrid (S. D. S.) *Little Nellie of Holy God*. St. Nazianz, Wis., 1927. 80 cts.
- Schmitz, Peter (S. V. D.) *Das kirchliche Laienrecht nach dem Codex J. C. Münster i. W.*, 1927. 75 cts. (Wrapper).
- Heinen, Anton. *Jungbauer, erwache!* (Deutsches Bauernleben einst und jetzt). M. Gladbach, 1926. \$1.
- Keppler, P. W. von. *Homiletic Thoughts and Counsels*. Tr. by H. MacDonald. St. L., 1927. \$1.
- McCloy (S. J.) *The Great Adventure*. St. L., 1928. \$1.
- Scott, Walter. *Ivanhoe: A Romance*. (The Reader's Library, N. Y.) Two volumes. 50 cts.
- Houck, F. A. *Godward: or The Rugged Path of Joys and Sorrows*. St. L., 1927. \$1.50.
- Wintersig, A. (O. S. B.) *Die Väterlesungen Des Breviers, übersetzt, erweitert und kurz erklärt*. III. Sommer- und Herbstteil, Prop. de Temp. Freiburg, 1926. \$1.
- Tiry, C. M. *Comfort for the Sick*. St. L., 1927. \$2.
- Sr. M. Emmanuel, O. S. B. *St. Joseph's Month. Reflections for Every Day in March*. St. L., 1928. \$1.50.
- Vuillermet, F. A. (O. P.) *Les Divertissements Permis et les Divertissements Défendus*. 4th ed., Paris, 1925. \$1. (Wrapper).
- Pohle-Preuss, *The Sacraments, Vol. III: Penance*. 4th revised edition. St. L., 1928. \$1.75.
- Koch-Preuss, *Handbook of Moral Theology. Vol. II: Sin and the Means of Grace*. 2nd revised ed., St. L., 1919. \$1.25.
- Hügler, Greg. (O. S. B.) *Catechism of Gregorian Chant*. N. Y., 1928. 40 cts.
- Wunderle, G. *Die Stigmatisierte von Konnersreuth: Tatsachen, Eindrücke, Erwägungen*. Eichstätt, 1927. 75 cts. (Wrapper).

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ment of the liturgical celebration of these "stations," which, according to this learned writer, can be traced to the pre-Constantinian age. The references to "stationes" in the liturgical texts will be treated more exhaustively in later volumes of this series. (Herder & Co.)

—*St. Joseph's Month*, by Sister M. Emmanuel, O. S. B., is a volume of reflections for every day in March by the author of *Mary's Month*, which has won such wide-spread favor, especially among religious communities. We think the reader will find this volume fully up to the high standard set by its predecessor. (B. Herder Book Co.)

—Dr. Adolf Oberst's *Leitfaden der Krankenpflege* is published in a third edition by Herder & Co. of Freiburg. It is a text-book of nursing intended for beginners. There are many helpful illustrations and a welcome vocabulary of medical terms at the end.

New Books Received

A Child's Way of the Cross. By Mary Dixon Thayer. 65 pp. 12mo. Illustrated. The Macmillan Company.

Practical Ascetics for the Use of Seminarians, Novices, Religious, Priests, and the Laity. By the Rev. Matthew J. Smith, Editor of The Register, Denver. vii & 193 pp. 12mo. B. Herder Book Co. \$1.75.

Conferences on the Interior Life of Sisterhoods. In two volumes. By the Rev. A. M. Skelly, O. P. xii & 363 and vii & 377 pp. 12mo. B. Herder Book Co. \$5 net.

Socialism, Communism, and Bolshevism in the Light of the Gospel. By the Rt. Rev. Christian Schreiber, D. D., Ph. D., Lie. J. C., Bishop of Meissen, Germany. (Reprint from the Fortnightly Review). 12 pp. Svo. Chicago, Ill.: Rev. Oscar Strehl, 7021 S. May Str. 5 cts. a copy; cheaper in quantities. (Pamphlet).

The Archbishop's Pocket-Book. By the Rev. Herman J. Heuser, D. D. iv & 291 pp. 12mo. New York: P. J. Kenedy & Sons. \$2.15 postpaid.

The Catholic Church and the Bible. By Rev. Hugh Pope, O. P. (Calvert Series, edited by Hilaire Belloc.) 106 pp. 12mo. The Macmillan Co. \$1.

The Story of St. Francis for Children. By Sister M. Eleonore, C. S. C. 61 pp. 16mo. Illustrated. Benziger Brothers. 30 cts.; \$27 per 100.

Historical Essays. By Members of the Church History Class of St. Meinrad Seminary. 64 pp. Svo. St. Meinrad, Ind.: The Abbey

Press. 35 cts., postage prepaid. (Wrapper).

Duncan Davidson. A Novel by Mrs. W. A. King. 245 pp. 12mo. Philadelphia: Borraine & Co. \$2.

Souvenir of the Silver Jubilee of St. Joseph's Church, Los Angeles, Calif. 75 pp. Svo. Illustrated. Published by the Congregation.

S. Benedicti Regula Monasteriorum. Editionem Critico-Practicam adornavit D. Cuthbertus Butler. Editio altera. xxiv & 223 pp. 16mo. Herder & Co. \$1.50 net.

Handschreiben Pius XI. über die Förderung der wahren Einheit der Religion. Autorisierte Ausgabe, lateinischer und deutscher Text. 31 pp. Svo. Herder & Co. 45 cts. net. (Wrapper).

De Vera Religione Quaestiones Selectae. Auctore Wenceslao Pohl. Tractatus de Fundamentis Religionis, De Religione et De Revelatione generatim Spectata. xix & 388 pp. Svo. Herder & Co. \$3 net.

Ius Canonicum Religiosorum. Exaravit Dr. Iosephus Pejška, C. SS. R. Editio tertia post primam et alteram privatim manuscriptorum impressas. xvi & 366 pp. Svo. Herder & Co. \$2.85 net.

New Pamphlets by the English Catholic Truth Society, 72, Victoria Str., London, S. W. 1: *St. Paul's Epistle to the Galatians*, with Introduction and Notes. By Robert Eaton, of the Birmingham Oratory. vi & 50 pp.

A Large Print Prayer Book. 50 pp.

It Happened at Lourdes. By B. R. Sutton. 32 pp.

The Edict of Nantes and its Revocation. By Maurice Wilkinson. 35 pp.

Elizabethan Continuity. The Passing of the Old Catholic Hierarchy and the Creation of the New Elizabethan Church. By Cardinal Francis Bourne, Archbishop of Westminster. 20 pp.

The Redemptorists. By Rev. Thomas Donnelly, C. SS. R. 20 pp.

The Extra Bread and Other Stories. By E. M. Homan. 24 pp.

The New Religion. Speeches by Archbishop Heath, Bishop Scott, and Abbot Feckenham in 1558 and 1559. 32 pp.

Recent Reprints by the English Catholic Truth Society: *St. Francis Xavier*, the Apostle of the Indies, 24 pp.; *The Layman in the Pre-Reformation Parish*, by Cardinal Gasquet, O. S. B., 39 pp.; *The "Iron Virgin" of Nuremberg*, by the Rev. Herbert Lucas, S. J., 22 pp.; *St. Helen*, by M. E. James, 16 pp.; *Msrgr. Hugh Benson*, by Allan Ross, 32 pp.

(The publications of the English Catholic Truth Society are for sale by the B. Herder Book Co., 15-17 S. Broadway, St. Louis, Mo.)

Ordo Divini Officii Recitandi Sacrique Peragendi juxta Calendarium Ecclesiae Universalis pro Anno Domini MCMXXIX. 106 pp. 16mo. Turin: M. E. Marietti. L. 3.

A SPRINKLE OF SPICE

NO PUNCTUATION MARKS

Abandonment of punctuation marks is advocated by J P Bowles in the December number of the Bookman. Punctuation he says is a useless appendage of our language and will soon be wholly discarded. At first of course the reader would miss these little appendages that so long have been considered essential indeed indispensable to clarity in writing. But he would gradually become accustomed to sentences without periods, interrogation points, colons, semicolons, dashes, apostrophes, or commas. Doubtless the abolition of the comma would cause the most difficulty, especially in long involved passages characteristic of legal documents and scientific papers, but if commas which are now profusely used in such instruments were omitted, possibly greater simplicity of style in their preparation would be promoted. Whatever might be the temporary inconvenience for the reading public, the writing craft who are occasionally perplexed by questions of punctuation should not complain if this code of traffic signals for the language were nullified, leaving to readers the task of untangling any verbal traffic jams that resulted.—*Globe-Democrat*

"Where did the car hit him?" asked the coroner.

"At the junction of the dorsal and cervical vertebrae," replied the medical expert.

And the burly foreman rose from his seat: "I've lived in these parts for fifty years," he protested ponderously, "but I never heard of that place."

A SCHOOLBOY'S DEFINITIONS

Gender shows whether a man is masculine, feminine or neuter.

Gravitation is that which if there were none, we should all fly away.

Women's suffrage is the state of suffering to which they were born.

The laws of nature are made by the Congress of the United States.

Lady: "Has anybody ever offered you work?"

Tramp: "Only once, lady. Apart from that I've met with nothing but kindness."

Lady: "You deal in antiques; have you any Louis XV?"

Dealer: "Yes, madam, we have a great deal."

Lady: "Well, I have a room completely furnished in Louis XV, and I want a real Louis XV vacuum cleaner."

Brown: "Your wife is very systematic, isn't she?"

Jones: "Yes, very. She works on the theory that you can find whatever you want when you don't want it by looking where it wouldn't be if you did want it."

Jeffrey: "So your son has been injured and is coming home from college?"

Briggs: "Yes, he sprained his nkulele finger."

A colored man employed to wash windows at a certain factory in Boston was working so moderately that his actions might very well be termed "slow motion."

"Why don't you hurry a little more?" demanded his employer.

"Boss, Ah has only two speeds an' de othah am slower dan dis one."

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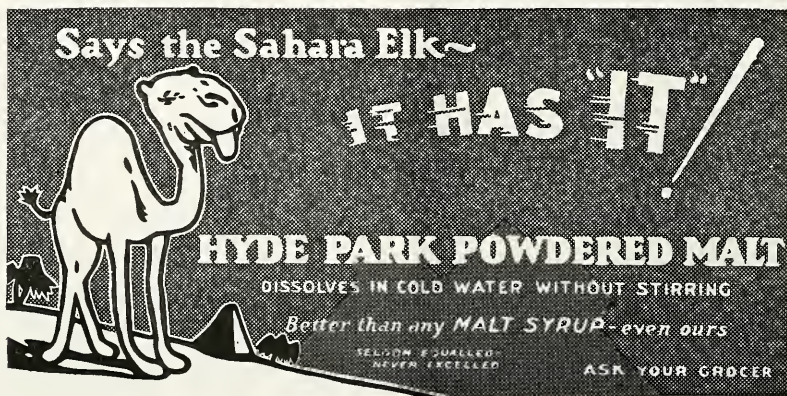
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—From the Preface.

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June 15th, 1928

A Handbook of Fundamental Theology

By the Rev. Albert Muntsch, S. J., St. Louis University

It would be an error to think that Catholic theology has not been enriched by the new spirit of scientific research that dominates our time. The enrichment has come especially from two sources,—from the vigorous and still expanding science of comparative religion and from studies in the field of religious psychology and mysticism.

Fortunately Catholic scholars have not been slow in applying to the defense of revealed truth the new data supplied in such rich variety by these two sciences. In the former field of investigation Fr. Wm. Schmidt, S. V. D., and Fr. Pinard De la Boullaye, S. J., have won wide recognition, and in the latter domain we can point to Père Maréchal, S. J., of Louvain and Prof. G. Wunderle of Würzburg.

For a time, it is true, the field of comparative religion was overrun by a host of sciolists and pedants who furnished up old arguments against religion. They were aided by hasty observers utterly incompetent to pass judgment on the value of religious notions of the primitive tribes whose mentality they could neither understand nor appreciate. Largely on the basis of wild speculations supplied by such "authorities," theorists built up evolutionary schemes of the slow development of religion out of fetishism, Animism, Totemism, fear of ghosts, etc.

Then more competent observers—often missionaries and colonial officers who had a better chance of studying the language and ritual of primitive people, discovered that the religious

concepts of the latter pointed to Monotheistic beliefs and were not a mere congeries of superstition and diabolism. Of course, this and similar facts proved unwelcome to followers of Tylor, Spencer, and the other advocates of false theories of the origin of religion.

Chief among the modern defenders of Monotheism as the beginning of religious development is Fr. W. Schmidt, S.V.D., founder of the *Anthropos* and, since 1925, director of the new Lateran Museum for Missionary Science and Ethnology in Rome. Though not himself a "foreign missionary", he succeeded by his thorough mastery of the languages of primitive tribes, and by making judicious use of the vast amount of data collected by zealous missionaries, in bringing new light to the ever important question of the religion of primitive man. He aroused enthusiasm among the members of many missionary societies.

One of the fruits of the ardent study of comparative religion by Catholic scholars was the *Lehrbuch der Apologetik* by Father John Brunsmann, S. V. D., Professor of Fundamental Theology in the Seminary of St. Gabriel, at Mödling near Vienna, Austria (Vol. I, 1924; Vol. II, 1926).

Of the first part of this scholarly work the indefatigable editor of the *FORTNIGHTLY REVIEW* has given us not only a translation, but an adaptation, suitable especially for ready use in American seminaries. (*A Handbook of Fundamental Theology*. Vol. I,

Natural Religion, with a General Introduction to Fundamental Theology. IX & 291 pp. 12 mo.)

Priests whose seminary course was completed long before the questions here discussed were treated by their masters, will turn with delight to this handy volume, which will open up to them a new field of thought and study. Those now going through their course will find a fuller treatment of important questions which are barely touched upon in the older manuals. The expansion of the new field of research and its bearing on other questions of theology is apparent from a glance at the extensive bibliography appended to the General Introduction, a selected list of books covering no less than twenty-four pages.

The General Introduction itself gives a survey, on 47 closely packed pages, of the definition and object of Fundamental Theology, its necessity, importance, and development. The history of the science, formerly called Apologetics, is divided into three periods, the beginnings (1st to 8th century), when Christianity found itself in conflict with Judaism and paganism; the second period (8th to 15th century), when the *depositum fidei* had to be defended first against Arabic philosophy and then against Humanism; and the third period (15th to 20th century), when Catholicism was in conflict with the Protestant Reformation and later with Deism, Materialism, and Rationalism, of which present-day Modernism is but an advanced form.

The first writer who treated supernatural revelation and the Catholic Church together and designated his work as "fundamental," was the Jesuit Vitus Pichler (1713); but for the first complete treatment of the entire body of truths now embraced in Fundamental Theology we are indebted to Martin Gerbert, O.S.B., Abbot of St. Blaise in the Black Forest (1760). Johann Sebastian von Drey, of the University of Tübingen (1777-1853), was the first writer who assigned to Apologetics the rôle of a separate theological discipline, which he called

Fundamental Theology, because it supplies the foundations for the science of dogmatic theology. The historico-philosophical method employed by Drey was adopted by the great majority of modern apologists, but, in spite of the progress achieved, Fundamental Theology cannot yet claim complete uniformity of procedure. Fr. Brunsmann has chosen the golden mean and justifies it by a brief review of modern methods such as the empirical, the purely historical, the psychologico-moral method, Blondel's system of immanence, and the teaching which Leo XIII condemned as "Americanism" and Pius X as "Modernism" (pp. 12-23).

The body of this first volume (pp. 73-280) is devoted to Natural Religion. The author begins by defining the notion of religion and shows its necessity and manifestations in the life of the individual and in the life of nations. Chapter II of the second part contains a very timely and up-to-date treatise on the origin and development of religion, showing that it is not a human invention, nor the result of self-deception, nor a mere emotion, nor a product of animal instinct, and that Monotheism lies at the beginning of all religious development. The survey of ancient nations and primitive tribes (pp. 201-258) in this part of the book is based on the very latest researches and has been considerably expanded by Mr. Preuss, who has also added numerous references to recent literature, especially in English and French.

Of course, for a fuller treatment of the tremendously important questions discussed in this volume the student must go either to Fr. Schmidt's *Der Ursprung der Gottesidee* or to Fr. Pinard de la Boullaye's *L'Etude Comparée des Religions* (2 Vols.), both of which classic treatises have been laid under contribution by Fr. Brunsmann and Mr. Preuss.

The first volume of this Fundamental Theology is chuck full of new facts and view-points and will serve as an excellent introduction not only to the subjects of supernatural revelation and

the Church, which are to be treated in later volumes, but also to the study of ethnology and the history of man.

The series is to comprise no less than five volumes, of which the second, nearly ready for the printer, will deal with Supernatural Religion, the third with the Establishment, Nature, Properties and Notes of the Church, the fourth with the Ecclesiastical Teaching Office, and the fifth with the reception of the Church's teaching on the part of men by means of Faith.

In five volumes this work will be quite the most elaborate and up-to-date text-book of Fundamental Theology in the English language, and we do not

hesitate to predict that if the other four volumes prove equal to the first, the Brunsmann-Preuss Fundamental Theology will take its place beside the Pohle-Preuss Dogmatic Theology and the Koch-Preuss Moral Theology as a recognized standard work. It is noteworthy that a layman should have supplied the lacunae in our English Catholic theological literature so competently filled by these three scholarly works.

This *Fundamental Theology* is being published by the B. Herder Book Co., of St. Louis, which has issued all of Mr. Preuss's books,—twenty-one in all, if we are not mistaken.

Mr. Marshall Returns to the Charge

In *The Roman Catholic Church in the Modern State* (Dodd, Mead, & Co.) Mr. Charles C. Marshall reverts to the twofold thesis which he upheld in his recent controversy with Governor Al. Smith,—a thesis which that wary politician attacked so unsatisfactorily in his now famous reply. Mr. Marshall's contention may be briefly stated as follows: The claim of the Pope to pronounce obligatory judgments on political and civil matters having moral aspects is a grave and ever-present danger to the State; and the Catholic belief in the union of Church and State may be converted into practice in the United States, if Catholic voters ever become sufficiently numerous to change the Constitution.

Mr. Marshall supports his contention by four main arguments. The first is that citizens who acknowledge the duty of obedience to the Pope are much more dangerous to the State than those who submit only to the dictates of their "free consciences." Admitting that citizens have a right to disregard a civil law which seems to them wrong, he maintains, however, that they should not take this action in obedience to any church or, indeed, to any law. "If one is to be bound in his conscience by law, what then is the use of conscience?"

"This," writes the Rev. Dr. John A. Ryan, of the Catholic University

of America, in a notice of Mr. Marshall's book in the *June Forum*—a notice which is far more satisfactory than Gov. Smith's letter—"This is an astoundingly irresponsible conception of conscience. Probably the average State would prefer to trust its laws to a Pope who would command disobedience to it only in a very grave situation and in accordance with fundamental principles of right than to a community of persons whose 'consciences' emancipated them from all law and all principle, who felt free to follow their whims and inclinations. The author seems to fear that the 'solidarity' exhibited by Catholics in obedience to the Pope would be much more perilous to civil law than any possible combination of citizens who followed their 'free' consciences. This is a pure assumption. It is negated by the political experience of the last century and a half. Throughout that period the disregard of civil law and the overturning of governments have been impelled, almost without exception, by 'free' consciences and by other influences than papal commands. The danger that Mr. Marshall conjures up belongs in that remote class of possibilities which no people or government can afford to take seriously. If they did, they would have no time for anything else."

Mr. Marshall's second argument is that the claim of the Catholic Church to be the only true Church of Christ contradicts the First Amendment to our Federal Constitution, which forbids Congress to prohibit the free exercise of religion. To this Dr. Ryan replies: "The First Amendment neither affirms nor denies the Catholic principle. All that it does is to enact a legislative policy. Elsewhere Mr. Marshall declares that this doctrine of the Catholic Church is opposed to 'the principles underlying the guarantees of religious liberty in the Constitution.' Again he is wrong. The principle (false) that all religions are equally right, or have equal *moral* rights, does not "underlie" the First Amendment. Had the members of the Constitutional Convention been Catholics, they could still have conscientiously and, in the circumstances of their time and place, would have been compelled to enact the guarantee of freedom of worship. Undoubtedly, many of the men who sat in that body rejected the principle that all churches are objectively equal, for they believed, respectively, that their own churches possessed moral and spiritual superiority."

Mr. Marshall argues further that Catholics may some day become sufficiently numerous and powerful to change the Constitution and bring about a union of Church and State. To this Dr. Ryan's reply is: "American Catholics might not want to change the Constitution in this matter any more than the present Catholic majorities in many states show such a disposition. Second, the day when Catholics are likely to command a two-thirds majority in Congress and a majority in the legislatures of three-fourths of the States is so far off and so hypothetical that Mr. Marshall's fears in this connection will not be seriously considered by more than a small minority of his fellow citizens."

Mr. Marshall's fourth argument is drawn from a consideration of that "twilight zone"—that province of "mixed matters"—which comes within the jurisdiction, under different aspects,

of both Church and State. To this subject he devotes the last five chapters of his book, of which Dr. Ryan briefly disposes as follows: "The attempt to show from experience that the claims of the Pope have brought the Church into actual conflict with the laws of the United States is a complete failure. Mr. Marshall does not produce *a single instance of such a conflict in all the years since the Constitution was adopted*. To be sure, there are differences and disagreements between the Church law and the laws of American States on such subjects as marriage and education. But they do not include situations in which the Church commands one thing and the State forbids that thing, or vice versa. As in the theoretical part of the work, so in these chapters, Mr. Marshall is dealing entirely with remote and hypothetical events of a kind which no State can afford to waste its time considering. It is possible that all the other States in the world will make a united attack upon America; nevertheless, not even the most ardent militarist demands that our country possess an army and navy adequate to deal with this possibility."

Dr. Ryan concludes his review of Mr. Marshall's book with this remark: "While repudiating the Hegelian concept of the 'Absolute State', Mr. Marshall sets up another omnipotent political power. He calls it the Civic Primacy of the People. To this curious modern Leviathan, rather than to any church, he would concede the seat of moral sovereignty in the state. To it apparently he attributes the moral authority to abolish the right of private property!"

This is not, of course, by any means all that could be said in criticism of Mr. Marshall's position and in defense of the Catholic Church against his strictures. But it is all that could be said in the brief space allotted to Dr. Ryan for a book review, and his reply is certainly far more satisfying than the ill-starred Smith letter. As the Marshall attacks will probably play an important rôle in the coming campaign, it would be desirable that some compe-

tent Catholic writer like Dr. Ryan reply to them at greater length, so that the erroneous notions created by the Smith letter may be removed from the minds of Catholics and Protestants alike and the Catholic position be stated correctly without regard to any influence the statement might possibly exert on the coming presidential campaign. It makes little or no difference whether we elect a Catholic as president, but it makes all the difference in the world

whether the Catholic doctrine on the relation between Church and State is correctly or falsely presented before the world. It is our supreme duty as Catholics always and everywhere to make the truth prevail.

It would not be fair to close these remarks without expressing our congratulations to the editor of the *Forum* for assigning the review of Mr. Marshall's book to such a competent critic as Dr. John A. Ryan.

The First Papal Condemnation of Freemasonry

Father Herbert Thurston, S.J., in a recent lecture before the Lingard Society, dealt with the first papal condemnation of Freemasonry. He said that the Bull of Pope Clement XII, "*In eminenti*", condemning Freemasonry, was published April 28, 1738, twenty-one years after "*Speculative*" Masonry had become a fully organized society by the creation, in 1717, of the Grand Lodge of England. The Pope's statement of the case is very concise. It amounts in sum to these five allegations: (1) That there had been a rapid extension of certain associations in which people, under constitutions of their own framing, were banded together by the name of Freemasons or other similar titles; (2) that these associations made profession only of naturalistic religion, *i.e.*, Deism, independently of any form of creed; (3) that their aims and proceedings were veiled in impenetrable secrecy, enforced by an oath in which the initiated invoked extravagant penalties upon themselves in case of betrayal; (4) that, in the judgment of upright men, those who joined these associations stood discredited as dissolute and unprincipled; (5) that in many countries the civil government had already suppressed such societies as a public danger. Upon these grounds the Pontiff forbids all the faithful under pain of excommunication to join, or to have any connection with, the associations referred to.

The Pope was not interfering in what did not concern him. The Bull was published in self-defence. Freemasonry

had been introduced into France and had recruited many Catholics there, men of social and political standing. A lodge had also been founded in Florence; indeed, when the Bull was issued, the ruler of Tuscany, Francis Stephen, Duke of Lorraine, who not long afterwards became Emperor Francis I, was himself a Freemason. He had been initiated at Sir Robert Walpole's seat in Norfolk in 1731. But what was most to the point, two lodges at least had been set up in Rome itself, under the very shadow of the Vatican.

Secondly, the Pope was not condemning that of which he had no adequate knowledge. As early as 1723, the secrets of the Craft had been revealed in an article called "*The Mason's Examination*," published in the *Post-boy* newspaper. The oath, grips, passwords, and procedure of the lodges had subsequently been several times printed both in England and France. In modern Masonic journals of the highest standing, notably in the *Ars Quatuor Coronatorum* (Vol. XXXVII, 1924, pp. 4-43) the substantial correctness of these disclosures, made by such apostate members of the Order as Samuel Pritchard and others, is now admitted. It is certain that the discoveries of the French police, who, as the Duc de Luynes records, employed a courtesan to worm the secrets out of one of the initiated, were well known in Rome.

Thirdly, there is no reason to suspect that Clement had any political or unworthy motive for condemning the

Craft. His interests would seem rather to have lain the other way. Foreign Masonry, and even much English Masonry, was Jacobite in sympathy. The Roman lodge, of which the records are still preserved in Scotland, was definitely Jacobite. The "Old Pretender" James, and his son Charles Edward, were living in Rome as the guests of the Pope at the time when the Bull was issued.

Coming now to the first point of the papal indictment, the rapid diffusion objected to is the boast of Masonic historians. Moreover, there were other similar organizations. The poet Pope in the *Dunciad* (Bk. IV) couples together three such societies—the Freemasons, the Gregorians, and the Gormogons. The last-named body, so G. Kloss absurdly maintains, in his *Geschichte der Freimaurerei in England*, was invented by the Jesuits to checkmate Masonic activities. In France, as many contemporaries attest, Freemasonry had an immense vogue amongst the young men of fashion. Before 1738, there were lodges in Scotland, Ireland, the Netherlands, Switzerland, Germany, Sweden, and New England. To the Pope, however, all this was a menace, because Masonry aimed at setting up a purely naturalistic religion in place of Christianity. Only those who have studied the subject can appreciate how powerful was the Deistic movement under the influence of such men as Bolingbroke, Matthew, Tindal, Toland, and others. At the instance of Queen Anne, Convocation drafted in 1711 a surprisingly strong "Representation of the Present State of Religion amongst us with regard to the late excessive growth of Infidelity, Heresy, and Profaneness." Freemasonry adopted a religious camouflage, but its religion was pure Deism, and this Deistic attitude was reflected in the Chevalier Ramsay, the virtual founder of French Masonry.

Again, when the Pope asserted that in the eyes of decent folk a man, by becoming a Mason, wrote himself down a libertine and a reprobate, this was not mere vulgar abuse. There is a re-

markable amount of evidence that facts bore it out. Drunkenness was not so leniently regarded in Italy as in fox-hunting England, and the prominent Freemasons at this date were most of them tipplers when they were not something worse. The popular voice declared that this was what they met for. Hogarth, the painter, was himself a Mason, but when he painted his picture "Night" (in the series "Four Times of the Day") the central figure was a Worshipful Master garbed in all his Masonic insignia, reeling home intoxicated. It is said to be a portrait of the leading stipendiary magistrate of London, Sir Thomas de Veil, who was undoubtedly a Mason and a profligate. Two of the most dissipated men in the time of George I were the Earl of Rosse and the Duke of Wharton—Wharton "from no one vice exempt," so Pope wrote of him. Both of them were Grand Masters of Freemasonry, the one in Dublin, the other in London. In fact it was under the auspices of the Duke of Wharton as Grand Master that the Masonic Constitutions were first published. Both Rosse and Wharton had previously been the leading spirits of the early Hell Fire Clubs which gave so much scandal that the government had to suppress them. These are but specimens of much other similar evidence.

Finally it is not disputed that before the Bull *In eminenti* was published, the civil governments of more than one important country had, as the Pope mentioned, suppressed all Masonic associations and closed their lodges. This was true of the Protestant Netherlands, of France, of Switzerland and of certain independent states in Central Europe. The facts are on record in the news-letters of the time.

Had we kept out of the fray, the World War would have ended in a deadlock long before it did, and a compromise would have resulted that would have been better for every nation involved. But that is ancient and unpleasant history.—*Windle's Liberal Magazine*.

A Plea for a Catholic Fraternal Congress

For many years the National Fraternal Congress has been in existence, and with it are affiliated some 100 or more of our leading fraternal insurance societies, most of them, if not all, on a legal reserve basis. This organization has been a big factor in solidifying fraternal societies and promoting fraternal work. It has functioned very satisfactorily, and the success of the societies affiliated with it is largely due to the efficient work done by this organization.

Practically all of our Catholic fraternal are affiliated with this body. There are, however, many things in the successful operation of a Catholic fraternal society that cannot be handled by this national body. First of all, Catholic fraternal limit their membership to practical Catholics; second, there are many objectionable features in the rituals of non-Catholic societies that must be eliminated; and third, since the membership must be confined to Catholics only, the channels through which fraternal education must flow to the Catholic public, are more limited than in the free-for-all fraternal; fourth, the Catholic fraternal have an added responsibility in that they must at all times conduct themselves in such a manner that their every act reflects credit on them as Catholics and makes them worthy of the name of a Catholic society; fifth, the insurance feature, *i.e.*, the material side of our Catholic fraternal, must be conducted on strict, tested and tried life insurance principles; sixth, the propaganda for new members and new business must necessarily, in most every instance, be of a different nature than that followed by the free-for-all fraternal, therefore, it would appear that our Catholic fraternal, the overwhelming majority of whom are now on a sound and permanent insurance basis, should have an organization of their own where their particular interests could be discussed and safeguarded and where ways and means could be devised to promote their strength and growth.

In the promotion and the development of our Catholic fraternal the parish and the pastor are important factors. No fraternal society can reasonably expect that every pastor should constitute himself an agent and go out and solicit new members. No Catholic fraternal society expects any pastor or assistant pastor to unqualifiedly recommend the insurance features in our Catholic fraternal unless he has thoroughly familiarized himself with the facts and feels justified in doing so. Our Catholic organizations and fraternal, we believe, merit the support of the clergy in so far as they are associations of Catholic lay people.

As stated above, the overwhelming number of Catholic fraternal, including all the prominent ones, are now on a safe and sound life insurance basis. This fact, however, is not generally known. Many of our people and most of our clergy are apparently still under the impression that because of the many changes in the rates of all fraternal, Catholics included, the fraternal insurance society to-day is the same as it was twenty-five years ago, and back up this erroneous belief by recommending high priced old-line insurance. In other words, they believe that insurance secured in a Catholic fraternal is only temporary and that the rates may be changed at any time. This is a wrong notion. Exactly the contrary is the case. Our Catholic fraternal to-day are on a permanent, sound, and solvent basis, under the direction of qualified actuaries, with fixed rates which cannot be changed, and in order that this knowledge may become more generally known among the clergy and the laity, a *Catholic Fraternal Congress* would be of immense advantage. Its work would at once reach out into the homes of millions of Catholics, and would become known to the entire clergy and hierarchy of the country. There is no doubt that knowledge of the excellent standing of our Catholic fraternal in the life insurance field to-day would prove to be a revelation to our

people. To this end an educational campaign conducted by the Catholic fraternal societies would be the needful thing at this time. To-day many Catholics are enticed into non-sectarian or so called free-for-all fraternal societies, where the whole environment is non-Catholic. If the truth were known, it would be found that a very large percentage of our mixed marriages result from the social activities, indulged in by members of so called non-sectarian societies, one of which (unfortunately one that is not on a legal reserve basis) boasts of having 375,000 Catholic members.

It would make this article too long to point out the many advantages that would accrue to Catholic societies were there a properly functioning Catholic central body, taking under its wings all Catholic fraternal societies, the same as the National Fraternal Congress takes the mixed organizations. But this is not all; our Catholic societies could cover a much wider scope of activities in the field of the lay apostolate than they do now if they were united for this work in a body such as a Catholic Fraternal Congress or whatever name an organization of this character might want to assume. The amount of good that can be done in this field is almost immeasurable.

A Catholic Fraternal Congress would not necessarily involve the spending of a great deal of money in the conduct of its affairs. In fact, it could function just as cheaply and even more so than the National Fraternal Congress now functions—without a penny of additional expense to the individual member.

The insurance contracts now offered by our leading Catholic fraternal societies compare favorably with the best that are offered by permanent, tested, and tried old-line companies, and the insurance can be furnished at a much smaller cost, making it possible for the members to carry more protection.

Fraternal insurance is apparently destined to solve the life insurance problem. Already the fraternal societies can show a bigger ratio of assets

to liabilities than most of the old-line companies doing business in this country to-day. Their government is naturally more economical than that of the old-line companies, and every dollar collected by Catholic fraternal societies is used for the direct benefit of the members, and if any surplus accrues, it is returned to the members in dividends. The word "dividend" is really a misnomer in this connection, but our people have been accustomed to the use of this term by old-line companies, and a dividend in life insurance is after all nothing more or less than a surplus that has accrued over and above the needs for the safe protection of the insured. The size of this dividend depends upon the amount of premiums collected, their safe investment, and the returns received on the investments of the organization, the careful selection of the risks, which means a reduction of mortality,—in fact savings wherever savings can be made, and our Catholic societies have established the reputation that there is no waste of money in any of them.

A recent anthropological study of the Indians of Tierra del Fuego by Samuel K. Lothrop is given sumptuous publication by the Museum of the American Indian. The author goes into the archaeology, geography, cartography, history, climate, flora, fauna, culture status, physical type, linguistics, and other phases of a well-rounded anthropological investigation, concluding with the religious ideas and mythology as well as theories of the origin of the Fuegians. He compares their culture with primitive European, the Seri, and Eskimo cultures and finds that they did not occupy as low a cultural level as had been ascribed to them by popular writers. The four tribes of the Ona, Haush, Yahgan, and Alacaluf represented three linguistic groups. To-day these Indians are almost extinct. The monograph has 240 pages, beautifully illustrated from photographs and drawings.

Church and State in Mexico

In a well-digested and dispassionate paper contributed to *The Sign* (Vol. VII, No. 10) Msgr. Pascual Diaz, Bishop of Tobasco, traces the persecution of the Catholic Church in Mexico to the administration of Madero.

In 1910, he says, after the overthrow of Diaz, there came into power a group of men who were animated by an anti-Catholic spirit. At a constitutional convention, in 1916-17, they adopted a new constitution, which is the cause of all the trouble in Mexico to-day. This constitution pretends to set up separation of Church and State, but in reality subjects the Church completely to the State. Under its laws were passed to confiscate all church property, to deprive the clergy of their status as professional men, to forbid religious community life and to subject marriage entirely to the civil power.

All this legislation was passed in order to make it impossible for the Church to exist in Mexico, as is evident from this fact, among others, that Protestants are deliberately permitted to disobey the laws either from fear of the displeasure of the American government, or at least to secure the backing of Protestants in the U. S.

It is impossible for the Catholic Church to exist under these laws, for to obey them would be to admit that the Church was a department of the State and had seceded from the centre of unity. The bishops realized this, and in July, 1926, after a thorough study of the situation, unanimously decided that it was impossible to keep the churches open for worship. This decision was ratified by the Pope and accordingly worship was discontinued, and though the government keeps the churches open by force, there is no Mass said in them and no Sacraments are administered.

"We had before us the dreadful dilemma," says Bishop Diaz, "of obeying the laws, and we had to close the churches. We did not close the churches willingly, we did it under compulsion,

and we did it with the approval of the Holy Father. They cannot be opened again until the execution of those laws is suspended."

The argument that all Calles intended to do was to free the Mexican Church from the grip of foreign priests and bishops who had no right in Mexico, is refuted by Bishop Diaz, who is himself a native Mexican of pure Indian blood, by saying that "there are and were no foreign bishops in Mexico, and very few foreign priests, about 300 out of more than 5,000, and they had nearly all left the country before Calles' laws were decreed, and none of them had held any position of importance in the Church."

The argument that Calles must have the approval of the people because, unless he had their approval, he would not have been able to pass his laws, is countered by the Bishop as follows: "It is not unknown in history that a mere minority controlled a country In fact all that is needed in any of these cases is a tyrant fully determined to rule, with an army to back up his determination, and a complete lack of scruples as to how he does it. This is exactly the case in Mexico to-day. . . . A mere handful are supporting Calles, as anyone will tell who has lived any time in the country at all. But that handful has the armed force, and they use it to enforce their will. Of course, if the present government came about in an orderly and constitutional manner, it would be different. It would then be the expression of the will of the people, as in the United States. But this is not true of the present régime in Mexico, which is a result of violence."

The latest press reports are that the Mexican government is ready to make peace with the Church; let us hope they are well-founded.

One who sees the humorous side and can help others to see it, brings his welcome with him. A sympathetic nature, responding readily to every appeal, brings bounty. Only the self-engrossed have nothing to give away.

Witchcraft and the Spanish Inquisition

The London *Tablet* (No. 4589) prints extracts from a noteworthy lecture recently delivered in Spain by Don José Sangroniz, on Witchcraft and Diabolism, with special reference to the Spanish Inquisition. Here is a brief synopsis.

The Devil against God, or Evil fighting Good, is Ahriman versus Ormuzd here in the West. Throughout many centuries, women occupied a predominating position in the development of magic and devil-obedience; but the belief in witches as Satan-possessed women developed late. Not till the fifteenth century (the epoch of those great demonologists Nider and Sprenger) were witches thought of as members of a definite sect. The Spanish theologians of that time, however, were not narrow-minded dullards, as Protestants believe them to have been. Alfonso de Madrigal, the most prominent of them, denied that meetings with the devil and journeys through the air did indeed take place. He ascribed these fancies to "certain states of the imagination produced by drugs."

Sr. Sangroniz showed that the Spanish Inquisition did good and prudent work in stamping out an evil which was of Arab introduction (from Syro-Persian sources) and that it was not unduly cruel or even harsh. Of twenty-nine witches arrested, only one was sentenced to death. The penalties in most cases were trivial. One instance given by the lecturer puts the Inquisition in a light different from that projected by Protestant controversialists. A man was called upon by the Inquisition to answer a charge of denying the existence of the Devil. It turned out that practitioners of the Black Art had induced this man to sign, in some drops of his own blood, a pact with the Devil. When the Devil thrice failed to deliver the goods, the man publicly proclaimed his belief that the Devil did not exist. The Devil, he said, was reputed to be looking for souls to damn; yet he had not presented himself when

there was a soul ready for taking.

Sr. Sangroniz pleaded for revised notions of the Spanish Inquisition. It appears that he would be the man to give us an authentic history of that much-maligned tribunal.

Ph. D., Meritorum Causa

Bishop Schrembs of Cleveland went all the way to Colorado Springs a few weeks ago to confer the degree of Doctor of Philosophy, bestowed by the S. Congregation of Seminaries and Universities, on Father John Zyburá, a priest of his diocese, who has been a patient at the Glockner Sanatorium for the past eleven years. Though his illness has compelled him to do most of his work in bed, this indomitable scholar-priest has during that time written and published several important books on philosophical and theological subjects, the most remarkable being *Present-Day Thinkers and the New Scholasticism* (Herder), which has been highly praised by all the professional journals of this country and Europe, including the *Kantstudien* of Berlin, which can hardly be said to favor the thesis defended by Fr. Zyburá.

Bishop Schrembs in his presentation address stressed the fact that the degree was conferred on Fr. Zyburá, not *honoris*, but *meritorum causa*,—in recognition for actual work done in honest and sincere scholarship. When Fr. Zyburá's body was broken by illness, the Bishop said, his misfortune merely rendered his spirit more alert. The accomplishments of this invalid priest under almost superhuman handicaps are truly remarkable and should prove a source of inspiration to all those who are tempted to lose courage because of illness and suffering. With courage and the aid of divine grace, a valiant soul can do wonders even with a feeble and pain-racked body.

The honor bestowed upon Dr. Zyburá by the Holy See will, we trust, revive interest in his *Present-Day Thinkers and the New Scholasticism*, which may truly be termed an epoch-making work.

A Catholic Skyscraper University

To the Editor:—

Referring to the building programme of the De Paul University of Chicago as a "Catholic Skyscraper University," a I.N.S. news dispatch recently carried the following information:

"Attorney Busch also is a trustee of the university proper. He boasts that he is the only non-Catholic holding such an office in a Catholic educational institution in the United States. . . . De Paul, Father Levan declares, was the first Catholic institution of higher learning in the country to become co-educational. It has been admitting women to all departments, in both its downtown and north side schools, for the last 19 years. . . . Although operated under Catholic auspices, the Vincentian Fathers being in charge, almost 40 per cent of its enrollment is non-Catholic. . . . Many of its professors, like students, also are of other faiths."

The situation here described provokes the following considerations: A trustee of a university, by virtue of his personal and official association as well as his financial relations with the board and regents of the institution, is an important personage and practically dictates its standard and policies. Mr. Busch indeed holds a unique position which, in fairness to his convictions, he cannot be expected to exert in a Catholic direction.

With regard to the fact that De Paul University was the first institution to introduce the co-educational system into higher Catholic education, it may be stated that this distinction is a rather questionable one, as co-education is undoubtedly a contributing factor to the sad chapter of mixed marriages, and even apart from this disqualification, it falls short of the traditional Catholic method of segregating youth in their formative years.

The calm admission on the part of the President of De Paul University that almost 40 per cent of the student body is non-Catholic, is a flagrant exhibition of disregard for the canon-

ical provision against association of Catholics with non-Catholics at educational centers. This situation becomes scandalous when the faculty is staffed with numerous professors of other faiths and probably no faith at all. Can anyone be so naïve as to expect these gentlemen to be either able or willing to give the Catholic point of view to their pupils or to create in their lecture rooms an atmosphere favorable to the supernatural? Why such an institution should still want to pose as Catholic, is difficult to understand.

Non-sectarian instruction in Catholic institutions is evidently on the increase. Fairly reliable information has reached this writer that De Paul University is by no means the only Catholic institution of learning where similar conditions prevail. It is truly an alarming situation.

(Rev.) A. Wagner

Shelby, Nebr.

Encyclicals of Pius XI

Herder & Co. have added to their collection of the encyclical letters of Pius XI, in Latin with authorized German translations, the *De Vera Religionis Unitate* of Jan. 6, 1928. It is a pleasure to study the pontifical pronouncements in this elegantly printed edition, and one cannot suppress a sigh that the series has no counterpart in English. The papal encyclicals are sadly neglected in this country, and we need not wonder that even Catholics of the intelligence of Gov. Smith of New York have such a low opinion of them. Msgr. Ryan's collection *Encyclicals of Pius XI* (Herder) supplies the want to some extent, but the sale of this volume, we understand, is not sufficient to encourage the publishers to keep the work up to date. Whether an edition of the separate encyclicals in pamphlet form would find a better sale is very doubtful. The shameful fact seems to be that American Catholics as a whole are not interested in the instructions issued from time to time by the Sovereign Pontiff.

The Last of the Catholic Modernists

Ernesto Buonaiuti, who was excommunicated on March 26, 1924, still holds his position as professor of the history of Christianity in the University of Rome, and continues to defy the Holy See. His journal, the *Ricerche Religiose*, was proscribed in Jan. 1925. He defended his refusal to obey the behests of the Holy Office in a book entitled *Una Fede e Una Disciplina*, published in the course of the same year. This was followed by a Modernistic work on Jesus Christ, which brought upon him nominatim excommunication on Jan. 25, 1926.

Since that condemnation he has continued to edit *Ricerche Religiose*, has contributed to the *Harvard Theological Review*, and has published works upon Maurice Blondel, Tertullian, and Pascal, as well as a lengthy book on Luther and the Reform in Germany. In 1927 there appeared his *Giansenio, Le Origini dell' Asceticismo Cristiano*, and, in French, *Le Modernisme Catholique*.

Despite the Encyclical "Pascendi," he says, Modernism must continue its work: "Rome par un geste intempestif et néfaste dont l'avenir seul pourra mesurer exactement la portée a dédaigneusement rejeté sa coopération. Le modernisme ne doit abandonner pour cela aucun point de son programme, aucun article de sa profession de foi. . . . Là où il y a désir unanime et concorde fraternelle au cœur des hommes, là est Dieu. Là est son action, là sa providence. Rome peut choisir, tout dépend d'elle et d'elle seule. La maison nouvelle de la solidarité spirituelle des hommes s'élèvera par sa bénédiction ou bien déferà sans peur ses anathèmes désormais impuissants."

A personal hope probably inspired this characteristic paragraph in his latest book, *Il Cristianesimo nell' Africa Romana* (Bari: Laterza), page 340:

"La scomunica donatista non spinse Ticonio nelle file degli ortodossi. Egli rimase fedele alla chiesa del suo battesimo. E fu un bene, non soltanto per la coerenza della sua vita, bensì anche

per il successo delle sue idee. La propagazione delle innovazioni religiose preferisce effettuarsi per osmosi, anziché per semplice diffusione: attraverso cioè una parete separatoria."

Buonaiuti's is, of course, an utterly illogical position, and one cannot help wondering how long this learned expriest will persist in his untenable attitude. Some of those who know him well still refuse to believe that he intends to pass into the great beyond as "the Last of the Catholic Modernists."

Sixteenth Century Population Figures

Dr. Preserved Smith in his new book, *The Age of the Reformation*, which, though an improvement on previous Protestant works on that hotly controverted period of history, is not altogether satisfactory from the Catholic point of view, has a valuable chapter of sixty-four pages on the social conditions of the times. He supplies (what has often been lacking in historical treatises) some estimate of the population of the countries of Europe. England and Wales he estimates at 3,000,000 in 1500 and at 4,100,000 in 1600, little more than twice the population of London and suburbs to-day. Germany appears to have had 12,000,000 in 1500 and 20,000,000 in 1600, while France in 1500 is estimated at 16,000,000. In 1500 Scotland is credited with only 500,000, and even in 1600 with only 700,000.

Of the cities, in 1534, Dr. Smith allows London 60,000 inhabitants, though he considers that by 1605 it had increased to 225,000. Rome, before 1521, it is supposed, had 55,000 inhabitants, but after the sack was reduced to 32,000; though by 1590 it appears to have reached 100,000.

If these figures are at all approximate they are suggestive at many points in the history of the period. The people of a small city must have had much closer knowledge of one another, and we can understand an added intensity of individuality in leaders of all kinds.

Notes and Gleanings

The *Osservatore Romano* reminds us that the legal profession has now its second patron saint. At first St. Nicholas was the patron of lawyers, but when Yves (Ivo) of Kermartin, a lawyer before his ordination to the priesthood, was canonized in 1347 by Pope Clement VI, the legal fraternity placed itself under his patronage. During the Middle Ages physicians and lawyers were the subject of much bantering and railery because it was said they lived off other people's quarrels, and St. Yves was honored under the title of "a lawyer, but not a robber" (*advocatus sed non latro*).

The recent letter of the Pope to the Vicar-General of Rome, in which the Pontiff expressed his disapproval of violent athletics for girls, might be read with profit in this country, where we have gone crazy about athletic contests of all kinds. "While the bishops of this country have been silent thus far on these contests for female athletes," says the *True Voice* (Vol. XXVII, No. 19), "we have confidence that some of them will now speak out in condemnation. The Pope has shown the way in this matter. There is need for authoritative direction in regard to it. We have had too many examples of the dangers of such contests not in Italy, but here in the United States. It is time to put an end to such hazardous spectacles. Womanly qualities are not promoted by athletic contests; and the moral hazard is not seldom a serious one. We hope that the Pope's letter will have a good effect in America as well as in Italy."

The FORTNIGHTLY REVIEW notes that while American Catholics are boasting of their numbers, they have mighty few intellectual leaders to rave over. Where are our scholars, our scientists, our artists, our critics? "There are more intellectual leaders among the 3,000,000 Catholics of Ireland and the 2,000,000 in England, than among the whole 21,000,000 in the United States." There

are some among us who are sadly but sufficiently convinced that intellectually the 21,000,000 are receding instead of advancing. And that seems to be true, and pity 'tis 'tis true. What's to be done about it? Our athletes multiply and prosper because we cultivate and applaud them. Our scholars are neglected and no one weeps over the departure of the few that we have.—*Catholic Transcript*, Hartford, Conn.

A writer in *America* puts it rather trenchantly when he says that "the log cabin of Abraham Lincoln, where a labor-saving device was unknown, housed more inspiration for posterity than thousands of our modern homes where everything is provided ready-made."

No. 2 of the new German Catholic quarterly *Der Katholische Gedanke* (cfr. F.R., XXXV, 10, p. 203) contains an interesting study of the stigmatized virgin of Konnersreuth from the psychological point of view, by Fr. Alois Mager, O.S.B. The author admits that he has never seen Teresa Neumann, and the conclusion at which he arrives is rather unsatisfactory. The mystery of Konnersreuth, he says, cannot be definitively solved by psychology. The last word will have to be spoken by the Church. But though he professes great reverence for the *stigmatisée*, Dr. Mager seems to doubt whether the ecclesiastical authorities will ever pronounce a decision in her case. We renew our recommendation of *Der Katholische Gedanke* as a high-class Catholic review. It is published by Kösel & Pustet at Munich.

Rabbi Jacob Katz of New York the other day preached against immigration, for the novel reason that too many immigrants are "taking as models of American life those who figure in the higher circle of the government and figure high in graft. . . . Any one living midst the foreign element knows the connotation when the foreigner says 'This is America'; by that he implies 'Get all you can as long as you

get away with it.' . . . Sewers, oil reserves, street-cleaning, census, Chicago: what a spectacle of American life!" It is to protect the European, then, that Rabbi Katz would keep him out; and incidentally it is to protect the United States that he would prevent it from becoming any more like itself than it is now. All of which is perhaps not altogether a jest from the pulpit.

The neo-pagans of to-day flatter themselves that they have thought up something new when they argue against purity, marriage, and the decent custom of covering the human body with clothing. But the Catholic Church is not to be fooled with such humbug. She is too old, and has seen too much of human sin and folly to be led into toleration in the twentieth century of sin that many of her martyrs died for denouncing in the first century. "The Church made her first converts to the virtue of purity by covering them with the blood of the holy martyrs," says the *Casket*. "She stands ready to provide martyrs again if necessary. Who shall say it will not come to be necessary? The devil is making pagans yet, and lately in increasing numbers."

The great Oxford Dictionary omits a well-established word that has been in use for more than two generations. About the year 1840, the late Bishop Cadwell coined the word "Dravidian," to express a group of nine pre-Aryan languages spoken by millions of people in Southern India. In 1856 he published his "Dravidian Comparative Grammar." The word "Dravidian" was at once accepted by European, American, and Asiatic philologists and incorporated in the dictionaries of many countries. It is strange that it should have escaped the keen eyes of Dr. Murray and his colleagues.

There is one phase of the general subject of war prevention that we have never seen condemned, but which appeals to us as of great importance. This is the custom of glorifying war by

filling the museums with relics and paraphernalia used on the battle-field, and by incumbering beautiful parks with cannons, machine guns, and similar impedimenta. Let us use our influence to have these gruesome reminders of hate and bloodshed scrapped!

No prohibitionist is more opposed to drunkenness and insobriety than the Catholic Church, for the Church teaches that drunkenness is a sin and that sin is the only real evil in this world. But the Church can distinguish between a gift of God and its abuse, between wine and drunkenness. According to the Roman Ritual, wine may be blessed on the feasts of St. John and St. Blase, and a special formula is prescribed for blessing wine that is to be administered to the sick. — *Abbey Chronicle*.

Several famous divines, Catholic and non-Catholic, have been giving their views on the preparation of their sermons. Father Vincent McNabb, O.P., says a great deal in two sentences, as we might expect of a student of Aquinas: "After all it is not the immediate preparation that matters; it is the remote preparation. A man preaches what he is and what he knows: he ought not be driven to preach what he has 'got up' and will 'get off.' "

The present method of computing Easter is merely a convenient arrangement, which has in itself no dogmatic importance or implications. It owes its existence to Pope Gregory XIII, who in 1582 corrected the calendar. The Church is free to determine her attitude as she thinks best. But it seems improbable that she would ever consent to any proposal which would mean that Easter might fall on any other day than a Sunday, and her refusal on this point would not be based on any dogmatic principle, but rather on her age-long tradition that that is the day on which Christ rose from the dead.

Current Literature

—Dr. Heinrich Gassert has compiled a selection of German student songs under the title *Studentisches Liederbuch*. The name of the publisher (Herder & Co.) is sufficient guaranty that the collection contains nothing improper or offensive. The booklet furnishes only the text, not the music of the approximately 350 songs selected by the editor, some 50 of which are here printed for the first time.

—Herder's *Vademecum ad Infirmos* has appeared in a thirteenth revised edition. The publishers had intended to leave the booklet go out of print, as there are several equally handy collections that contain the same, besides much other matter; but the older clergy, who have been used to carrying this booklet on their siccalls for a generation or more, demanded a new edition, and here it is. The *Vademecum* contains all the rites and prayers which the priest is likely to require in visiting the sick and attending the dying, within the scope of 74 compact but clearly printed pages. It can be carried in the vest-pocket, and is so light that its weight will hardly be felt. (B. Herder Book Co.)

—*Secret Societies in the Light of the Bible* is a reprint of an address by Mr. Wm. Leon Brown, who is connected with the National Christian Association. He proves that Freemasonry is a religion and asserts that it is essentially demon worship. His standpoint, like the Scripture version from which he quotes, is that of orthodox Protestantism. (National Christian Association, 850 W. Madison Str., Chicago, Ill.)

—*Songs of Youth* by a young Irish priest, Father Patrick O'Connor, of the Society of St. Columban, adds another to the small and select number of real poets that the Catholic Church can lay claim to on this side of the Atlantic. The very opening poem, "The Mantle of Mary," proclaims the true poet; so does "In Pace in

Idipsum Dormiam et Requiescam"; as well as several others. The book closes with a lyric of delicate charm. Unmistakably here is one whose senses are finely attuned to the hidden miracles of God, be it a wee flower or the White Christ of the Eucharist. These pages will surely give pleasure to the cultured and refined few. Such a book as this one would give to a beloved parent or friend. For the poetry contained therein will be a sweet, clear call to the love of the author of all poetry—God Himself. Unfortunately there are several poems that should never have found a place in such shining and august company. We have in mind particularly the lines entitled, "Mexico 1926." They may be good propaganda, but they are very poor poetry. The same may be said of one or two others. But as it stands, the book is well worth the small price asked for it. (The Society of St. Columban, St. Columbans, Neb.)—C. J. Q.

—*A Survey of Socialism*, by Professor F. J. C. Hearnshaw (Macmillan), is an examination and an indictment. In his younger days the author was influenced favorably by Socialistic doctrine. To-day he is convinced that the Socialist diagnosis of the diseases of the body politic "is so entirely wrong, and the remedies which it proposes so dangerously pernicious, that it is necessary to denounce it as a public peril."

—Among recent C. T. S. reprints are: *St. Francis Xavier, the Apostle of the Indies (1506-1552)*, which should have been revised in the light of Fr. Schurhammer's recent researches; *The Layman in the Pre-Reformation Parish*, by Cardinal Gasquet, in which that learned historian shows that the two orders of the natural and supernatural were not so widely separated in pre-Reformation Catholic England as they are supposed to be to-day; *The "Iron Virgin" of Nuremberg*, by Fr. Herbert Lucas, S.J. This grewsome instrument of torture is said to have been used by the Inquisition, but Fr. Lucas shows it to have been part of the judicial

apparatus of the criminal courts of the time in various parts of Germany. There is not a shred of evidence to connect it with the Inquisition. Two other recent C. T. S. reprints are: *St. Helen*, by M. E. James, and *Monsignor Hugh Benson*, by Allan Ross. The latter was first published in 1915 and is now reprinted with a few verbal alterations. (The Catholic Truth Society of England publications can be had in this country from the B. Herder Book Co., St. Louis).

—*The Edict of Nantes and its Revocation* is the subject of a new C. T. S. brochure by Maurice Wilkinson. He traces the story of the much-discussed edict from 1598 to 1685 and shows that the papacy was not responsible for its revocation, the blame for which, if blame there be, lies with Louis XIV, who may have been influenced by Madame de Maintenon, the Chancellor Louvois, and others. It is impossible to fathom the King's real motives, but we must at least give him credit for following his conscience in abolishing the concessions made to a dangerous heretical sect. (Catholic Truth Society, 72 Victoria Str., London, S.W.1; B. Herder Book Co., St. Louis, Mo.)

—In a C. T. S. pamphlet entitled *The Redemptorists*, Fr. Thomas Donnelly, S.S.S.R., within the compass of 20 small pages gives information about the Congregation of the Most Holy Redeemer, founded in 1732 by St. Alphonsus with a view to combining the active with the contemplative life. He explains its end and object, its system of government, the way it cultivates the interior life, its external activities and its present status. There are now over twenty provinces of the Congregation, with nearly 300 houses and about 5,000 members. (The Catholic Truth Society, London; American agents, B. Herder Book Co.)

—Under the title, *Elizabethan Continuity*, the English Catholic Truth Society has reprinted from Cardinal Bourne's Lenten pastoral for 1928 the section on the passing of the old Cath-

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Pribilla, Max, S. J. *Um die Wiedervereinigung im Glauben.* Freiburg i. B., 1926. 50 cts.
- Linneweber, A. (O. F. M.) *The Man who was Nobody; or How St. Francis of Assisi Won the Heart of the World.* San Francisco, 1927. \$1.
- Herbst, Winfrid (S. D. S.) *Little Nellie of Holy God.* St. Nazianz, Wisc., 1927. 80 cts.
- Schmitz, Peter (S. V. D.) *Das kirchliche Laienrecht nach dem Codex J. C. Münster i. W., 1927.* 75 cts. (Wrapper).
- Keppler, P. W. von. *Homiletic Thoughts and Counsels.* Tr. by H. MacDonald. St. L., 1927. \$1.
- Wintersig, A. (O. S. B.) *Die Väterlesungen Des Breviers, übersetzt, erweitert und kurz erklärt. III. Sommer- und Herbstteil, Prop. de Temp.* Freiburg, 1926. \$1.
- Tiry, C. M. *Comfort for the Sick.* St. L., 1927. \$2.
- Sr. M. Emmanuel, O. S. B. *St. Joseph's Month. Reflections for Every Day in March.* St. L., 1928. \$1.50.
- Vuillermet, F. A. (O. P.) *Les Divertissements Permis et les Divertissements Défendus.* 4th ed., Paris, 1925. \$1. (Wrapper).
- Pohle-Preuss, *The Sacraments, Vol. III: Penance.* 4th revised edition. St. L., 1928. \$1.75.
- Koch-Preuss, *Handbook of Moral Theology. Vol. II: Sin and the Means of Grace.* 2nd revised ed., St. L., 1919. \$1.25.
- Hügler, Greg. (O. S. B.) *Catechism of Gregorian Chant.* N. Y., 1928. 40 cts.
- Wunderle, G. *Die Stigmatisierte von Konnersreuth: Tatsachen, Eindrücke, Erwägungen.* Eichstätt, 1927. 75 cts. (Wrapper).
- Esser, F. X. (S. J.) *Der stille Klausner im Tabernakel.* Freiburg i. B., 1922. 80 cts.
- O'Brien, Frank. *The Story of the New York Sun.* New Edition. N. Y., 1928. \$2.
- Schmidt, Max. *The Primitive Races of Mankind.* Richly illustrated. Tr. by A. K. Dallas. London, 1926. \$6.
- Reuter, F. A. *Flowers of the Sanctuary. Eucharistic Thoughts from the Lives of the Saints.* N. Y., 1923. 50 cts.
- Vade Mecum ad Infirmos. 13th revised edition. St. L., 1928. 75 cts.
- Mayer, Jos. *Gesetzliche Unfruchtbarmachung Geisteskranker.* Freiburg i. B., 1927. \$3.

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olic hierarchy and the creation of the new Elizabethan church. He shows that, in the light of the history of the English martyrs, who gave their lives for the Catholic faith and the supremacy of the Apostolic See, no one can honestly maintain that there is any real continuity of doctrine, worship, and discipline between the Catholic Church established by St. Augustine in 597 and the Anglican Establishment of to-day. Of the fifteen legitimate Catholic bishops who steadfastly refused to take the sacrilegious oath of royal supremacy, and who were in consequence deposed, so far as the civil law could accomplish their deposition, two left the country and died abroad in exile, one, already stricken, was allowed to die in his home, and the remaining twelve were held in complete restraint until they died in a captivity so meritorious as to be worthy of the honor of martyrdom itself. Having disposed of the Catholic bishops, Elizabeth, without ecclesiastical authority of any kind, set up and organized the Protestant Established Church of England. She was excommunicated by St. Pius V, in 1570. It was only through the foundation of the English College at Douai and the heroism of the priests ordained there, that the spark of faith was kept alive in England and the sacred and valid ministry of God's Church continued as an active force. Nowhere, perhaps, has the faith been maintained to a like extent in similar circumstances of spiritual abandonment.

—All writers who contribute sound principles and methods for the restoration and strengthening of the Christian family are social benefactors. The Reverend James M. Gillis, C.S.P., is one of them. Two outstanding conclusions of his book, *The Catholic Church and the Home*, are: There is no hope for an improvement in the condition of marriage, the family, and the home, except in a return to the conviction that marriage is a Sacrament; the only true wisdom for statesmen is to recognize religion as the salvation of society. These are golden truths

that need frequent restatement, and Fr. Gillis drives them home with great force. This volume belongs to "The Calvert Series," edited by Hilaire Belloc. (The Macmillan Company).

—In *Wunder im Weltall: Ein Buch aus Natur und Werk*, a beautifully printed and lavishly illustrated volume, Paul Siebertz and a number of learned contributors, including Dr. J. Plassmann, Dr. A. Marcuse, Dr. Ehner, Dr. Jos. Schumacher, Dr. P. Spies, etc., have undertaken to do for Germany what Dr. Edwin Slosson and others are doing for the United States, only from the Catholic point of view. Their work, which is to comprise an indefinite number of volumes, will be a sort of Catholic Outline of Science of the Thomson type. The first volume deals in a series of essays by different writers with teleology in nature, terrestrial space, the earth and its moon, the weather, volcanic catastrophes, coal, oil, bacteria, the oceans, the secret of the Sargasso Sea, various interesting types of animals and insects, liquid air, electricity, atoms and their constitution, and a hundred kindred topics. The style is simple and nontechnical. For a criticism of this work see *Stimmen der Zeit*, Vol. 113, Heft 11, p. 400. (Munich: Joseph Kösel & Friedrich Pustet K.-G.)

New Books Received

- Der Brief des hl. Jakobus.* Uebersetzt und erklärt von Dr. Otto Bardenheuer. vi & 160 pp. Svo. Herder & Co. \$1.60 net.
- Die Fürbitte der Heiligen.* Eine dogmatische Studie von Dr. J. B. Walz. xv & 168 pp. Svo. Herder & Co. \$2 net.
- Die geistesgeschichtliche Bedeutung des hl. Thomas von Aquin für Metaphysik, Ethik und Theologie.* Von Dr. Peter Tischleder. 39 pp. Svo. Herder & Co. 50 cts. net (Wrapper).
- Religiöse Lebenswerte des Alten Testaments.* Von Lorenz Dürr, Prof. d. Theologie in Braunsberg. vii & 154 pp. 12mo. Herder & Co. \$1.20 net.
- Das Heilige Buch.* Anleitung zur Lesung der Hl. Schrift des Neuen Testaments. vi & 151 pp. 12mo. Herder & Co. \$1.20 net.
- Die Fäterlesungen des Breviers.* Uebersetzt, erweitert und kurz erklärt von Athanasius Wintersig, O. S. B. Zweite Abteilung: Frühlingsteil. xvi & 601 pp. 16mo. Herder & Co. \$3.25 net.

A SPRINKLE OF SPICE

A University of Chicago professor, invited to address a club meeting, chose as his subject, "The Need of Education." The following day a newspaper headline reported, "Professor's Speech Shows Need of Education."

Speaking of the need of a general moral awakening, we find the following earnest appeal to conscience by the executive committee of the Ladies' Aid Society in the current bulletin of North M. E. Church: "Those who have taken dishes, large pitchers or pans which belong to the kitchen, are requested to return them."—*Ohio State Journal*.

"Why, Charley," said a Yankee to a Negro preacher, "you can't even tell me who made the monkey."

"Oh, yes I can, sir."

"Well, then, who made the monkey?"

"Why, sir, the same one who made you."

In answer to the offer of a prize for the best collection of schoolboy "howlers," the following were among those received by the *University Correspondent*:

A blizzard is the inside of a duck.

The whole world, except the United States, lives in the temperance zone.

Polonius was a mystical sausage.

In the eighteenth century traveling was very romantic; most of the roads were only bridal paths.

Transparent means something you can see through—for instance, a keyhole.

The sun never sets on the British Empire, because the British Empire is in the east, and the sun sets in the west.

A colored clergyman asked Samuel Johnson, a member of his congregation: "Whar is de Lord," and Sam said he didn't know. So he told Sam the Lord was everywhere. Shortly afterward he met Sam on the street and asked him: "Whar is de Lord?" Sam replied, "My! Am he lost again?"

Reports of the exemplary piety of certain boxing champions now much in the public eye recall a story of a former Anglican bishop of Manchester. One of his clergy, a notable boxer, provided much copy for the local press by knocking down a man who had insulted him. The bishop wrote him a stern letter, pointing out, among other things, that as the Church of England was exposed to much criticism on all sides, her clergy should be extremely careful in their demeanor. The offending cleric replied: "I must regretfully admit that, being grossly insulted, and forgetting in the heat of the moment the critical position of the Church of England, I knocked the fellow down."

The teacher's last question was meant to be a scientific poser.

"What is that which pervades all space," she said, "which no wall or door or any other substance can shut out?"

No one had an answer ready but bright young Freddy Sharpe. "The smell of onions, Miss," he said.

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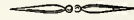
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The Fortnightly Review

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ST. LOUIS, MISSOURI

July 1st, 1928

Calvinism, Old and New

By the Rev. P. A. Forde, Lincoln, Neb.

The question, "What is Calvinism?" heads a recent article in the *Christian Century*. The answer is such as one might have expected from a Protestant of the modern Liberal school. The facts of the life of Christ are adjusted and interpreted in the light of the successive phases of religious impressionism; need we wonder if the facts of the life of John Calvin are subjected to similar manipulation?

The article answers the question, "What is Calvinism?" thus: "A Calvinist is pre-eminently a community-builder, a citizen who does his utmost to marshal the moral forces of his age in purifying and giving the cleanest prosperity to the society of which he is a part. He makes a religion of such ideals and activities. He lays aside theology for the task, or carries all the theology he counts worth preserving into the renovating social process to which he dedicates his life and all his powers. Though he finds the community into which he enters a veritable pest-hole of immorality and social degradation, he leaves it the fairest expression of heavenliness and wholesome human life of which the best and holiest men of the ages have vouchsafed the vision. If this is a Calvinist, God help us! How greatly does our modern American civilisation need Calvinism!"

In previous paragraphs the writer had asserted that John Calvin was not "a heresy-hunter," not "a man who makes theology the end and all of religious regularity," not "a man who

saws away with old theological formulas, and will have none of the new and vigorous doctrines which his day produces." Confronted with the case of Servetus, the *Christian Century* says: "Servetus was, from all accounts, a pestilential fellow. He was one of those impossible cranks . . . As a matter of fine discrimination, Servetus was not burned because of his theological heresies. He was impossible socially, temperamentally, intellectually."

As for John Calvin himself, "he not only accepted, he originated some of the most radical new doctrines of his day. His system of theology was the freshest thing there was in the thought of his times. He committed revolution in his intellectual world. His system deliberately attacked, and in large regions destroyed, the accepted theology and philosophy of his age."

Your Modernist is never so Modernistic as when he puts forth the impressions of the moment as eternal verities to be accepted by all men, and then, in a week, or in a day, brings forward the formal contradictories of those impressions with equal emphasis and intolerance. In his own day Calvin was a Modernist in this sense; so, too, was Servetus. It is only Modernistic slovenliness that presumes to say that Calvin's "system" destroyed anything, unless, indeed, you mean the "system" of espionage, brute force, intolerant tyranny that sent Servetus to the stake. Call Servetus a "pestilential fellow," "an impossible crank," and the rest of it; you merely apply to Cal-

vin's victim the epithets which Christendom applied to Calvin himself.

Your Modernist knows nothing at all about Calvin's "fresh" and "new" doctrines. Confronted with them, he would in all probability react as human nature always instinctively reacts against profound and incurable pessimism. Total depravity, assurance, imputation merely external and forensic, reprobation, infant damnation, and the other abominations of Calvinism are now buried in oblivion. The Methodists have brought most Protestant sects over to the school of Arminius; one reason for this was that John Wesley read a few Catholic books—which is, at all times and in all places, a peculiarly daring thing for any Protestant to do. Another Protestant who read a Catholic book was James Arminius, and we know what the Calvinists of Holland thought and did on that account. Still another was Hugo Grotius, and Calvinism "purified" Holland by banishing Grotius from his native land for life. John Milton in England, and his employer, Cromwell, enjoyed a similar experience at the hands of the Calvinists; and Milton's *Areopagitica* is one form of reply to Calvinistic efforts at "purifying" a community. When Milton said in his sonnet "Against the New Forcers of Conscience under the Long Parliament," that

"New Presbyter is but Old Priest
writ large,"

he meant more than the number of letters of the alphabet that go into the spelling of the two words. No priest ever attempted to dominate the conscience and the very thoughts of men with such minuteness of tyrannical exaction, with such unscrupulous and bare-faced effrontery of espionage, as the sour old dyspeptics who wore the gown of Geneva. When your Modernist discovers that he can get along without John Calvin, he will be the first to emphasise the original sin of Calvinism, and everybody knows now that Hallam was right when he said that intolerance was "the original sin of Protestantism."

When Calvin declares that the Spirit of God revealed to him the meaning of the Bible, when he places himself on a footing of equality with the Apostles and the Prophets, nay, with the King of Prophets and Apostles, he becomes an interesting problem in religious pathology. He is equally interesting to the student of abnormal psychology when he says that his incurable propensity to study and to test his "new" and "fresh" thoughts about election, assurance, depravity, reprobation, and the rest of it, was a most dangerous temptation of the devil. Rome, of course, was Antichrist, and the Jesuit Suarez, who showed Arminius what Calvinism really meant and implied, was a limb of the devil. When Calvin contrived his novel system of ethics from the Bible and from other unacknowledged sources, when he set up his peculiar standards of morality for the purpose of "purifying" Geneva, he would not have been at all flattered if he had been told that he was "marshalling the moral forces of his age;" for nobody knew better than he that "the moral forces of the ages were with historic Christianity." He rebelled against Christianity,—and every single "new" and "fresh" heresy that drove Calvin into revolt is exceedingly old and stale now. All along the line Rome was right, and Rome was proved to be right just as soon as human reason in Scotland, Holland, England, New England and Geneva itself, plucked up courage to yield to the imperative human necessity of investigating and testing the "new" and "fresh" dogmas. The history of Boston Unitarianism is an interesting illustration of the total impotence of Calvinism whenever the mind and heart of man dare to rebel against the intolerable and intolerant tyranny of Calvinistic "priestcraft." The historic Adams family of Massachusetts have published some piquant things about this same "Emancipation of New England" from Puritanism, and the book of Brooks Adams that bears this title is not the only one that

deals with that theme. Every Modernist in Protestant circles is just now investigating and testing the remnants of the "new" and "fresh" dogmas of Calvin, and every Fundamentalist is going as far as the law allows in the way of treating the Modernists exactly as Calvin treated Servetus.

I have already said that Servetus was a Modernist in his own day; and so, too, was Calvin. A Modernist is a man who sets up his emotions and impressions of the moment as the Law and the Gospel for all men. A Fundamentalist is, of course, just the same kind of a man, except that he formulates his impressions and his emotions in terms taught by his preacher and his Sunday School, and will tolerate no other terms. I am assuming, of course, that the Fundamentalist is a conscious Protestant, that is to say, a man who professes to make his own religion for himself out of his own Bible. It is, I know, a large assumption that any Protestant, Modernist or Fundamentalist, does this, or attempts to do it. But at all events, the mere profession of the principle of private judgment is a rejection of all external and objective authority in religion. The primitive Puritans put it this way: There must be no creature between the soul and its Maker. Now the Bible itself is a creature; and therefore the Quakers were logical Puritans in so far as they rejected the Bible. Christ Himself, in His human nature, is a creature; and Channing and the Unitarians had the Puritans at their mercy when they took hold of the Puritan principle and turned it against the Puritans themselves. Calvin and his Conventicle in Geneva were creatures, and, according to themselves, hopelessly depraved and corrupt creatures; but Servetus found to his cost that Calvinists and Puritans always except themselves when they say that no creature may stand between the soul and its Maker. This is the second or outward aspect of Modernism,—intolerance of any religious or theological impressionism except its own.

The Modernist is a Liberal, a man of open mind. For him all truth is relative. There is no such thing as absolute Truth. A thing may be true to-day and false to-morrow. Yet he will go out and make proselytes to his impressionism of to-day, and will be exceedingly arrogant towards anybody who fails to share his emotions,—for you cannot call them convictions. To-morrow he will be equally bitter and scornful against anybody who perseveres in to-day's impressionism, instead of abandoning it for the "new" and "fresh," and, perhaps exactly contradictory impressionism of to-morrow. Totally devoid of conviction and principle, with the single exception of the "Liberal" principle, to wit, that there is no such thing as objective and permanently valid principle at all, the Modernist is, of course, at the mercy of every expert salesman of "New Thought"; or, as St. Paul put it, he is blown about by every wind of doctrine. And here occurs the paradox of Modernism, which is another form of the fundamental paradox of Protestantism and of all heresy: the Modernist stands for just one dogma and just one principle, namely that there is no such thing, there can be no such thing, as a dogma or a principle of permanent and objective validity. Yet the Modernist is feverishly anxious to force his impressions of the moment upon all men. He assures you that he has no objective grounds or motives for solid conviction on the matter of his impressions and emotions; and yet he is angry if you refuse to accept, and to spend public taxes in satisfying, his impressions and emotions. He campaigns for them, he writes and exhorts and lobbies for them,—and he cites John Calvin as a justifying example of the use of the "moral forces of the time for the purification," and the rest of it. The "moral forces" of the day are, of course, wholly subjective and impressionistic, and the counting of noses in a referendum will not transfer them into the region of objective and permanent validity, since your Modernist, by the force of his One Prin-

ciple, denies that there is any such region.

I beg to suggest one obvious explanation of this paradoxical union of paralysing and professional scepticism with the zeal of the proselytiser. The sceptic is lonely. No matter how sure he claims to be about the uncertainty of everything, he wants the further assurance of company. If he can persuade others to recite his own incantations, if he can force them by law or federal amendment to act according to his emotional impressions of the moment, he looks for, and sometimes gains, a consoling assurance that his emotional impressions are not quite so hollow and baseless as he feels them to be, and must feel them to be, if he really thinks there is no such thing as permanently valid objective truth.

In old-fashioned epistemology the common sense of mankind was regarded as a criterion of objective truth,—at all events to some extent and in certain subject matters. But your Modernist has cut this ground from under his feet; for him there is no such thing as objective truth. However, it must be borne in mind that the Modernist, too, is a pathological specimen, and therefore, one cannot expect even subjective consistency from him. Accordingly Modernistic proselytizing need not be referred exclusively to the very human longing for company in misery, in doubt, in despair; there may be in it a glimmering of the old social and Catholic principle that two heads are better than one, even when the study of religion is in question. Every Protestant church, every Protestant Sunday school and Bible class and Bible commentary and catechism and formula of faith, nay, every Modernistic fulmination against Rome, is an illustration and a demonstration of the Catholic principle of objective authority against the Protestant principle of private judgment or personal subjective impressionism. A semi-conscious or subconscious fear that this is so, is the explanation of the Protestant's dread of an impartial investigation and test of his dogmas. That is to say, the

fear of being found out is the inspiration of all Protestant intolerance, and especially of Modernistic and "Liberal" intolerance. An explicit fulmination against dogma is essentially dogmatic. It is the narrowest and shallowest kind of bigotry, since it explicitly and avowedly formulates mere personal emotionalism and impressionism,—emotionalism and impressionism of an avowedly and consciously transient kind,—as a rule of thought and action for other men. Your fulminating Modernist is about as impressive as a school-boy assailing Sir Isaac Newton, or a typical American "Babbit" objecting to classical music and literature: all three have the same "reason" for their attitude, namely, "I don't like it."

Your Modernist is "a sick soul" looking for company in the pathological ward and spreading the germs of his disease with that object in view. The old-time Calvinist used the stake and the axe to force men into the Calvinist ward; his present-day brother uses a federal amendment for the same purpose, and his Fiery Cross distinctly symbolizes the spirit that burned Servetus at the stake.

At the center of all the dozens of ancient ruins which I have lately visited—ranging from Rome to Persepolis; from Pompeii to Ur of the Chaldees; from Pergamum to Luxor; from Antioch to Esbeita—I have found the temples. The heart of the organized life of humanity has always been the place of worship. The ziggurat of Ur of the Chaldees is in the long line of spiritual progenitors of the new church building in our home town. Something fundamental to the deepest nature of humanity calls for the Altar, the Tent of Meeting, the Temple, the Church—name it as you will, it is the place of rendezvous between the soul of mortal and the Unseen. Humanity is at its highest when it approaches the presence of God. Going to church is the oldest fashion of all, and the most universal.—W. T. Ellis.

A Philippine Mission Society

By the Rev. J. J. Burke, Peoria, Ill.

Is there need for a Catholic Mission Society for the Philippines?

Our country takes care of the material interests of the Filipinos; should not our Church take even better care of their spiritual interests? Under the present circumstances the Church is doing all it can. Various religious Orders are doing all in their power. A society, however, organized for the specific purpose of converting the pagans and preserving the faith of the Catholics of the Philippines seems to be a real and urgent necessity.

The condition of the Church in the Philippines is deplorable. We are sending missionaries to pagan lands and are allowing our Catholics to fall away because of dearth of priests.

Something more than three hundred years ago the inhabitants of the Philippine Islands were pagans. During three centuries 7,000,000 of the 8,000,000 people of the islands were converted by Spanish missionaries. They are the only people of the Far East who have been converted in any considerable number.

At the time of the American occupation of the Philippines a quarter of a century or more ago, there were one archbishop, four bishops, and some 700 priests for 7,000,000 Catholic Filipinos. The Spanish priests have been driven out and in many cases have not been replaced.

Fifty parishes in the Archdiocese of Manila alone have no pastors. The 2,000,000 Catholics of that Archdiocese have only about 150 priests. Instead of 150, there should be 1,500 or, better still, 2,000. On the various islands 6,000 or 7,000 priests would be needed to preserve the faith, to bring back those who have been led astray, and to convert the pagans and Mohammedans who remain unconverted.

For this purpose, it seems to me, a new mission society should be organized; a Philippine Mission Society to relieve the appalling condition of the

Church in those Islands and to convert the 1,000,000 pagans is an urgent necessity.

This plan will not conflict with the Extension Society, St. Columban's, Maryknoll, or any other mission society. The work will be confined to the Philippines, while the efforts of the other societies center in the poor missions of our Southwestern states, China, Korea, India, etc.

Recognizing the need of a society for mission work in the Philippines, what are we going to do about it? Who is willing to help in organizing and endowing such a society?

There should be at least one Catholic millionaire in the United States willing to give a hundred thousand dollars to build and endow a seminary for training young men for the Philippine missions. Who will be the first to do this great work? Are there not ten priests or laymen who will give \$10,000 each to organize and endow The Philippine Mission Society? The writer knows of one who is willing to do so. How many readers of the FORTNIGHTLY REVIEW are willing to join such a society or assist in its proposed good work? I am sure our bishops would allow any priest to aid so worthy a cause.

The cause is worthy, the need is great. Will you help? It is God's work. He is saying to us: "Go ye also into my vineyard"—in the Philippines.

One of our contributors says that he favors announcements through a parish paper ever since he heard a perfectly good sermon ruined by the following announcement: "The Heinz Pickle Co. will show pictures of their pickle factory in our school-hall next Saturday night. A three-course dinner will be served." This is about the last word in announcements. Or, what have you?—*Lutheran Witness*, Vol. XLVII, No. 10.

"Historical Essays"—An Appreciation

By the Rev. Francis Borgia Steck, O. F. M., Ph. D., Professor of History,
Quincy College, Quincy, Ill.

It is to be regretted that Catholic writers in this country so rarely visit the storehouse of Catholic American history and, as a result, fail to appreciate and to profit by the great wealth of material here available not only for the dry-as-dust historian, but also for the essayist, the novelist, and the poet.

Why this deplorable neglect of Catholic American history?

One reason is doubtless the fact that in our educational institutions the history of the Church in the United States is given very scant, if any attention. Another reason seems to be lack of initiative and courage on the part of teachers and students. If they deal with Catholic American history at all, they usually content themselves with a bare recital of data, never reflecting that some of the matter taken in class might readily be expanded and set down in writing for publication.

Those who realize the wealth of Catholic lore in the history of our country and see the possibilities which this field offers to Catholic writers will, therefore, welcome the appearance of a brochure of sixty-four pages published by the Abbey Press of St. Meinrad Seminary (St. Meinrad, Indiana) and entitled, *Historical Essays*. As the Rev. Cyril Gaul, O. S. B., Professor of Church History at the Seminary, informs us in the Prefatory Note, the essays were written by seminarians who followed his course in Church history during the past year. It is indeed gratifying to learn that in this course "the history of the Church in the United States was treated somewhat more extensively than heretofore;" that the students manifested a decided interest; and that, "to further stimulate this interest and to encourage careful composition among the seminarians, it was thought advisable to publish a few of the essays." The thought was certainly a happy one, and we congratulate the Rev. Professor and his students on the result of their coöpera-

tive efforts. That the writing of the essays demanded considerable extra work—that the Professor and his students had to give many an hour of their free time to tedious research and mutual deliberation,—of this the reviewer is fully aware and from experience is able to appreciate what it all meant. But these sacrifices are now amply rewarded by the publication of essays that are a credit to the Professor and his pupils.

The brochure contains eight essays on the following subjects: (1) The Study of American Catholic Church History; (2) Pierre Gibault; (3) Bigotry in the American Colonies; (4) The Apostle of Kentucky; (5) Our Martyrology; (6) Father Roman Weinzaepfel; (7) the Potawatomi Missions in Indiana; (8) A Pioneer Benedictine in Indiana.

In the first essay, Mr. Thomas Fields discusses the problem of a better knowledge among Catholics in this country concerning the contributions of the Church to the United States in every field of human endeavor. We heartily agree with the writer when he says: "Unless one is doing at least something to develop his historical faculty or to defend the sacredness of truth, one's righteous indignation against the anti-Catholic maligner is open to question. By far the most stinging rebuke that can be administered to such maligners is to show them the Catholic pages of American history" (p. 5).

The second essay deals with the highly interesting and inspiring career of Father Pierre Gibault. Its author, Mr. Victor Goossens, is justified in hoping that this zealous missionary of the West and ardent supporter of the American cause of independence "may soon come into his own to be hailed by the nation as 'The Tribune of the Northwest.'" It would have been well, however, to quote the authorities on which the statements (pp. 13 and 14) are based concerning the relation

between Bishop Carroll and Father Gibault.

In the third essay, Mr. Thomas Kilfoil sketches the anti-Catholic sentiment that prevailed in the American colonies from the granting of colonial charters in the 17th century to the adoption of the Constitution, in 1789. The rise and development of colonial bigotry is clearly and distinctly traced. What we missed, however, was a reference to the religious toleration that marked the beginning of the colony of William Penn. The contention of Martin I. J. Griffin in the *Catholic Historical Researches* should have been taken into account. Then, when discussing the Quebec Act, it seems all important to keep in mind both clauses of the Act, the territorial as well as the religious.

In the fourth essay, Mr. Francis M. Burch traces the activity and influence of Father Charles Nerinx in Kentucky. What the writer sets forth with laudable accuracy is the intense zeal for souls that actuated this saintly missionary, who, it is interesting to note, was probably the first to found a Holy Name Society in the United States.

The fifth essay, by Fr. Leonard Basso, O. S. B., entitled "Our Martyrology," lists in chronological order "the names of those who gave their life for the Faith within the present limits of the United States." He takes the term "martyr" in its wider meaning, as including those who were remarkable for their zeal and sanctity, though they did not suffer violent death at the hands of the Indians. Of the eight essays this one was undoubtedly the most difficult and called for the greatest amount of research work. The critical list of American missionary martyrs, compiled by James Mooney and published in *The Catholic Encyclopedia* (Vol. X, pp. 390-391) was unfortunately overlooked, whilst the errors and inaccuracies in the present essay are due to less critically compiled lists. There is no mention of a Fr. John Ferrer, O. P., in any of the standard works on Florida. Br. Marcos

(not John) de Mena, O. P., was tortured by the Indians and left for dead; but he revived and was rescued by some friendly Indians. Fr. Juan de Silva, O. F. M., was not among the Franciscan martyrs in Florida in 1597. The Jesuit martyrs, BB. Anthony Daniel, John de Brebeuf, Gabriel Lalemant, Charles Garnier, and Noël Chabanel, suffered martyrdom in Canada, not in what is now the United States. What will always appear strange is the fact that *The Jesuit Relations* nowhere speak of a Fr. Jean Dequerre (Dequen), S. J., as being active in the Illinois country in 1661. Jean Guerin was not a Jesuit, but a layman (*donné*) in the service of the Jesuits. He was shot accidentally by a French trader in Wisconsin. The three Franciscans, Lorenzo Analisa, Juan Espinoza, and Sebastian Casalda, are not entered on the official list (drawn up in 1681) of the twenty-one Franciscans who were martyred during the Great Pueblo Revolt in New Mexico in 1680. Frs. Gabriel de la Ribourde, Zenobius Membre, and Maxime LeClercq were Franciscans and should, therefore, receive the title "O. F. M." (Order of Friars Minor). The Recollects, (designated in the essay by "Rec.") were merely a reform party in the Order of Friars Minor without constituting a separate and autonomous branch as is the case to-day with the Conventuals ("O. M. C.") and the Capuchins ("O. M. Cap."). Fr. Henry Ruhen, S. J., was probably one of the two Jesuits who suffered martyrdom during the second Pima revolt in 1750. But that occurred in Sonora, Mexico, and not in what is to-day Arizona. It was likewise in Sonora where Fr. Juan Chrysostomo Gil de Bernave, O. F. M., met a cruel death at the hands of the Indians. Previous to his coming to Texas, the Venerable Antonio Margil, O. F. M., had been active as missionary among the Indians in Mexico for thirty-two years (1684-1716). In Texas he labored only six years (1716-1722);—wherefore it is questionable whether he deserves the title of "The Apostle of Texas."

The sixth essay, by Mr. George Saum, tells the touching story of a zealous and saintly priest, who became the victim of base calumny. The manner in which the author relates the career of this true servant of God and minister of souls would probably induce the literary critic to mark this essay as the best in the series.

Equally interesting and valuable is the seventh essay, by Mr. Auguste Sansone. Among other incidents connected with the banishment of the Patowatomi Indians from Indiana, we find here an inspiring account of the activity of Father Petit, who shared the sufferings of his exiled Indians and bravely accompanied them to their new home west of the Mississippi River.

The eighth essay, by Fr. Theodore Heck, O. S. B., recounts the life of Father Bede O'Connor, O. S. B., to whom the Benedictines of Einsiedeln, in 1852, entrusted the founding of the Benedictine establishment in the United States that later developed into what is now known as St. Meinrad Abbey.

All in all, the essays are well written and manifest a considerable amount of study and research. Sources and authorities are usually cited, though not always according to the best standards of the historical method. Thus, for instance, instead of quoting *Catholic Builders of the Nation*, it would have been better to cite the author of the respective contribution to that coöperative work. The same rule governs the use of articles in magazines and encyclopedias. In these cases it is the author who writes and not the work which contains the article that lends authority to the citation. These and the foregoing observations are made in the spirit of constructive criticism. That in a series of essays embracing such a wide field of historical data and in largest measure depending for accuracy on the watchfulness of one man, the Professor, errors should creep in here and there, was to be expected. Generally speaking, however, they detract little from the merit of the essays and nothing at all from the laud-

able efforts that the essays represent. Father Gaul and his students deserve high praise and whole-hearted encouragement. Their *Historical Essays* go to show what combined efforts can achieve, if these efforts are borne aloft and carried forward on the wings of enthusiastic coöperation.

Masonic Satanism

The Masonic monthly *Builder*, of this city, in its June number, page 182 sq., reprints our recent article on "Masonic Satanism" (F. R., XXV, 9, pp. 181 sqq.) and a portion of the remarks made thereon by "Sacerdos" (F. R., XXXV, 10, p. 196). It does so without any editorial comment except that "the FORTNIGHTLY REVIEW is an exceedingly high class Roman Catholic periodical of a religious and literary character" and "the item here reproduced should not be taken as representative of the general nature of its contents."

What we should like to know is whether the *Builder* regards the reports upon which our article was based as trustworthy, and if so, how it explains this anti-Christian tendency of a portion of European Freemasonry; or if it considers that these and other reports, no matter how apparently well founded, are false, how are we to explain their repeated confirmation by European Masons and the fact that they are so persistently circulated? All we are after is the truth.

The *Builder* is the most candid and seemingly the most open-minded and unprejudiced of all the Masonic periodicals published in this country. Will it not open its pages to a discussion of "Masonic Satanism"?

Some 200,000,000 bound books, valued at a quarter of a billion dollars, were sold in the United States last year. Large as the figure is, it represents an average of less than two books per capita sold during the year. How many of these books were good books? How many were *Catholic* books?

Matthew Paris

At a recent meeting of the Lingard Society, Miss Mabel H. Mills read a paper on Matthew Paris, the great historian of medieval England. He was a Benedictine monk who received the religious habit in 1217. He succeeded Roger of Wendover as the official chronicler of St. Alban's, and is the greatest of the long line of chroniclers belonging to that monastery.

The *Chronica Majora* and the *Historia Anglorum* are Matthew's two most important works. In the former and longer of the two, he gives the history of the world from the Creation to 1259. The book is an original authority where Matthew had personal knowledge of events. His graphic style makes the people of his day stand out as living men and women. In his criticisms he was frank and outspoken, yet he was always a loyal son of the Church. He could count three kings among his personal friends,—Henry III, his brother Richard, king of the Romans, and Hakon VI of Norway. Henry III and other great people of the day were interested in the historian's work and anxious to obtain favorable notice in it, with the result that Matthew Paris was well informed as to events at court and had access to many documents, not a few of which he has entered in the *Addimenta* to the *Chronica Majora*.

In the abbey itself he was perhaps more esteemed as a painter, and worker in gold and silver than for his historical writings. His works are richly decorated with drawings of people and of heraldic shields, all instinct with life and movement to an extent which is rare in the 13th century.

[It should be noted, however, that Matthew Paris is not always reliable in his statements, as may be seen from Msgr. Horace K. Mann's recently published *History of the Pontificate of Innocent IV*. Dr. Mann charges Matthew with many mistakes and holds him largely responsible for the prevalent notion that this Pope was a heartless, unprincipled, grasping and arrogant

tyrant. Mann's characterization of Paris is: "that inaccurate and prejudiced writer" (*op. cit.*, p. 15). —EDITOR.]

Blessed Hosanna

A papal decree has authorized the public veneration of Blessed Hosanna of Cattaro, Dalmatia; and the anniversary of her death, which occurred on April 28, 1565, was kept in all the churches of Jugo-Slavia for the first time this year.

Hosanna was born of Orthodox parents at Komane, Montenegro, in 1493, and spent her childhood as a shepherdess on the barren mountain tops of her native land. Brought up to love the Christian faith of her pious mother, she nevertheless seemed to seek for something fuller and deeper than the village church could offer her; and when one day she was taken to Cattaro and visited a Catholic Church, she begged to be allowed to remain in the city as a servant girl in order that she might attend Mass daily. After seven years of an exemplary life in the world she entered the Dominican Order at the age of twenty, and died fifty-two years later in the odor of sanctity.

During the many earthquakes with which the population of the district was afflicted at that period Sister Hosanna was the inspiration and comfort of all. She had the gift of prophecy, and long before her death foretold the Victory of Lepanto. Hosanna has been invoked throughout the ages both by Orthodox and Catholic Southern Slavs on the Adriatic coast, and the fact that she is the first woman of these parts to be raised to the altar is a source of great encouragement, particularly to those Catholics who are laboring for reunion in the spirit of the Cyrillo-Methodian Apostolate.

Those who have Msgr. Holweck's *Biographical Dictionary of the Saints*, and wish to keep it up to date, ought to clip such notices as the above, for which we are indebted to the London *Tablet*, and insert them in their proper places in the alphabet.

A "Best Seller"

We have not read Thornton Wilder's *The Bridge of San Luis Rey*, but one of our collaborators who has, says that the best criticism of this much-advertised book is that by Victor Lyons in *The Sign* (Vol. VII, No. 10). The gist of this critique is as follows:

San Luis Rey purports to be a philosophical novel. The blurb says:

"A search for an answer to the riddle of the universe forms the framework of the story. Five people are hurled to their death in the catastrophe of the collapse of the bridge. Brother Juniper, a Franciscan monk, searches into the lives of these victims for a revelation of God's intention in casting them at that moment into eternity. What a quest for a philosopher! And how heavily it might have been reported. And yet, Thornton Wilder, with humor, irony, and always with charm and insight, reveals the hidden springs of these five people none the less profoundly because he does it so gracefully."

As a matter of fact, the book explains nothing, teaches nothing, develops nothing—except an all-pervading sense of confusion, incoherence, and exasperation. The author endeavors to explain the "riddle of the universe." His book is a greater riddle than the universe itself. It may be that the universe is a riddle precisely on account of such things as this book. "Mr. Wilder may have had an idea in the remotest recesses of his sub-conscious mind (to borrow from the psychologists) that he could give some kind of intelligible answer to this ages-old question, but he succeeds no better than one who tries to illumine the Matterhorn from the depths below with a pocket lamp. . . . And over all the book there is an atmosphere of sophistication and superciliousness which at times is positively irritating. The author carps at piety, ridicules the clergy, and condescendingly commiserates convents and their inmates. He finds fault with all, but offers no substitute, except. . . .! That is just what Mr.

Wilder supplies in lieu of religious goodness and striving: just. . . ., (and no more)."

A Silver Jubilee Souvenir

The *Souvenir of the Silver Jubilee of St. Joseph's Church, Los Angeles, Calif.*, in charge of the Franciscan Fathers, is notable mainly for its wealth of fine illustrations. There are pictures of the church edifice, the friary, the Old Mission and St. Anthony's Seminary at Santa Barbara, together with life-like portraits of Pius XI, Bishop Cantwell, Fr. Turibius Deaver, provincial of the Santa Barbara Province of the Franciscan Order, of Fr. Victor Aertker and Bro. Adrian, O.F.M., the builder and architect, respectively, of the present stately St. Joseph's Church, of Fr. Vincent Arbeiter, O.F.M., the present pastor, and his four genial assistants, of the three lay-brothers of the community, groups of parishioners, etc.

The letter-press has a chapter of general interest on "The Franciscans in the West" (pp. 53-62). The number of Franciscan missionaries who labored in the California Missions down to the year 1846 is given as 140, of whom 128, mostly Spaniards, came from the Apostolic College of San Fernando in the City of Mexico, and 12, all Mexicans, from the College of Our Lady of Guadalupe in Zacatecas. 63 of these missionaries died in California. In making provision for the spiritual needs of the poor Mexican immigrants of the present day, therefore, the Catholics of California are, to a certain extent, repaying an ancient debt to Catholic Mexico.

The work of the Spanish and Mexican Padres was worthily continued by Franciscan Fathers of the Sacred Heart Province, of St. Louis, who were called to California in 1885 and laid the foundations of what is now the Province of Santa Barbara. St. Joseph's in Los Angeles is one of their oldest and most important parishes. May it continue in the spirit of its founders and flourish for many years to come!

The Danger of Unguided Catholic Societies

On this timely topic the *Monitor*, official organ of the Archdiocese of San Francisco, says in an evidently inspired article (Vol. LXX, No. 2):

"Some of us have been led, by the fact that we have societies of Catholics conducted on democratic formularies, to believe that we are morally free to approve or disapprove any and all Catholic principles. We do not seem to realize that the discussions in Catholic societies should be limited to debates as to ways and means of sustaining Catholic discipline, and not devoted to schemes for destroying it. Too often have the deliberations of unguided, or poorly guided societies of Catholics been destructive! Too often has the undertow of trouble-makers and popularity-seekers in Catholic societies been the cause of defections from the faith! Too late may it be realized that the meetings of Catholic societies without conscientious and learned chaplains present at all deliberations, teaching Catholic truth and guiding discussions toward the truth, are educational institutions where the more ignorant, when eloquent, can destroy in an hour more than a community of religious can build up in a year of after-school catechetical work! It is easier to destroy than to build, and the ignorant are hardly equipped to build unless rightly directed."

A Terrible Indictment

The thirteenth century must be judged by us in the light of its resources. The medieval peasant, says the *Christian Democrat* (Vol. 8, No. 6), lacked many comforts which the modern workman enjoys, but these were comforts lacked at that time by kings and lords, by rich as well as poor. Extremes of economic inequality did not embitter the bread of poverty. Greater wealth there is to-day after six hundred years of material progress, but there is also greater poverty. "It may well be the case," wrote Thorold Rogers in 1884, "and there is every reason to

fear it is the case, that there is collected a population in our great towns which equals in amount the whole of those who lived in England and Wales six centuries ago; but whose condition is more destitute, whose homes are more squalid, whose means are more uncertain, whose prospects are more hopeless than those of the poorest serfs in the Middle Ages and the meanest drudges in the medieval towns."

This is a terrible indictment of the use we have made of our modern advantages. Allow for the improvements made since, but remember also the retrogression caused by unemployment, and the comparison made by Thorold Rogers between the Catholic past and the Protestant-pagan present is still true. The working folk should be thinking of these things.

It is a part of our human weakness that we generally extend our wants much faster than we are able to extend our means of satisfying them. We call them "wants;" but, thank God, we of to-day do not know the meaning of the word "want." Our forefathers knew it, as we or our descendants may some day know it. Amongst the wise sayings of another generation was this: "that wilful waste makes a woeful want." The woeful want will come; perhaps not soon but come it will. The price of folly and ingratitude must always be paid.—*The Casket*.

This setting up of the ages as a standard and to fall in with the children of this age in their worship of it is as much idolatry as that which the early Christian martyrs resisted unto death.—O. A. Brownson.

SORROW

By Rudolf Blockinger, O. M. Cap.,
Kinyang, Kansu, China

Men cling to woe with a double grip,
Though like mirth, it came to vanish with the
morrow;
They wind a wreath of thorns about its brow,
And nourish it with tears and call the nursing
"Sorrow."

A Victory for Free Speech

The Court of Errors and Appeals, the highest judicial tribunal in the State of New Jersey, has issued an opinion which goes far to restore faith in the courts. Roger Baldwin, director of the American Civil Liberties Union, went to Paterson on October 6 to speak at a protest meeting of silk strikers. The police refused to permit the meeting in a hall, and Baldwin and others sought to make their protest from the steps of the City Hall. The police arrested them on a charge of unlawful assembly, asserting that they "did unlawfully, riotously, and tumultuously make and utter great and loud noises and threatenings." They were convicted, and two higher courts sustained the conviction. But the highest court, in an opinion of rare dignity and sanity, recited the safeguards of civil liberties from Magna Charta through the federal and Jersey State constitutions to English common law, and concluded that these constitutional mandates "must be given the most liberal and comprehensive construction." No expression of joy for this triumph would be adequate which did not pay tribute, first, to Roger Baldwin and, secondly, to his sponsors and backers, the American Civil Liberties Union, which since the War has fought the good fight for the ancient liberties of this nation.

The Church and the Parochial School

A writer in *The Sign*, an excellent monthly magazine published by the Passionist Fathers at West Hoboken, N. J., gives a list of citations to prove that even in the first fifteen centuries of the Christian era the idea of the parochial school, *i.e.*, a religious school for the children of each parish, was ever present in the mind of the Church and the diffusion of general education was at all times a part of her labors.

How State control of popular education arose, is another story. Where State control did not interfere with religious teaching, Catholic primary schools retained their Catholic nature

and in many cases retain to this day, in effect, their parochial character. Where State control militated against religion, separate and independent Catholic schools were always insisted upon.

The American doctrine and law concerning Catholic education, says the writer, "are not an innovation nor a local extravagance; they are essentially derived from the perennial and necessary doctrine and law of the Universal Church. At different times, in different countries, the Church has been forced to submit to different compromises. The meaning of the law, however, is unmistakable, and any departure from the straight line of its strict application may only be tolerated, at most permitted, but never approved."

Spiritism would be impotent where there was a general acceptance of the spiritual. It was only when a whole generation had said dogmatically and finally that there *could* be no ghosts, that such a very thin ghost could make them jump. These things are creatures of their age; it is the best excuse for them. The Catholic Church has long proved that it was not a creature of its age. It is a creature of its Creator and one that is as much alive in its last age as in its first; and even its enemies in their hearts have given up hoping to see it die.—G. K. Chesterton.

TO MY SISTER

By Rudolf Blockinger, O. M. Cap.,
Kinyang, Kansu, China

The silver crescent in the firmament,
And a sprinkle of stars in the sky above;
Your thoughts I read in the twinkling lines,
And the message I see is a message of
"Love."

When the sun climbs over the mountain top,
And the feathered songsters sail the sky;
Your fervent blessings I seem to hear,
And your burning spirit seems ever so nigh.

As the sun dips into the ocean foam,
And the task is done for the day;
I can see you kneel near a crimson light,
And I hear how an angel can pray.

Notes and Gleanings

Some of the "features" which Catholic papers are now publishing are more remarkable for their "pulling power" than for any elevating influence they may have on their readers. —*America.*

In his latest encyclical, "Misericordiamus," the Holy Father has given us a document full of piety and asceticism. The letter is a touching appeal for reparation to the Sacred Heart. After treating of the nature of reparation, the Pope goes on to show the special need of it in these days, when there is such a weakening of faith and Christian habits throughout the world, even in the ranks of those specially consecrated to the service of God. The encyclical ends with a special prayer of reparation, to be recited each year on the Feast of the Sacred Heart.

A Catholic Book Club has been started in New York by a group of young Catholic laymen. Its purpose is to secure an increased sale and interest in good Catholic books and to encourage Catholic writers by providing a public for Catholic work of high literary quality. An editorial board has been selected from among highly educated and keenly critical Catholic minds. Arrangements have been made with the leading publishers, both Catholic and secular, to submit galleys of forthcoming books, from which the editors will each month select the outstanding one that reflects Catholic scholarship and literary art. This book will be distributed to subscribers on the date of publication and at a price less than the cost of the same book at the book-sellers. Only those books will be considered, which are Catholic in the true sense and have both artistic merit and a popular appeal.

There is dissatisfaction among the Knights of Columbus because of the immense sums spent by the Order in Italy. "Now that Mussolini has mo-

nopolized the entire training of Italian youth," says a member of the Order in a letter to the *Catholic Citizen* (Vol. 58, No. 23), "perhaps the K. of C. may take the hint and shut up shop in Rome. The Order has spent a million on playgrounds and recreational buildings in the Eternal City, and when Il Duce gets around to it, he will probably help himself to the entire outfit for the benefit of his Balilla and Avanguardista brigades. The additional million the Knights hold in their treasury for future squandering in Rome may well be diverted to more useful enterprises here at home. American Catholics are growing sick and tired of being eternally mulcted for the benefit of the 'neglected Italians.' When the K. of C. began its 'Roman work,' it lost plenty of members who protested against that policy. And the end is not yet."

We do not care whether a Catholic is elected to the presidency or not; but we do hope for the day when the American people will insist on the same rules of fair play in politics as in every other activity of life, when it will be a real honor to hold public office, and the people will demand men of character and ability to fill them. This day will come only when the majority take a real interest in public affairs.

To us in these overflowing days of books it seems hardly credible that only a few centuries ago dictionaries were unknown. Indeed, the very name does not appear in English till after 1525. At first they were lexicons, some no more than phrase books and glossaries. By 1550 these had evolved to the English-Latin stage. During the sixteenth century other languages than the Latin were similarly treated. In the early years of the seventeenth century the needs of teachers, pupils, scholars, writers necessitated a dictionary of English words, collected, classified, explained, and sometimes illustrated. In 1702, John Kelsey had the inspiration to make a dictionary of "the most proper and significant words in the language." In 1721, N. Bailey pro-

duced the first universal dictionary, and this it was, as revised in 1730, on which Dr. Johnson based his great work. Noah Webster, in 1828, was the first to adopt a methodical system of orthography and orthoepy, and his dictionary far outclassed Johnson's. To this day many successors show dependence on it.

The vengeance of God upon sinful people in pre-Christian times was terrible. His punishments at the present day are so obvious that they cannot be ignored. We have not the devouring fire nor the devastating floods in which the Jews saw God's hand so unmistakably; but we have our own scourges, and if we do not perceive in them signs of the divine wrath, it is because we are blinded by sin and worldliness. The sin and the greed and the lust continue, and even grow greater, in spite of the years of punishment through which the world has gone without being purified; and because the sins continue and there is no humility or penance among the nations, the hand of God is still heavy on His people. "Without the Holy Mass," says St. Leonard, "I am convinced the world would be overwhelmed under the weight of its iniquities." In the Mass the faithful few still find strength and consolation amid all the tribulations brought on the world by men who have forgotten God.

Within the Church are many, who obey the time spirit more than they do Christ. The corrosion of the secret societies has penetrated the minds of many Catholics. In this fact lies the gravest danger to the Church in America.—San Francisco *Monitor*.

Fr. C. C. Martindale, S. J., thinks that, for reasons varying in different countries, conditions may arise such as to involve a great landslide of indifferent Catholics, leaving a very fervent remnant, but no more than that. "If a genuine persecution arose," he says, "whole masses of the indifferent would glide off. Again, the frightful burden

rightly laid on the average Catholic citizen by way of Catholic doctrine concerning birth restriction, tends to break down the allegiance of thousands whose shoulders are not exceptionally strong. I should not be in the least surprised to see, in a century, no Catholic country anywhere left, but strong, self-conscious, suffering Catholic minorities in every country."

Catholic magazines—at least many of them—have a hard road to travel. There are too many, and some are valueless. One strange thing is that the cause seems to appeal in many cases to readers more than the contents. Thus we learned that one of, if not the best of our magazines, loses a sum close to \$25,000 a year, and another publication printing little more than appeals, has a profit of around one-quarter of a million dollars per annum. This is a condition which is certainly unfortunate.—Brooklyn *Tablet*.

The *Casket* tells the story of a Protestant minister who visited a poor dying man in an English village. The preacher tried to fasten his attention on the glories and the joys of Heaven. "That may be all very true, Sir," said he, "but Old England for me." Now, it is no sin to love England, America, or any other country; but, it is a sin to be attached so strongly to any country, or to anything or anybody in any country, that we have not enough devotion left for God nor sufficient thought for our immortal soul and its eternal destiny.

In a recent brief issued by Pope Pius XI, His Holiness declared that the *Motu Proprio* of Pope Pius X, issued in 1903, on the reform of church music, must be considered as the law for sacred and liturgical music. This brief was issued in connection with the celebration of the ninth centenary of the pontifical approbation of the reform introduced by Guido of Arezzo, a Benedictine monk, who lived between 995 and 1050.

Current Literature

—There has been an immense output of "supplementary" reading for the benefit of teachers with the laudable purpose of making smooth the rugged path over which they must convey their classes from year to year. Frequently these helps are little better than convenient channels for the diffusion of unsound and untried pedagogic schemes, and afford little practical assistance to the one who daily confronts minds more or less impervious to knowledge. We believe that Sister Marie Paula's book, *Shibboleths, Tests in Teaching - Efficiency* (Benziger Bros.), will on the contrary, afford fresh and helpful suggestions to our teachers. For she has a definite outlook upon life, a sound Christian worldview, which is the only sure coign of vantage for surveying educational or any other questions that involve spiritual and moral interests. The word "shibboleth" means a test-word, or catchword, or pet phrase of a party or school. Many such catchwords are used by writers on education. One of them is "socialization." Sister Paula tells us what it really means and shows how the Christian teacher can easily "socialize" her school procedure. We recommend this book especially to our high-school teachers.

—The English Catholic Truth Society has added to its biblical publications a booklet containing the text of *St. Paul's Epistle to the Galatians*, with an introduction and running notes by the Rev. Robert Eaton of the Birmingham Oratory. The text is the usual one of the revised Douay version, but Fr. Eaton suggests many emendations of it in his notes. It is a pity that Fr. Keogh's much improved translation in the Westminster Version was not chosen for this booklet. We think that it is precisely by means of such popular commentaries that the Westminster Version can and ought to be brought before the people, so that it may be gradually substituted for the very unsatisfactory version still in general use. Fr. Eaton's brief commen-

tary on the Epistle is based mainly on Rickaby, Cornely, Lightfoot, and Lagrange, and, on the whole, is quite satisfactory. (B. Herder Book Co.)

—However sublime and angelic his love was for God, and however deeply his soul was immersed in things divine, St. Francis of Assisi was at the same time intensely human in dealing with God's creatures. Numerous incidents of his remarkable life have earned for him the highly appropriate title of Little Poor Man of Assisi. Hence it is that so much in his life appeals also to children. This appeal, so adaptable to the capacity of the mind of a child, is beautifully presented by Sister M. Eleanore, C. S. C., Ph. D., in a little booklet entitled, *The Story of St. Francis of Assisi for Children* (Benziger Brothers). From the nature of the incidents selected and from the charming simplicity with which they are related, it is evident that the author knows not only what will interest the child, but also how to sustain that interest once it is awakened. We venture to say that no child will read this booklet without being drawn closer to God and more deeply stirred by a desire to serve Him as faithfully as St. Francis did. The last chapter, telling "How St. Francis Loved All the Creatures for the Love of God," is particularly beautiful, while the incident of the Christmas Crib at Greccio forms a becoming conclusion to a charming story. The text is handsomely illustrated by eleven well-chosen pictures. Feuerstein's famous painting of St. Francis forms the frontispiece, and on the outside cover is a picture of the saint surrounded by birds who are listening to what the saint has to tell them of God and of the service they owe Him. We heartily recommend the booklet to all who have the spiritual welfare of children at heart. —F. B. S.

—In *The Sacrifice of the New Law* Fr. Brosnan explains his view of the relation of the Last Supper to the Sacrifice of Calvary. The book is the outcome of the controversies waged be-

tween the author on the one hand and Bishop MacDonald and Father M. de la Taille, S. J., on the other. As these controversies took place in various publications which are not readily accessible, the present book should prove a welcome means of information, especially since the opponents are frequently quoted by the author, and there are extensive citations from St. Thomas. Fr. Brosnan's view may be summed up thus: "Since the victim is the very same, the action of consecration the very same, the outward symbolism of the Passion the very same, one must conclude that the sacrifice offered in the Mass and in the Supper is completely the very same. Hence the supper must be the first Mass. It is not conceivable that the act of suffering on the Cross *intrinsically* added any perfection to the dignity and fulness of the *inner* sacrifice in the soul of Christ" (p. 245; italics by the present reviewer). Over against this view, his opponents contend that the Last Supper was essentially incomplete as a sacrifice, and needed the Cross for its completion. A neutral might hold that while the consequences each writer draws from his antagonist's points of difference sound bad enough, it is not likely that the antagonist would admit those consequences as inevitable. As further controversy will probably bring forth little that is new, the present book may be recommended to those interested in the question, but it should be read in connection with the review it received from the pen of one of the author's antagonists in the *Ecclesiastical Review* last November. (Benziger Brothers.)—V. M.

—As usual, Mario E. Marietti of Turin, Italy, is first in the field with his *Ordo Divini Recitandi* for next year (1929). His calendarium is that of the universal Church and can therefore be used everywhere. This *Ordo* is the work of a number of skilled liturgists and has many distinctive features not found in other works of the kind.

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Pribilla, Max, S. J. Um die Wiedervereinigung im Glauben. Freiburg i. B., 1926. 50 cts.
- Linneweber, A. (O. F. M.) The Man who was Nobody; or How St. Francis of Assisi Won the Heart of the World. San Francisco, 1927. \$1.
- Herbst, Winfrid (S. D. S.) Little Nellie of Holy God. St. Nazianz, Wisc., 1927. 80 cts.
- Schmitz, Peter (S. V. D.) Das kirchliche Laienrecht nach dem Codex J. C. Münster i. W., 1927. 75 cts. (Wrapper).
- Sr. M. Emmanuel, O. S. B. St. Joseph's Month. Reflections for Every Day in March. St. L., 1928. \$1.50.
- Vuillermet, F. A. (O. P.) Les Divertissements Permis et les Divertissements Défendus. 4th ed., Paris, 1925. \$1. (Wrapper).
- Pohle-Preuss, The Sacraments, Vol. III: Penance. 4th revised edition. St. L., 1928. \$1.75.
- Koch-Preuss, Handbook of Moral Theology. Vol. II: Sin and the Means of Grace. 2nd revised ed., St. L., 1919. \$1.25.
- Hügler, Greg. (O. S. B.) Catechism of Gregorian Chant. N. Y., 1928. 40 cts.
- Wunderle, G. Die Stigmatisierte von Konnersreuth: Tatsachen, Eindrücke, Erwägungen. Eichstätt, 1927. 75 cts. (Wrapper).
- Esser, F. X. (S. J.) Der stille Klausner im Tabernakel. Freiburg i. B., 1922. 80 cts.
- O'Brien, Frank. The Story of the New York Sun. New Edition. N. Y., 1928. \$2.
- Schmidt, Max. The Primitive Races of Mankind. Richly illustrated. Tr. by A. K. Dallas. London, 1926. \$6.
- Reuter, F. A. Flowers of the Sanctuary. Eucharistic Thoughts from the Lives of the Saints. N. Y., 1923. 50 cts.
- Vade Mecum ad Infirmos. 13th revised edition. St. L., 1928. 75 cts.
- Mayer, Jos. Gesetzliche Unfruchtbarmachung Geisteskranker. Freiburg i. B., 1927. \$3.
- V. Hildebrand, Die Reinheit und Jungfräulichkeit. Munich, 1927. \$1.
- Boudignon-Finney, St. Vincent de Paul, Model of Men of Action. St. L., 1925. \$2.50.
- Gier, Wm. (S. V. D.) How to Pray Well. Short Instructions on the Most Important Religious Exercises. Techny, Ill., 1925. \$1.

THE FORTNIGHTLY REVIEW

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St. Bonaventure's Seminary Year Book for 1928. Edited by the Duns Scotus Theological Society. Volume XII. Education Number. 179 & xlii pp. large 8vo. Published by the Students of St. Bonaventure's Seminary, Allegany (St. Bonaventure P. O.), N. Y.

Adoration. A Series of Readings, Prayers, and Hymns Systematically Arranged for a Year's Holy Hour for Public and Private Devotion. By Rev. Frederick A. Reuter. With a Foreword by the Bishop of Cleveland. 822 pp. 16mo. Benziger Brothers. \$3.

Official Jubilee Volume. Life and Work of His Eminence D. Cardinal Dougherty, and History of St. Charles Seminary. June 10th, 1928. 144 pp. large 8vo. Illustrated. Philadelphia, Pa.: Published by the Catholic Standard and Times.

Catholics and Divorce. By the Rev. Herbert Thurston, S. J. Second Edition. 24 pp. 16mo. New York: The Paulist Press. 5 cts.; \$3.50 per 100; \$30 per 1,000. (Pamphlet).

Procedure in the Diocesan Matrimonial Courts of First Instance. By Rev. Theodore Labouré, O. M. I., Ph. D., D. D., and Hon. Wm. H. Byrnes, Jr., Judge of the Civil District Court for the Parish of New Orleans. xvi & 262 pp. 8vo. Benziger Brothers. \$4.60 net.

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Religion: A Secondary School Course. Book One. By Rev. Raymond J. Campion. With a Foreword by Msgr. J. V. S. McClancey, Superintendent of Schools of the Diocese of Brooklyn. xii & 321 pp. 12mo. New York: Wm. H. Sadlier. Illustrated.

Sacramentals and Some Catholic Practices. By Aidan Cardinal Gasquet, O. S. B. 111 pp. 16mo. London and St. Paul, Minn.: The E. M. Lohmann Co. \$1.25 net.

A SPRINKLE OF SPICE

In a foot-note to a serious article on "Self-sacrificing Love," contributed to the *Homiletic and Pastoral Review*, the Rev. Dr. Bruneau, S. S., repeats a humorous story told in connection with the saintly Père Olier's accustomed exhortation to his followers to "kill the old man" that they might establish within them the life of Jesus Christ, the New Man, created in justice and true holiness.

One day Fr. Olier was exhorting his followers with his usual energy, and often repeated the same expression: "We must put the old man to death." The gardener's wife happened to be listening at the door, and, thinking that "the old man" meant her husband, hastened in great consternation to apprise him of the fate that awaited him. Terrified at his wife's report, the old man resolved to quit the house that very day, and, going to M. Olier, said in a voice almost choked with fear:

"O sir, my wife told me everything; I wish to live a little longer; I know your design."

"What design?" asked M. Olier.

"Oh, you know better than I can tell you."

"But, my good friend, what do you mean?"

"Why, did you not say that the old man must be put to death? I am old, it is true, but old age is no crime, and I am still able to support myself."

Despite the evident terror and agitation of the poor gardener, it was impossible for M. Olier and his companions to refrain from laughing; but it was not an easy matter to persuade him that the "old man" whose death M. Olier had demanded was nothing else but that corrupt nature which everyone ought to endeavour to mortify in himself.

A priest met a Protestant bigot unexpectedly in a narrow footway.

"I don't make room for fools," said the latter resolutely.

"I always do," replied the priest and stepped aside.

A guide had been showing a party of visitors round a great picture gallery, and when they had been through all the rooms, he said: "And now, ladies and gentlemen, if any one would like to ask a question, I shall be happy to try to answer."

"Well," said a woman, "can you tell me what brand of polish they use to keep these floors so shiny?"

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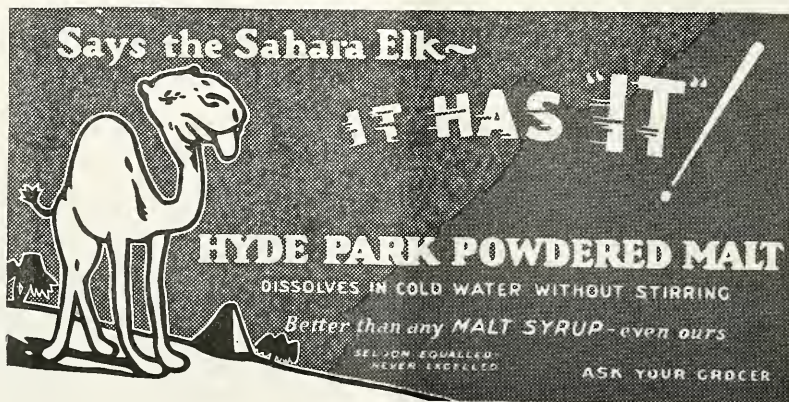
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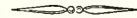
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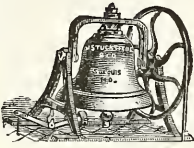
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The Fortnightly Review

Vol. XXXV, No. 14

ST. LOUIS, MISSOURI

July 15th, 1928

A Reasonable Service

By the Rev. John McGuire, S. J.

The school should be of prime interest to all, since it shapes for good or for evil the life of the individual and the nation. On this vital question all fervent Catholics are at one with the Church; not so the lax and careless who have imbibed the spirit of the world.

Why, these say, should religion be regarded a necessary element in the training of youth? Why connect faith and morals with profane studies, and this without surcease until the university course is completed? By a few daily prayers, the Sunday Mass, and the Easter communion we discharge our obligations as Catholics, and it is passing strange that education should require a measure of religion far in excess of what is deemed necessary for eternal salvation. And when we object to this surfeit of piety as unreasonable, we are informed with dogmatic assurance that such is the spirit, custom, and ruling of the Church. The natural law is dragged in to strengthen the argument and bann everything like free thought or speech regarding educational matters. Are Catholic educators "with hot blood within" supposed, in these times of sweeping change, to ignore what modern science demonstrates as true, good, and useful? Small wonder that growing numbers of cultured Catholics think the policy of the Church at fault, that she should ring in some changes, and make herself more adaptable in order to draw the masses to Christ.

The good will and zealous efforts manifested for religion by many such

Catholics indicate that their unsound views of education are born of a clouded intellect rather than of an evil heart. It is better, we think, to enlighten the mentally blind than to censure aberrations induced, perhaps, by circumstances over which they had little or no control. Anyway, a share of light and leading kindly offered on a matter of vital moment, should not give umbrage.

Reason confirms God's existence, the immortality of the soul, a life of reward and punishments beyond the grave. Cultured pagans championed these truths, the most ignorant tribes admitted them, and Christian philosophers, by various kinds of arguments, have substantiated the same. The religious views of the ancients and those of our aborigines were not essentially different, as is evidenced by belief in a future hunting-ground, in the bright Elysian plains, and in the dark Plutonian shore. These age-old ideas of futurity are substantially confirmed to-day by human reason and divine revelation. Reason proves God's existence and postulates that the Deity abound in infinite perfections. Creation is but a dim reflex of God's overflowing goodness, all the beauty of art and nature a faint image of His essential beauty, the achievements of science a spark from His boundless knowledge.

An intelligent being when acting, has an end in view, and that end should be worthy of the actor. Were man to act solely for his dog or any irrational object, he would degrade his higher

nature. God's primary end in creating was to promote His own glory, since such an end alone is worthy of Him. Glory consists of knowledge coupled with praise. This homage to the Creator comes directly from intelligent beings, and indirectly from irrational creatures, for their end is man, and man's end is God. Besides a primary, God had also a secondary end in view, namely, man's eternal happiness in a future life. To attain this destiny is man's highest duty, and it is also his best interest, as eternal happiness and misery are in question. Though God was not bound to create man, once He decided to give him being, He was not free to leave him without the means necessary to reach his end. Hence the natural law, which was stamped on the fleshy tablet of the human heart, and later written on tables of stone amid thunder and lightning. As this law is a reflex of the eternal fitness of things existing in the Divine Mind, it is immutable, and no code of ethics, no legislation or connivance can for any reason whatever exempt mankind from its obligation. To know and serve his Maker is man's essential, absolute duty, the main object for which he exists. In the light of this great principle all temporal things should be viewed and estimated. Being utterly dependent on God here and hereafter, it is most reasonable that we should admit His absolute claims on us, and, like true philosophers, never lose sight of our final destiny.

To know and love are the two great functions of the soul, and if directed to God, they will serve as wings to lift us up to the heavenly mountain. Any system of youthful training that rejects this truth, whether in a negative or in a positive way, is defective and pernicious because it frustrates the real purpose of education.

The lump of inert matter, the birth and death of vegetation, the change of seasons, the heavenly bodies declare God's handiwork and force a rational being to acknowledge Him as the cause of it all. This initial knowledge of the Deity should expand with our years,

and the will receive proper cultivation, that it may not fail to enforce the moral rectitude sanctioned by right reason. The findings of true science have ever harmonized with divinely revealed truths, nor can there be any conflict between them, since they are all rays from the same sun of infinite knowledge. This principle was admitted by educators during the first half-century of our national existence, and the country was blessed with good results,—a striking contrast with present conditions. To-day agencies are at work against God and Christianity, and nowhere do they show their hand so plainly as in the school. This is their stronghold, and there is little doubt that they will defend it to the last ditch. For nearly nine decades our public school system has disclaimed all moral and religious instruction worthy of the name. This neglect of the essentials of education has induced a spirit of religious indifference, infidelity, and atheism which is filling the land with evils of every kind, and boding ill for the stability of civil government. With religious instruction neglected, and false principles daily inculcated in the schools, it is no surprise that the generations grow up ignorant of their duty to God and man.

Oliver Wendell Holmes, one of the justices of the Supreme Court of the nation and a Harvard alumnus, said in the *Harvard Law Review* for November 1918: "The jurist's search for criteria of universal validity which he collects under the head of natural law cannot be approved." He forgets or ignores the fact that the precepts of natural law have their strength and validity in the immutable and necessary will of God, and that they are by consequence as unchangeable as God himself. Justice Holmes teaches, moreover, that truths are only relative; a theory admitted and taught in secular schools, as was evident in the convention of the American Association of Philosophers held at Evanston, Illinois, in March 1921. Practically all the heads of the departments of philosophy in forty higher institutions of learning rejected

all absolute truths and scoffed at the idea that objective evidence is the ultimate criterion of truth. Practically all law schools in any way connected with secular universities reject natural law as the foundation of civil law. In medical courses infanticide is regarded as legitimate, and sterilization of the defective is commended, as is also euthanasia. With Holmes, modern educators regard man as a "mere ganglion immersed in space," a "being produced by the universe." They tell us that "man after all should be put in the same category as a dog, for we do know that a certain complex of energies can wag its tail, and another can make syllogisms." Many of these unreasoning atheists hold important positions in our universities, where their students finish by rejecting divine faith and all morality resting on it.

The present system of education is contrary to the spirit and custom of our Colonial Fathers, it is contrary to right reason, and inimical to civil society. Addressing students at Phillip's Academy a few weeks ago, President Coolidge said: "Unless our people are thoroughly instructed in the great truths of religion, they are not fitted to understand our institutions or to provide them with adequate support. For our independent colleges and secondary schools to be neglectful of their responsibility in this direction, is to turn graduates loose with simply an increased capacity to prey upon one another. Such a dereliction of duty would put in jeopardy the whole fabric of society. For our chartered institutions of learning to turn back to the material, and neglect the spiritual, would be treason, not only to the cause for which they were founded, but to man and God." For nearly a century we have been "turning back to the material and neglecting the spiritual," and as a result, the ship of state is now menaced with hulking rocks and hidden reefs. The President's words rebuke our folly and plead for a training in harmony with reason, religion, and morality. It were well for the thoughtful public to ferret out the true

cause of the present moral and religious chaos; nor need any search in this regard lead much beyond *A Study in American Freemasonry*,—a commentary on the writings of A. G. Mackey and Albert Pike, published by Arthur Preuss in 1908 (Herder).

Religion is the soul of education, it is its life, strength and beauty; it should permeate every study as salt permeates meat, as heat permeates iron. Religion sustains our will against the onslaughts of passion and enlightens our intellect to see all things aright. Man is more than a "dog," or a "mere ganglion immersed in space," a "being produced by the universe"; he is destined for a supernatural end, and is in need of supernatural means to bring him thereunto. The Church must object to her children being trained in an atmosphere of secularism, just as she forbids them to attend false worship, for both endanger their salvation. No amount of temporal advantages can justify a risk of becoming miserable forever.

But cannot the Church make some concession to the changed conditions of the time, to the march of science? Yes and no. A corpse cannot change and remain itself; it is different with a living body. When Protestantism cut loose from the true Church of Christ in the sixteenth century, it was soon spiritually dead. It began to change, and each change brought it nearer to the moral skeleton it is to-day. Infidels inform us with smug assurance that the churches have failed of their purpose and that they are justly regarded as outworn institutions. If this indictment is limited to the sects, it is only too true. The Catholic Church is a living organism, quickened by the Holy Ghost and strengthened by the Eucharistic Christ. She accommodates her discipline to the reasonable requirements of times and circumstances, she is tolerant in everything save where moral and dogmatic principles are at stake. This compromise her enemies demand, and her lukewarm members expect her to make. The Church's inflexible stand on the school question is

reasonable and consistent, because faith and morals are inseparable from sound training, and any compromise in the essentials of education would affect religion and morality. An institution that sanctions everything rational and condemns its contrary, that requires of its members a rational service and a reason for the faith that is in them, cannot consistently be unreasonable itself. If the Church demanded what is unreasonable, it would militate against her divine prerogative of truth, and this in turn against the Founder of Christianity, and the Father who sent Him to show mankind the way of truth.

A carnal age cannot or will not understand why the Church, unlike the pliant sects which left her communion, insists so strongly on moral and religious instruction in the school, and forbids her children, except in cases of grave necessity, to attend purely secular schools. With a large per cent of the nation regard for God and divine things is shrinking. Why weep, they say, over broken idols, when they have been replaced by new gods indulgent to every passion? Why not strive for a share of present pleasures before our little life is rounded with a wakeless sleep? This worldly spirit is affecting many who have the true faith; it shows in their lax views of education and in the large number of Catholic youths attending secular colleges without any valid reason. A place where men and women, mature in learning and virtue, have been contaminated, is not a safe place for plastic youths. Notwithstanding, some cultured Catholics defend and praise secular seats of learning, while they have not a word of commendation for their own.

Everyone seeks his real or apparent interests. To point out clearly man's highest good, and to enable him to lay hold on it in spite of difficulties, is the main object of education. In this double respect the public schools are wanting, and the evil consequences of their delinquency bulk large here and hereafter. Catholic training ever keeps before the student his final goal, and

stimulates him to do and dare in order to reach it. As a result, he discharges his essential duties to God, his neighbor and himself; his life on earth is worthy of a rational being, and he has well-grounded hope of eternal beatitude beyond the grave. The Church commands only the essentials for salvation. She counsels much that will secure these essentials, and make them a delight for those who prize their heavenly fatherland above everything. Whether this spouse of Christ commands or counsels, yields or remains steadfast, praises or blames, she is always reasonable, and obedience to her claims is never other than a reasonable service.

The Lack of Catholic Leadership

The *Irish Rosary* says at the close of a fine editorial on "Catholic Leaders in America and Ireland" (Vol. XXXII, No. 6) :

"Looking across the Atlantic, Mr. Arthur Preuss thinks he can descry 'more intellectual leaders among the three million Catholics in Ireland. . . . than among the whole twenty-one million in the United States.' What he sees, alas! is mainly a mirage. In 1828, just a hundred years ago, we had O'Connell, Sheil, Archbishop Murray, Bishop Doyle (J.K.L.), and Dr. Mac-Hale. These were giants in those days; who can match them to-day? And where, to-day, is our galaxy of Irish Catholic scholars, scientists, artists, and critics? How many of them have crossed swords with the blatant infidels and other false prophets of the day? In any case, of what use are intellectual leaders who do not lead? Happily, the very magnitude of present-day evils—such as the rank paganism of the imported press, the indecent costumes of women and girls, the immoral jazz dances, and the plague of betting shops—is forcing men of good will to take the field against them. Would that we had constructive leadership as well!"

Tout comme chez nous. It is too bad!

An Important Decree on Seminaries in the United States

The *Acolyte* in its issue of June 30 prints the text of an important decree of the S. Congregation of Seminaries and Universities concerning seminaries in the U. S. The decree is dated Jan. 25, 1928, and the translation is official. The chief points of the decree are the following:

The preparatory seminaries which now exist in smaller cities shall be changed by degrees into "minor seminaries, where students reside both day and night under the watchful care of responsible superiors."

Every major seminary must have a spiritual director, whose "duty is to know the life and character of the seminarians, so as to be able to give them prudent and safe advice regarding their vocation. Those who should not continue to the priesthood, because they have not been called, he will dissuade from their intention of becoming priests, but those who are true to their calling he will encourage—*fortiter* and *suaviter*—to ever greater efforts toward perfection."

For the office of seminary rector the Ordinaries should "select only such persons as possess the qualifications laid down in the Sacred Canons for this office (Canon 1360)", and "watch over with great care the work of the Rector, so that it will meet all the demands of the high mission bestowed upon him."

Bishops and rectors are reminded that "a reasonable amount of recreation is indispensable in a seminary as a mere matter of relief, spiritual and mental, to students who grow tired under the burden of their studies, and, likewise, in order to assist them toward a proper physical development," but "sports are a means, not an end in themselves, and therefore ought to be chosen not only with this idea in mind, but also with due consideration for the special nature and general purpose of the seminary itself, which has not been established to turn out athletes who are able to exhibit their skill and prowess before the public on the athletic field.

Rather, the purpose of the seminary is to turn out athletes who will fight bravely the battles of the Lord."

Ignorance of Latin, the "Catholic language," which it is "a special obligation of the clergy to study with peculiar zeal," is deplored as "a sign of languishing love for the Church itself," and it is ordained that the courses in Latin be improved and students be not admitted to the study of philosophy and theology unless they possess "a sufficient mastery of the Latin language." "Compulsory courses in Latin are to be instituted for all [candidates for the priesthood] who are found not to possess a working knowledge of that language." The lectures on philosophy, theology, and canon law, as well as the recitations in the same subjects, are to be held in Latin. All examinations, and especially those which students are required to take before being admitted to Sacred Orders, must be held in Latin.

The study of canon law should be given a more important place in the curriculum of the seminary than it has held up to date.

In order that seminary professors in the fulfillment of their duties be not unduly preoccupied by distractions of an economic nature and be able to obtain the means necessary to develop and perfect themselves in their chosen fields of study, the Ordinaries are asked to consider "whether it would not be opportune to establish for the professoriate of their seminaries a suitable and progressively increasing scale of salaries, so that the salary given will assure to each professor the means necessary to live with dignity as he should, and will permit him to lay aside something in case of sickness or of old age when he will no longer be able physically to continue his professorial work."

The condition of both our minor and major seminaries has long been a source of anxiety to far-seeing Catholics, and it is a cause of joy and encouragement to see the Holy See take in hand so

vigorously the reform of these important institutions. The present decree justly emphasizes the need of higher standards of scholarship and stricter discipline, and the elimination from among the candidates for the priesthood of those who "have not been called".

Catholic Scientists in Secular Institutions of Learning

To the Editor:—

In the F. R. for June 15, 1928, on page 243, you print a quotation from the *Catholic Transcript* of Hartford, Conn., and say: "American Catholics have mighty few intellectual leaders to rave over. . . . Where are our scholars, our scientists, our artists, our critics?" My experience seems to show that in the non-Catholic universities of the United States there are quite a number of distinguished Catholic scholars, scientists, artists, critics, etc. A man usually does not become famous until he is fifty years dead, unless he has a good press agent.

I will here list a few Catholics, distinguished intellectually, who teach at the University of Pennsylvania. Cases like these are to be found in other large non-Catholic universities.

In the University of Pennsylvania are:

Damaso de Rivas, M. D., Ph. D., professor of parasitology.

John A. Kolmer, M.D., Sc.D., professor of pathology and bacteriology.

Charles E. de M. Sajous, M.D., LL.D., Sc.D., professor of endocrinology.

Edward A. Strecker, M.D., professor of psychiatry; he got a big offer from the Rockefeller Institute some time ago, but declined; he is also professor of psychiatry at the Jefferson Medical College and serves on the staff of several hospitals.

Gabriel F. Tucker, M.D., assistant professor of bronchoscopy; he invented a forceps for taking foreign bodies out of the lungs and made possible Dr. Jackson's great work, whom he assists.

George P. Müller, M.S., M.D., professor of clinical surgery and vice-dean of the surgical department.

Leo Alonzo Ryan, Ph.D., assistant professor of chemistry and toxicology, lecturer in metallurgy.

Abbé Léon Legrain, D.D., Sc.D., curator, Assyriologist; he belongs to the school of the famous Abbé Breuil of France and has been here eight years.

Arthur Hobson Quinn, Ph.D., Litt. D., assistant professor of English, an authority on the American drama.

John J. Sullivan, LL.B., LL.D., professor of corporation law.

Domenico Vittorini, Litt.D., assistant professor of the Romance languages.

Bernard P. Widmann, M.D., assistant professor of radiology.

With possibly one exception, all these men are practical Catholics.

Walter Hausheer, M.D., with the Rockefeller Institute at New York, is a great authority on the hook-worm and elephantiasis.

There are also some noted Catholic scientists at Johns Hopkins. I mention only Professor Herzfeld, who was believed to be a Jew when he first came to Baltimore, but attends Mass daily and often serves at the altar, to the edification of the students.

You hear much of Dr. James J. Walsh, but few know that he has a brother, Dr. Joseph Walsh, who has done more work in dissecting cadavers than possibly any man living. His writings on the subject are in the U. of P. library. He lives here in Philadelphia.

No doubt similar lists could be compiled for other universities.

(Rev.) John W. Keogh

Chaplain, Newman Hall, U. of P.

[We thank Fr. Keogh for sending us this list of eminent Catholic scientists, which is worth publishing for its own sake. But these men are not leaders of Catholic public opinion, nor are they widely known by their writings, which was the thing we had in mind in our article. Dr. James J. Walsh is a Catholic leader. Would that we had more of his type!—EDITOR.]

A people will never develop a social sense as long as they nurture selfishness.—A. F. K.

The Chain-Store Menace

The chain-store is becoming a "menace" against which retailers and wholesalers are opposing every effort. The Central Bureau of the Central Verein in a recent press bulletin says that the various States as well as municipalities should aid the independent store-owners in their struggle for existence. "If there is anything to the theory of an independent middle class,—that its members constitute the backbone of society, that the State depends for its existence, safety and continuity primarily on the middle class,—then the chain-store is an evil, because it is helping to undermine the economic position and independence of that class still further than other factors in modern society have already done."

Aaron Hardy Ulm, writing in *Barron's*, in a spirit favorable to chain-stores, admits that chain-stores now do 72 per cent of the retail grocery business of New York City, 69 per cent in Memphis, 60 per cent in Philadelphia, and 60 per cent in Washington, D. C. 30 per cent of all the groceries bought for home consumption in the United States are now distributed by chain-stores. A spokesman for an organization of wholesale grocers, on the other hand, claims the chain-stores proportion to approach 50 per cent of the total. Moreover, the Federal Reserve Board statisticians find that the sales of 27 grocery chains increased 431 per cent between 1919 and 1927. This growth does not merely affect individual retail storekeepers, but also (and this is frequently overlooked), the wholesalers. Mr. Ulm admits the volume of goods handled by wholesale grocers to have fallen off more than 20 per cent between 1919 and 1927. Drygoods wholesalers did 14 per cent less business in 1927 than in 1923. Wholesalers of women's clothing did 40 per cent less, while the volume of all wholesaling has declined about 15 per cent since 1919.

The Central Bureau points out that by "creating what tends towards a monopoly, the chain-store system makes

it impossible for men with small capital to become independent, increasing thereby the number of wage-earners, men and women accustomed to consider the pay envelope the ultimate economic goal for which they may strive. The chain-store furthermore has the tendency to force young men and women to leave smaller towns and rural communities for the large city, since the former, together with the mail-order houses, makes it more difficult for them to find employment at home. Thus in more ways than one, the chain-store adds to the dangers with which the middle class has been beset since the advent of the industrial system."

In accordance with the general tendency of to-day, there is a demand on the part of those who feel the rapid growth of chain-stores threatening them, that public authority should interfere in this struggle between the two systems. In 1927 attempts were made in 18 States to enact laws opposed to chain-stores. Several legislatures adopted such statutes, some of them of quite far-reaching intent. A case is now pending in the U. S. Supreme Court, involving the constitutionality of a statute which would practically bar chain-drug-stores from Pennsylvania. State courts have upheld the statute. Then too, the U. S. Senate during the recent session of Congress passed a resolution calling for an investigation by the Federal Trade Commission of chain-store developments.

The Central Bureau is of opinion that, though the State should interest itself in this problem, and try to discover whether conditions demand special protection for resident retailers and storekeepers as against the competition of the chain-store systems, owned and controlled by men who have no local interests, those menaced must not expect salvation from that quarter alone. "The history of the trusts and trust legislation should warn them of the futility of any such hope. Both re-

tailers and wholesalers must rather have recourse to self-help and mutual help. Adopting before all methods of co-operation, they will discover ways and means to overcome any advantages which the chain-stores may have obtained through their ability to purchase great quantities of goods and standardization of their wares. Before all, both retailers and wholesalers should engage in an educational campaign for the purpose of demonstrating to the public the danger of so short-sighted a policy as that of assisting in developing a system designed to concentrate ownership still further and increase still more the number of wage-workers depending on the good will of absentee owners of capital and their managers."

The Catholic University of Peking

We are indebted to Fr. Valentine Koehler, O.S.B., of St. Vincent Archabbey, Beatty, Pa., for a copy of *Bulletin No. 4 of the Catholic University of Peking*, which, as our readers probably know, is in charge of the Benedictine Fathers of that abbey. This pamphlet records the two crowning events in the history of the university during 1927, namely the inauguration and registration of the new School of Arts, and contains, besides, several articles of general interest.

Dom Adelbert Gresniger, a pupil and collaborer of Dom Desiderius Lenz, O. B. S., founder of the "Beuron School," writes on Chinese architecture in so far as it presents a problem of adaptation to be met and solved by the Catholic missions. He takes the ground that if the Catholic religion is to be made "at home" in China, it must be lodged, not in churches of Western pattern, which are totally at variance with the Chinese temperament, climate, and landscape, but in temples of the native style, and says that successful experiments in this direction have already been made at Peking, in Cochin China, and elsewhere. Some very attractive drawings illustrate the author's argument.

Dr. James H. Ingram, a native of Ohio, who has resided in China for many years, gives some vivid reminiscences of a visit to the valley of the "Lost Tribe."

Mr. Ch'en Yüan, vice-rector of the University, writes learnedly on "Manicheism in China."

Among the illustrations is a portrait of His Excellency René Lü Cheng-hsiang, ex-prime minister of China, who recently entered the Benedictine Order.

The vast educational undertaking of the Benedictines of St. Vincent in China deserves the support of American Catholics, and one modest way of extending this support is by subscribing to the *Bulletins* of the Catholic University of Peking. (China Mission Office, St. Vincent Archabbey, Beatty, Pa.)

Mr. Lloyd George recently addressed the "Inverness Mod" in his native Wales on the future of Celtic culture. The Celtic races he said, were assailed by a much larger, more formidable, and insidious enemy to-day than they had had to meet in the past—the empire of the Philistines. Wales was putting up a great fight for Celtic culture. In that small part of the island about 1,000,000 people habitually used the Welsh tongue and the Welsh harp. There were 47 weekly and monthly periodicals published in Welsh. There was no better poetry written than that by cultured young Welshmen. Welsh culture was a real live thing. Welshmen were not dealing merely with memories of the past, but were turning out new literature worthy to rank with the finest literature of Europe. They were proud of the service that the Welsh language had rendered to humanity, and they meant to stand by it against all who assail it. The Irish, too, were making a great effort to revive the old Celtic culture, and he wanted the Scottish Highlanders to do the same.

What you attain by chance you soon tire of; what you gain by work you appreciate.

The Origin of Religion

By the Rev. Matthew Smith, Editor of the Denver Register

Efforts of evolutionists to show that religion as we have it to-day is a gradual development from superstition and at one time did not exist at all in the human race, are shown futile in a notable new book on theology just issued—*Fundamental Theology*, by the Rev. John Brunsmann, S.V.D., freely translated and edited by Arthur Preuss, editor of the FORTNIGHTLY REVIEW, St. Louis. The original work was in German (*Lehrbuch der Apologetik*). The translation will appear in four volumes, only one of which is now ready.

The work examines what experts have discovered about religion among primitive peoples in all parts of the world and proves that the idea of one God is now scientifically established as having prevailed among these races before polytheism came in. Polytheism, or the idolatry of many gods, is a late development. Man originally worshipped one God and some of the primitive peoples have maintained surprisingly pure legends about Him. While many altogether stopped the formal worship of Him, nevertheless they retained traces of their ancient traditions. There is positive proof that the evolutionist theory of a gradual development of the one-God idea as a result of worshipping a multitude of deities is without foundation.

The book establishes the universality of religion as a fact, and examines and disproves various modern theories to reduce worship to the level of something wholly man-made. It shows that religion is not a human invention, that it is not the result of self-deception, that it is not a mere emotion, and not a product of the animal instinct.

It shows that the Indo-Germanic races, forefathers of most of Europe and much of Asia, originally had a monotheistic religion, as is proved by the science of philology, and it indicates the same of the Semitic peoples, the Chinese, and the various primitive races — Africans, Australians, the

South Sea Islanders, the Madagaseans, the Malaysans, and the American Indians.

Evolutionist authorities have not been agreed about the development of religious consciousness in mankind. They "propose various theories, known respectively, as Animism, Manism, Fetichism, and Magism. The most comprehensive of these theories is Animism, which comprises Manism and Fetichism, and has been most fully developed by Tylor. According to this theory, certain striking biological phenomena, such as the opposition existing between sleep and the waking state, trances, dreams, and visions, led to the formation of the idea of a soul. Hand in hand with this notion went a belief in the survival of the soul after death and the transmigration of souls from body to body. In course of time the qualities of the human soul were transferred to other beings, and the universe was conceived as animated by a sort of over-soul (Animism). The cult of deceased ancestors (Manism) further led to the concept of a pure spirit, which was believed to reside either in material objects (Fetichism) or to enter into relations with nature, its objects and processes (Nature Worship). This, it is asserted, was the origin of the higher forms of Polytheism and the worship of a god of heaven, or of the storm, or of the rain. The ultimate product of this evolution was Monotheism in a more or less pure form." (Pages 156 sqq.)

But, ingenious as this explanation is, it is not true. For a wealth of authorities, quoted in the new book establishes beyond cavil that the race once had a pure idea of God and then lost it.

Paganism came as a result of man's abuse of free will. "Its long duration had an educational purpose. The longer God tarried before coming to the rescue, the more time man had to realize his own impotence and misery, the more clearly was he enabled to see that God

does not need man, whereas man cannot possibly be happy without God, and separation from Him by sin is the greatest misfortune that can befall a rational creature. This conviction offered the most favorable condition for a contrite return of sinful humanity to its Creator and a ready acceptance of the divine aid when proffered." (Page 274).

The book is one of the most notable of recent contributions to American Catholic literature. It is published by the B. Herder Book Company, St. Louis, and sells at \$2.50. Like all of Mr. Preuss' work it is written in splendid English. One of its most valuable features is its description of Modernism.

The Catholic Philippine Question

To the Editor:—

Father J. J. Burke's appeal for a Philippine Mission Society (F. R., XXXV, 13, p. 255) will find a hearty response on the part of every priest who is zealous for the salvation of souls. The present writer has not for some time read anything with such genuine satisfaction as this noble appeal. One reason for his sympathetic approval is that he himself has twice asked for permission to go to Philippines, but in vain.

I would go a step farther even than Father Burke, and plead for immediate ministerial assistance. Every young priest who is not absolutely needed in the U. S. should do his utmost to obtain permission to work among the Filipinos. Spanish is easily learned by one who knows Latin, and English will go far with many, especially the much endangered young people. How grateful the neglected Filipino Christians would be if in the beginning such young American priests would only baptize, celebrate Mass, give benediction, and anoint the dying. On the way over, however, these priests might learn enough Spanish to hear confessions.

Fr. Burke rightly supposes that "our bishops would allow any priest to aid

so worthy a cause." Just think of the appalling dearth of priests in the Archdiocese of Manila alone! Over 13,000 souls to one priest, and fifty parishes without any priest at all! And here? There are young priests in some rural districts who have not even 100 souls to care for, babies included. *Conditio valde periculosa pro sacerdotibus ipsis, exceptis amatoribus bonorum librorum*; and a heavy burden on the parishioners, unless the Extension Society comes to their aid.

Very truly does Fr. Burke say: "We are sending missionaries to pagan lands and are allowing our Catholics to fall away because of dearth of priests." It would seem that of the 25,773 priests in the U. S. a thousand or more could be spared at once for the Philippine missions without crippling our home work.

Sometimes a person is inclined to apprehend that there is something like (holy?) selfishness in much of our religious work. It is not exactly right, in my opinion, to have the finest church edifice, the biggest convent or hospital, the costliest vestments, etc., in the city, if our work of saving souls—*suprema lex*—can be done at less expense and the money applied for better purposes. Millions of dollars could be saved for urgent missionary work at home—consider, *e.g.*, the million Catholic children in the public schools—and abroad, if genuine charity would direct all our efforts *ad maiorem Dei gloriam*. Read the lamentations of the missionaries laboring among the poor Mexicans along our southern border, and of those in foreign missions. Should we not try to direct the charity and generosity of the faithful into these channels instead of keeping everything selfishly at home?

One more remark: As Spanish is the leading language of our dependencies and of the peoples of Central and South America, it should be cultivated in all higher Catholic institutions of learning, especially in the seminaries.

An Aged Former Missionary

Wilder's "The Bridge of San Luis Rey"

To the Editor:—

May I say that I think that your critic's criticism of *The Bridge of San Luis Rey* is very much the breaking of a unique and beautiful butterfly upon the wheel. It is unercritical and unfair to estimate the real trend and worth of a book too literally, or by the blurb statement upon its cover. Printers' puffs by no means coincide with the actual merits and meaning of the wares they cry.

The excellences of Mr. Wilder's book are other and greater than the *précis* upon its wrapper states. The lovely story justifies reading *for itself* and regardless of "edification" or "dis-education." It is a delightful performance intended to *amuse*, and does, in the best sense of that battered word. Surely in this thorny world no fault ought to lodge against valid amusement and delight, in which this tale superabounds: even though it may, perhaps, offend the school-marmish canons of a Maria Edgeworth, or of the great Chapone. Whose else it could, it is beyond me to conceive. The inclusion of an indolent and dilettante archbishop, and a fling at a lazy and not too zealous clergy, is milk-cum-water compared with many an episode in Dante, and as water distilled, taking as token the letters of St. Catherine of Sienna.

I doubt if your critic himself, had he lived in their milieu, would have found each and every "inquisitor" at once and always both wise and merciful. And, does his "natural man," I wonder, or for that matter, his "supernaturalized" one, ever bemuse himself perplexedly before the mysteries of this puzzling world? Furthermore, I cannot think that the worthy Abbess in the tale could have been invented minus careful pondering on and admiration for St. Catherine of Genoa, nor *Brother Juniper* without similar absorption in the Fioretti. Heaven help those Catholics who like some Heflin "turned topsy-turvy," spy anti-clerical-

alism under every bush, and cry alarm whenever a well-meaning, not too well-instructed non-Catholic work of *Belles-Lettres* lacks the savour and precision of a papal encyclical. And, oh, too, for some of the un-protestant unsqueamishness of the Ages of Faith! The "miracle" of this ease, if it is not the book itself, surely must be that the general public should turn, for once, from its hyper-voracious feeding upon fictional *bathos*, and worse, to feast eagerly upon such delightful and excellent provender. Possibly it's just because such airy "game" so seldom wafts its way. Why don't some Catholic litterateurs lure us to a like quarry?

Please read the book yourself, for I know you like beautiful "letters"—its prose resembles the limpid, "simple" sort you write—and then you will see that your critic has done it scant justice. After all, the thing is *not* an exact treatise on moral theology, nor one on Christian cosmogony; it is a fascinating tale skilfully and beautifully felt and told, and so why, as I said, break a rare and lovely butterfly upon the wheel; why "be wiser than it behooveth to be wise"? This book is noble and fine despite (perhaps) certain theological lapses or lacunae, but in spite of these, it does, nevertheless, shine with "The light that never was on sea or land;" and a critical review of the *quality* of the FORTNIGHTLY cannot afford to just scoff and pass by on the other side.

William Booth Papin

The *Ave Maria* agrees with us that *The Bridge of San Luis Rey*, by Thornton Wilder, is highly overpraised. "By his satirical references to the Inquisition no less than by his general picture of Catholic life in a South American country," says our contemporary (N. S., Vol. XXVII, No. 16), "the author shows in what schools, if any, he made his studies. Artistically, the book is a dilettante's evasion of a real task. It is the exact opposite, in spirit, of Miss Willa Cather's masterpiece, *Death Comes for the Archbishop*."

De Paul University

To the Editor:—

My attention has been called to a letter published in your valuable REVIEW [Vol. XXXV, No. 12: A Sky-scraper University, by the Rev. Al. Wagner of Shelby, Neb.], which contains some rather harsh criticism of De Paul University and of its policies, based on some newspaper publicity.

It is very rash, to say the least, to make such criticisms of a reputable Catholic university on information received solely from the public press, without trying to get from that institution the facts in the case. Your experience no doubt has convinced you, as it has convinced us, that newspaper information is unreliable.

A friend of ours in the newspaper business, desiring to be helpful, without consulting us, released the publicity in question and even quoted the writer, without submitting his copy for correction and approval. We did not deem it prudent to try to follow this up by a corrected statement for several good reasons, but principally because we felt sure that intelligent Catholic readers would make due allowance for the inaccuracy of the press.

This publicity was a tissue of mistaken and distorted statements and its earmarks as such should have clearly evidenced themselves to the writer of the letter.

I may say in passing that we are not boasting about anything. We are letting our work speak for itself.

Trusting that, in justice to De Paul University, you will publish this letter in the next issue of your highly esteemed REVIEW, I remain,

Yours sincerely in Domino,

Thomas F. Levan, C. M.
President.

Many of us take pleasure in imagining how we should act if our circumstances were different; but that is not the point. The thing is to be useful just where we are, here and now, and make the most of present opportunities.

Birth Control and Eugenics in the Light of Catholic Moral Principles

In a learned and timely volume, entitled *Birth Control and Eugenics*, the Rev. Charles P. Bruehl, Ph.D., of Overbrook Seminary, deals very thoroughly with the ethical principles underlying the modern problems indicated in the title. The chief topics of the book are the artificial restriction of the family, the problem of the so-called unfit, sterilization as a eugenical measure, eugenics and marriage, and eugenical education.

Of birth control the author says that it is "a yielding to the pleasure principle, and is therefore, destructive not only of heroic virtue, but of ordinary morality" as well. "It springs from selfishness and will in turn intensify this selfishness. . . . In its wake will follow carnal-mindedness and egotism. Where these prevail, nations cannot live" (p. 32).

The proposals of the eugenists he rejects for the most part because they are inspired by pagan and materialistic ideas with an outlook confined wholly to the narrow horizon of this world. "A stronger assertion of the spiritual nature of man, a more general observance of the moral law, a consistent application of Christian principles to social life, a reinforcement of the sense of personal responsibility and of social duty, and in general a remolding of life after the Christian pattern, will," in the author's opinion, "do more for the elimination of racial poisons and the improvement of the race than all hysterical eugenic agitation" (p. 249).

We consider this the best and most up-to-date treatise on birth control and eugenics in the light of Catholic ethics now available in English, and cordially recommend its study to all our readers. They will find it not only instructive, but also interesting. (Joseph F. Wagner, Inc., 54 Park Place, New York City.)

So live, if possible, that the neighbor women simply can't believe it of you.

Notes and Gleanings

The provincial superior of one of our missionary societies has written as follows to Fr. Burke in connection with his plea for a Philippine Mission Society:

"I have read with the greatest pleasure and interest your article appearing in the last issue of the FORTNIGHTLY REVIEW. My interest in the Philippines has been rather pronounced for many years, not merely because our Fathers are working in several districts over there, but particularly for the awakening I received as to the Catholic religious situation in the Philippines when, a few years ago, I was privileged to accompany our Father Superior General on a visitation tour in the Far East, during which we spent some two months in the Islands, passing the larger part of the time in the more remote portions. . . . God grant that your proposal for a Philippine Mission Society will start something."

The *Catholic Citizen* makes a good point when it says: "If Catholics solicit Protestant aid in the building of Catholic churches, they will find it difficult to refuse to reciprocate. They must act consistently. It is, therefore, better not to ask Protestants to subscribe to the building of Catholic churches. Let each denomination stand on its own bottom in providing its houses of worship. As to buildings erected in behalf of charity, there can be no objection against mutual help."

Harvard University has defeated her ancient sporting rival, Yale, in the first contest based upon scholarship which has ever been held between two American universities, and thereby has won \$5,000 worth of books, which constitute the William Lowell Putnam prize. The contest, which is to be an annual one, was started this year, when Mrs. Putnam established a fund of \$125,000 for the purpose in memory of her late husband. On April 30 two picked teams of ten men each from Harvard

and Yale sat for a three-hour examination in English literature. Their papers were handed to an impartial committee of professors from Princeton, Brown, and Cornell, who acted as judges. Harvard was found to have made a score of 93, as against 117 for Yale, points being credited as in cross-country running, where the lowest score wins. This is an improvement over the traditional football and rowing contests!

In a recent volume on the international organization of the world today and the Holy See, Fr. Ives de la Brière, S.J., gives some first-hand information regarding the Pope and the League of Nations. Pius XI, he says, is of opinion that the Pope cannot become a member of the League, nor even perhaps be permanently represented at Geneva, but he would wish to be in official relations with the League for all questions of international order that particularly interest the Church. This is quite in accordance with the insistence laid by recent popes on the traditional distinction between matters which concern the temporal and those which concern the spiritual power, or in which the spiritual power is interested.

The Huguenots of Colonial South Carolina by Dr. A. H. Hirsch (Duke University Press) provides us with the first complete account of an interesting but little-known episode in the colonization of America. During the closing decades of the seventeenth century several groups of French Huguenots made their way across the Atlantic and settled in South Carolina. The slight attention that has been paid them by historians is probably owing to the rapidity with which they became acclimatized. Their churches were soon absorbed by Anglicanism, only one of them retaining its Calvinistic worship. They became English, not only in religion, but also in language and sentiment, and frequent intermarriages obliterated any social distinctiveness. By 1776 there was little if any pure French

blood in the province. The children of many of the refugees were even ashamed to bear French names. Serurier was Anglicized into Smith, Janvier into Jennings, and La Motte into Mott. The influence of these Huguenot colonists was mainly exerted through their economic activities. Thrifty and industrious, they amassed considerable fortunes. They were leaders of the community in the production of wine, oil, and silk, and the improvements they introduced in these industries came into general use in the South. For nearly half a century the newspaper, printing, and book-binding businesses of South Carolina were in their hands.

A Protestant minister, writing in the *New Century* (Vol. XLV, No. 25) pays the following compliment to the Catholic Church: "The Roman Church is an enormously human institution, and as such gets a huge sum of human result accomplished by humanly qualifying and correcting her own notion of the miraculous. Altogether apart from the miraculous, Rome does keep the glorified Redeemer at the focus of the mystic vision. 'Knees on the floor; eyes on the altar; heart in Heaven.' That thrills me every time I think of it. And I do not intend any slur when I say that if at any time in the Roman service the atmosphere seems to be too supernatural, all we have to do to get back to the natural, is to look a little at the priests. They usually appear human enough."

Dr. R. Campbell Thompson's translation of *The Epic of Gilgamesh* (Luzac) is an important step towards removing the reproach, which English Orientalists have too long endured, that even the most notable literary products of ancient Babylonia remained closed to the non-expert interest of their countrymen in the absence of modern translations. The *Gilgamesh Epic* was doubly undeserving of such neglect, both because of its right to be considered a masterpiece of Babylonian literature and because its discovery and re-creation were largely owing to the genius

of George Smith. The present translation, in which readers have (with one or two doubtful Sumerian exceptions) the whole of the work at present extant, should recapture for the invention and humanity of the primeval poet some of the admiration which was won on another account by the first revelation of the famous Deluge story.

Father Charles M. Smith, executive secretary of the Catholic Truth Society of Oregon, writes: "Here are some of the causes responsible for the dreadful leakage from the Bark of Peter, causes which are not restricted to any one section of the country: (1) mixed marriages; (2) 20th century indifference to religion; (3) the Catholic position on divorce and birth control; (4) bigotry as propagated from the Protestant pulpit; (5) distance from a Catholic church; (6) rare, or at least insufficient, religious instruction of children." Like nearly all honest students who have investigated the subject, Fr. Smith admits that there has been, and still is, a dreadful leakage, and tries to ascertain its actual causes. That is the only method which will bring us any nearer to the solution of the problem how to stop the mass-defection.

Mr. Anthony F. Klinkner, Dubuque, Iowa, writes: In the article on "A Catholic Skyscraper University," *F. R.*, Vol. XXXV, No. 12, an I. N. S. dispatch quotes Attorney Busch as boasting of being the only non-Catholic holding such an office in a Catholic educational institution in the U. S. I remember reading in *Current Opinion* that Walter I. Head, Omaha banker, and a Shriner, was a director of Creighton University.

Our practical difficulty is that we have many Catholics in active political life who do not know what has been taught by the great Catholic political thinkers. Often such men make a bad impression before the nation. We need a more serious study of Catholic political principles in our colleges.—*San Francisco Monitor*, Vol. LXX, No. 2.

Current Literature

—Dom Cuthbert Butler has published a new edition of his "critico-practical" version of the Rule of St. Benedict (*Sancti Benedicti Regula Monasteriorum.*) He aims at presenting as authentic a text as possible of the Rule, and has added various new quotations from ecclesiastical writers to his *Fontes*, acknowledging his special indebtedness to Dom Germain Morin and Dom Benno Linderbauer. The useful work has no less than five exhaustive indices. (Herder & Co.)

"SCHÖNERE ZUKUNFT"

Vom Juli ab wird die Drucklegung der bekannten grössten mitteleuropäischen Wochenschrift "*Schönere Zukunft*" (derzeitige Wochenaufgabe 14,500) vom Herausgeber an die bekannte katholische Weltfirma Friedrich PUSTET (Regensburg, Wien, Rom, Valencia, New York) übertragen, einerseits um das Mitteleuropäische bzw. Universale des Blattes auch nach aussen hin noch mehr als bisher zu betonen, andererseits um für die Propaganda der "*Schöneren Zukunft*" die Beziehungen eines katholischen Weltverlages nutzbar zu machen. Dr. Joseph Eberle bleibt nach wie vor Eigentümer, Verleger und Hauptschriftleiter der Wochenschrift, sowie auch die Schriftleitung und Verwaltung nach wie vor in Wien bleibt.

Mit dem Wechsel der Druckerei findet zugleich (ohne Bezugspreiserhöhung!) eine gewisse Ausgestaltung der "*Schöneren Zukunft*" statt, eine Vergrösserung namentlich ihrer "Kulturen Weltanschauung," die zur umfassendsten Uebersicht über das Arbeiten der Katholiken in aller Welt werden soll, mit reichstem, wertvollstem Material für jeden Akademiker, Geistlichen, Lehrer usw. Natürlich wird nach wie vor auch höchster Wert auf den Aufsätze-Teil gelegt, wie denn längst die programmatischen Artikel der "*Schöneren Zukunft*" zu allen Fragen der Kultur, der Politik und Volkswirtschaft dank eines unübertroffenen Mitarbeiterstabes von H. H. Kirchenfürsten, Staatsmännern, Universitätsprofessoren, erstklassigen Schriftstellern hohe Beachtung und Anerkennung finden.

Gegenwärtig erwecken die Ausführungen der "*Schöneren Zukunft*" namentlich zu den Themen: Revision der Geschichts- und Literatúrauffassung, Neuorientierung der katholischen Soziologie, Plutokratie, Grosskapitalismus, Judenfrage besonderes Interesse.

Bezugspreis der "*Schöneren Zukunft*" pro Vierteljahr \$1.25—Bestellung bei der Post oder direkt bei der Verwaltung, Wien XIX, Nusswaldgasse 14, Oesterreich, die ernstesten Interessenten auch unentgeltlich Probenummern zusendet.

—The changed conditions under which our youth of to-day is growing up have also been observed in the workshop and factories, to which many adolescents flock after their graduation from school. In some countries there are now "continuation schools" to care for these persons. Their religious training and instruction present a peculiar problem, which has been faced by our German brethren, who have special courses of catechetical instruction for boys and girls in continuation schools (Fortbildungsschulen). In the present book, which forms Heft 15 of a collection called "Hirt und Herde," this problem is discussed. It is a matter of regret that, on account of the language, the book will be limited to a narrow circle in this country. Our English-speaking priests and Sisters would certainly be enriched if they could have access to the fine material here offered. (*Der Religionsunterricht in der Fortbildungsschule: Eine Wegweisung und Handreichung für die Katecheten von Ludwig Wolker*; Herder).—A. M.

—Volume II of *Die Väterlesungen des Breviers übersetzt und kurz erklärt von Athanasius Wintersig, O. S. B.*, comprises the Pars Verna and completes the Proprium de Tempore. The two following volumes of the "Ecclesia Orans" series will complete this useful work. The author gives the original Latin text of the various homilies of the Breviary, with an elegant German translation and short explanatory notes. The work is a great help to the priest who wishes to recite his office intelligently. (Herder & Co.)

—As we have observed in a review of a previous book of sermons by Dr. Linhardt, preacher at St. Cajetan's in Munich, we need, if not a new preaching, at least a new practical application of the Gospel message to our changed social and economic conditions. This the aforementioned priest has succeeded in doing, though he nowhere makes a compromise with modern fallacies or sacrifices one iota of the doc-

trine delivered to the saints. And so we wish godspeed to this book which is gotten up in Herder's usual elegant style. (*Feurige Wolke: Kanzelvorträge für die Sonn- und Festtage des Kirchenjahres. Zweiter Band: Pfingstkreis.* Herder & Co.)—A. M.

—Under the title, *Adoration*, the Rev. Frederick A. Reuter has compiled a collection of spiritual readings, prayers, and hymns, systematically arranged for a year's Holy Hour. The Holy Hour is a devotion which is becoming increasingly popular, and a book with suitable reflections and prayers for public and private devotion will, therefore, be welcome to both the clergy and the people. Fr. Reuter in his arrangement follows the liturgical cycles of the ecclesiastical year. A noteworthy feature of his manual is the special selection of liturgical subjects for meditation, together with a short sketch of the life of some saint for the last week of every month. *Adoration* has a commendatory preface by the Bishop of Cleveland. The book, which is bound in flexible covers, is small enough to be carried in the coat-pocket. (Benziger Brothers).

—*A Catholic View of Holism*, by Msgr. Kolbe, of the University of Cape Town, S. Africa, is a criticism of the theory lately put forth by Gen. Smuts that evolution is creative, that is to say, each forward move in the process results in a new *totum* or whole, which is something more than the sum-total of the constituent parts. Msgr. Kolbe thinks that this theory can be so construed as to be acceptable to Catholics who believe, as most educated Catholics probably do, in the soundness of the evolution hypothesis. The author writes of philosophical matters in a breezy journalistic style, in fact the contents of this little volume appeared originally in the Cape Town press. Gen. Smuts himself has written a cavalierly introduction to the book of his critic, who goes beyond the general Catholic opinion in giving wholehearted support to the thesis and arguments of Canon Dorlodot of Louvain.

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- Herbst, Winfrid (S. D. S.) Little Nellie of Holy God. St. Nazianz, Wisc., 1927. 80 cts.
- Vuillermet, F. A. (O. P.) Les Divertissements Permis et les Divertissements Défendus. 4th ed., Paris, 1925. \$1. (Wrapper).
- Pohle-Preuss, The Sacraments, Vol. III: Penance. 4th revised edition. St. L., 1928. \$1.75.
- Koch-Preuss, Handbook of Moral Theology. Vol. II: Sin and the Means of Grace. 2nd revised ed., St. L., 1919. \$1.25.
- O'Brien, Frank. The Story of the New York Sun. New Edition. N. Y., 1928. \$2.
- Schmidt, Max. The Primitive Races of Mankind. Richly illustrated. Tr. by A. K. Dallas. London, 1926. \$6.
- Mayer, Jos. Gesetzliche Unfruchtbarmachung Geisteskranker. Freiburg i. B., 1927. \$3.
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- Gier, Wm. (S. V. D.) How to Pray Well. Short Instructions on the Most Important Religious Exercises. Techny, Ill., 1925. \$1.
- De Smet, A. (tr. by A. Owens, S. J.) Marriage. A Canonical and Theological Treatise, Revised and Brought into Conformity with the New Code. Bruges, 1925. \$1.50.
- Grimmelsman, H. J. The Book of Exodus, with Translation and Concise Commentary. Cincinnati, 1927. \$1.50.
- XXVIII. Eucharistischer Kongress zu Chicago. Bericht der deutschsprachigen Sektion. Herausgegeben vom Komitee. Techny, Ill., 1927. Illustrated. \$1.25.
- Seitz, Don C.—Joseph Pulitzer, His Life and Letters. N. Y., 1927. \$2.
- Zybur, J. S. Present-Day Thinkers and the New Scholasticism. An International Symposium. St. L., 1926. \$2.
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New Books Received

Bulletin No. 4 of the Catholic University of Peking. 79 pp. Svo. Illustrated. Beatty, Pa.: The Archabbey Press.

New pamphlets from the English Catholic Truth Society, 72 Victoria Str., London S. W. 1:

Devotions to Our Lady of Perpetual Succour. Compiled by Rev. W. Raemers, C. SS. R. 80 pp. 32mo.

An Hour With Christ in His Passion. 46 pp. 32mo.

The Cost of Conversion. By F. W. Chambers. 24 pp. 16mo.

Morning Prayers from the Liturgy (Prime). With Notes by Rev. C. C. Martindale, S. J. 39 pp. 12mo.

The Catholic Truth Society has also reprinted the following pamphlets:

Come Holy Ghost. Short Meditations by Richard F. Clarke, S. J. 60 pp. 32mo.

A First Communion Book for Children. 32 pp. 32mo.

The Hidden Life. Short Meditations by Richard F. Clarke, S. J. 76 pp. 32mo.

For the Faith. By Felicia Curtis. 24 pp. 12mo.

Edith O'Gorman and her Book. By G. Elliott Anstruther. 24 pp. 12mo.

The First Eight General Councils and Papal Infallibility. By Dom John Chapman, O. S. B. 3rd ed. 96 pp. 12mo.

The C. T. S. pamphlets and other publications are for sale in this country by the B. Herder Book Co., St. Louis, Mo.

Deskbook of the School of Journalism. (University of Missouri Bulletin Vol. 29, No. 2). 9th ed. Revised by Robert S. Mann. 48 pp. Svo. Columbia, Mo. The University of Missouri.

The Gospel for the Laity: or, Jesus, the Teacher of Eternal Salvation. By F. J. Remler, C. M. xi & 319 pp. 12mo. B. Herder Book Co. \$2.

America's Founders and Leaders. A Biographical History of the United States for the Lower Grades of Catholic Schools. By Wm. H. J. Kennedy and Sister Mary Joseph. xiv & 352 pp. Illustrated. With Teacher's Manual, 27 pp. 12mo. Benziger Brothers. 84 cts. net.

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LIFE IN FLORIDA

The editor of the Sparta (Mich.) *Herald* must have been caught in the collapse of the Florida real estate boom, for he writes in his paper:

"Florida is the chin whiskers of the United States. It is 600 miles long, 200 miles wide and three feet high. It is bounded on the north by the eighteenth amendment and on the other three sides by the three-mile limit. Florida is inhabited by Indians, Americans, white men and feed-bag tourists, sometimes called tin-canners. The reds live on the Everglades, the blacks live on the white, and the whites live on the tourists, and the tin-canners on the municipal camping grounds. Florida's principal sources of income are hotels, fruits, alligator skins, tourists and the vestpocket press agents of California. But the one big outstanding feature of Florida is its fruit: Orange raising coming first, of course. Raising oranges in Florida is a cinch; all that is required is enough money to live on while raising them. The next Florida fruit is the grapefruit. A grapefruit is a cross between a lemon, a dose of quinine and a pumpkin. It has the color and disposition of a blonde ticket seller at a movie picture show. It is usually eaten at breakfast, thus combining the advantages of a meal and a morning showerbath at the same time. The tangerine is a distant cousin of the orange. It wears a loose and careless Mother Hubbard style of wrapper and is much easier to disrobe than the orange, but it has a more dry, withered and disappointed disposition when undressed. The kumquat is the only thing in Florida that lives up to its name. It looks and acts just the way it sounds."

In an arid county of western Kansas which compares with the eastern slope of the Rockies, lives a rancher 70 years of age whose hired man, 65, has been with him for more than forty years. The two of them barely manage to scratch out an existence. A visitor one day asked the old rancher,

"How do you manage to pay that fellow his wages?" "It's this way," replied the rancher; "I hired him for two years and gave him a mortgage on the ranch to guarantee his wages. At the end of the two years he got the ranch, and I went to work for him on the same terms. For fifty years the ranch has passed back and forth every two years and neither of us has drawn a cent of wages." The ranch neither pays nor sells, and keeps two owners.

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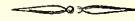
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The Secret of Longevity

By an Octogenarian

No one knows the secret of longevity. It eludes analysis. Good health, good luck, prudence, temperance (in the widest sense)—these, and much besides, enter into it. But when all has been said or guessed, we have to fall back on the time-old Homeric formula that “these things lie upon the knees of the gods,” or the Psalmist’s reminder that “the days of men are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow.” Increased civilization and the growth of sanitary science may increase—probably have increased—the average of longevity. But only those who have been spared to old age know anything about it; and they can explain but little.

My own old age finds me, I am thankful to say, in good health, and in possession of my faculties; no longer as strong as before in mind or body, no longer fit for any post of responsibility, but enjoying quietly the rest to which anyone is entitled at threescore years and ten, and with which, after that age, anyone ought to be content. I have no sympathy with the wish to “die in harness,” which makes old men hang on to duties—sometimes very responsible duties—to which they are no longer equal. It only means that others do most of the work. The old horse does not pull up to the collar, or (to use another metaphor) the veteran oarsman does not pull his weight in the boat. Old men, too, are naturally conservative. They shrink from new ideas

and even necessary changes. *Solve senescentem*, for the sake of others; for his own sake, let him retire while others are still sorry to lose him, and do not yet begin to ask: “Why does that old man hang on so long?”

There is, as I have said, no fixed or formulable secret of longevity; every one who is permitted to reach old age must question his or her own experience. If I were asked, for example, to what I attribute such mental and bodily health as I still enjoy, I should reply first (as Nehemias ascribed the favor of his royal master) “to the good hand of my God upon me”; secondly, to the loving care of a devoted wife; thirdly, to a sound constitution and (up to middle life) much active exercise; fourthly, to regular habits and freedom from “fads.” I never willingly sat up late at night; I never injured my digestion by persistent irregularity at meals; though fond of fresh air, I never had the craze for perpetual draughts or open windows at night in all sorts of weather; nor have I ever been a vegetarian, a teetotaler, or a smoker. Tobacco may be wholesome—I would rather say, less unwholesome—in moderation; but how few smokers seem able to observe moderation! Smoking, I admit, is a sociable habit; and to have missed the friendly intercourse of smoking rooms may have been a loss to me. But I also missed late hours in a vitiated atmosphere, with unnecessary consumption of whisky and soda; and on the whole, perhaps, I have a balance of advantage over my

smoking friends. Of the deplorable and growing prevalence of smoking among women, I will not trust myself to write: *Corruptio optimi pessima*.

One secret, however, there is when longevity has been granted, and that is contentment. A quiet, calm, contented old age is beautiful both to him that has and to others that see it. No vain regrets for work and opportunities gone by; no jealous envy or carping criticism of the younger generation, but kindly interest in their success, and readiness to admit that new methods and new ideas may be needed. The old Drumtochty stone-breaker in *Under the Bonnie Brier Bush*, who "was persuaded to retire from active duty at eighty-five and spent ten years more in regretting his hastiness and criticizing his successor," is not a good pattern for us octogenarians. We have had our day and played our part, and must be content to leave the stage to others, acquiescing cheerfully in our own disabilities, while sympathizing with the enthusiasms and hopes of youth. It is tempting to be a *laudator temporis acti*, but it makes us aliens from present-day life and pessimists as to the future. It does not encourage young people to respect our age, nor us to take any pleasure in their enjoyment. Have we not still the sunlight and the flowers and the merry voices of children and the hope of a happy eternity to cheer us even to the verge of the grave?

Class Distinctions vs. a Standardized Humanity

In these days one occasionally reads or hears statements to the effect that class distinction is an evil, and as such should be abolished. One cannot but wonder whether the persons who use these expressions and other current catch-words ever analyse what is meant by them, or whether they study fundamental facts. Charlotte Dease writes very trenchantly on this subject in Vol. XXXII, No. 6 of the *Irish Rosary*:

Class distinction, which has apparently existed all down through his-

toric times, is based on the universal law of inequality, which is to be seen in all nature, and "without which," according to a French writer on Catholic social doctrine, "there would be no progress." Another and greater authority, Pope Leo XIII, in his *Rerum Novarum*, builds much of his teaching on this evident truth, and deals lucidly with the inter-relations of the different classes of society. Unless a complete standardization—mental, moral, physical, material—could be established, there must be distinction of class. It is probable that the most ardent social leveller would rather suffer what are said to be the ills of class distinction than endure the deadly, appalling monotony of a standardized humanity.

Tradition is another cause of class distinction. Ancestry has an objective value which the Bible recognizes, and a great pedigree was once carefully traced back by the Evangelists to King David.

The Brehon Laws dealt very definitely with class distinctions, yet we do not learn from history that this ruling was considered a hardship.

"Snobbery and empty-headed pride" do not necessarily come from distinctions of class. These "vices" are as a rule curiously absent in the persons who possess most of these distinctions. But they may be caused by not facing facts simply and clearly and with a sense of proportion, and through a certain unreasonable indignation that gives to these things an exaggerated importance. It is not this distinction of class that is a "hideous thing," but some hideous things have been done in trying to get rid of it. The French Revolution tried to do this—yet its formula has been wittily and accurately rendered: "*Liberté point! Egalité point! Fraternité point!*"

What is amiss is not the existence of class distinction, but the fact that the interdependence of classes is not sufficiently recognized. If more were thought and said about this interdependence, there would be less trouble about the distinctions.

Mixed Marriages and the Laity

By S. A. Baldus, Chicago, Ill.

[Though we do not agree with all of the author's contentions, we print his contribution, mainly to show how this burning question is viewed by the average Catholic layman, and secondarily for the reason that Mr. Baldus was not able to get his article into the clerical magazine in which Fr. Woywod's appeared. We are willing to open the pages of the F. R. to a discussion of the subject, which is one of very great importance. The fact that the Church (*pia mater*) has always granted and still grants dispensations for mixed marriages, shows that she realizes the difficulties emphasized by Mr. Baldus, and while we sympathize with Fr. Woywod's proposal to tighten the law, and still more to correct current abuses in its administration, we do not believe that mixed marriages will ever be absolutely forbidden. —EDITOR.]

What can be done to stop the ever increasing number of mixed marriages?

Father Stanislaus Woywod, O. F. M., answers the question in the *Homiletic Review* by saying that mixed marriages should be abolished entirely. He argues that, since mixed marriages are forbidden by the Church, the law should be rigorously and literally enforced; that dispensations should be absolutely denied to all applicants; that absolution in confession should be refused to those who begin or continue "courtship with non-Catholics." He advocates the adoption and promulgation of a strict ecclesiastical policy under which "new acquaintances with non-Catholics with a view to marriage" would be forbidden "under pain of mortal sin," and that "those who start such courtship after the announcement and do not promise to discontinue, shall not be admitted to the Sacraments."

These are hard words and sound harsh to the ears of a layman. I am sufficiently acquainted with the writings of Father Woywod to unhesitatingly classify him as a capable canonist and expert theologian. But the subject he discusses—*viz.*: mixed marriages—includes several strictly human considerations which can be said to fall outside the realm of canon law or theology.

Marriage, it must be remembered, is an institution older than the Church itself. The Church raised marriage to the dignity of a Sacrament, but by doing so, she did not abrogate certain natural laws operative from the very beginning of human society, and which will continue to operate until the end of time.

In the whole of his article, Father Woywod not once mentions the word *love*. About the nearest approach that he allows himself is when he speaks of *courtship*—of *starting* courtship, *continuing* courtship, and *stopping* courtship, just as if love were something that could be turned on or off at will, like wine or vinegar coming out of a faucet. And yet love between the sexes is the dominant element; without it there would be no marriage. To speak of marriage without at least some reference to *love*, is as if a tailor were to attempt to make a suit of clothes without cloth.

I hope I may be pardoned for urging that before we discuss the institution of marriage, we give some consideration to that equally ancient institution which is the *sine qua non* of marriage,—namely, love itself. I will not attempt to define love; it cannot be defined. We can at most describe it as a mysterious force or subtle power that takes up its abode quite uninvited in the hearts of men and women, and, when mutual, sweeps them resistlessly on into the sea of matrimony. This is a prosaic and altogether inadequate way of putting it, but it will suffice for the present purpose.

On a few points we must agree before we can hope to view this subject sensibly:

1. Before people marry they fall in love with each other; and

2. They fall in love only when they are mutually attracted to each other.

Even a bachelor will concede this, unless he be a hopeless cynic or a pitiable misogynist. Having admitted this much, our further discussion becomes

more intricate, for there is not a single subject that I know of, from which *reason* is so thoroughly eliminated as from this very subject of love. Hundreds of times, in the course of his lifetime, a man contemplating what to his way of thinking are strangely assorted married couples, asks himself what did *he* see in *her*? or what did *she* see in *him*? And he cannot answer. But it is even so; and it is good that it is so, for if it were otherwise, society as a whole would perish. "Male and female He created them."

Why is it that a man may meet a hundred women, or a woman may meet a hundred men, and not until the hundred and first comes along does he or she fall in love. And if this hundred and first happens to be a Protestant, or of no religious affiliation, we may indeed express deep regret;—but how can we stop it? Father Woywod says in effect that the way to stop it is to deny the Sacraments to Catholics, or, if they persist, to declare them excommunicate. He seems to think that when a Catholic has fallen in love with one not of the faith, it is proof of *perversity* of will on the part of the Catholic party. I cannot accept this view. There can be no dispute on the score that it were better for people of a given religion to marry within their own faith; and beyond a doubt that would be the preference of most men and women. But if the current of events dictates another course, let us at least hesitate to characterize those involved as guilty of perversity of will. They are the victims rather than the creators of the controlling circumstances.

In spite of all the cannonry of canonists, in spite of all the thundering of theologians, you can do nothing that will by one iota change the course of human love. We have made laws on the subject of marriage, but we can hardly make laws on the subject of falling in love. Any law that would seek to *compel* Catholics to fall in love with none other than Catholics, or any law that would strictly *forbid* Catholics to fall in love with any one not a

Catholic, would, I believe, prove ineffectual.

It is to be remembered that the laity are neither canonists nor theologians. In the ordinary concerns of life they will harken to the Church and be guided by its counsel. But with regard to love and its corollary—their heart affairs and romances—they have a philosophy of their own; and it is likely that they will never take kindly to any legislation that would destroy, perhaps, their solitary chance to marry the one person with whom they happen to have fallen in love, or who has fallen in love with him or her.

Father Woywod says: "Experience proves that the present practice (of granting dispensations) furthers and encourages a thoughtless levity on the part of Catholic young people in keeping company with non-Catholics." And again: "Our young people make acquaintances with non-Catholics and start courtship, as though there were no law forbidding it."

I incline to the opinion that Father Woywod, excellent theologian and competent canonist though he be, versed in the law and the letter of the law as pertaining to marriage, is nevertheless on unfamiliar ground when he touches on those phases that have to do with what is called love or attraction between the sexes. Somehow I got the idea from reading his article that he labors under the impression that love is a perfectly controlled or controllable thing; that it is completely dominated by reason; that men and women do not fall in love with each other until they have thoroughly satisfied themselves that there are no obstacles and no difficulties of any kind. That is putting the cart before the horse—a colossal misapprehension.

There was a time when practically the whole civilized world was Catholic. It is no longer so. So as not to ramble over too large a territory, let us stay within the confines of the United States. According to the most recent statistics, there are approximately 18 million Catholics in the United States. The total population is in ex-

cess of a hundred million. For the purpose of this article, let us say that one-fifth of the population is Catholic. This means that a Catholic is likely to meet four non-Catholics before he meets one Catholic.

It is to be assumed that Catholics, generally speaking, have some social life, and taking circumstances as they are, namely that we are only one-fifth of the population, many of our immediate neighbors, and whom we meet most frequently, may not be Catholic; and the people with whom we come into daily contact socially or in a business way, may not be of our faith. How do you propose to alter that condition?

"Where Catholics are quite numerous, there is no excuse for mixed marriages," says Father Woywod. And he more than implies that even in localities where there are not many Catholics, there is no excuse for mixed marriages, for, he says, "in a country like the United States . . . people generally travel much . . . to-day they are living and working in one place and tomorrow perhaps a few hundred miles away." The inference is that this wandering from place to place gives Catholic men and women a glorious opportunity to marry some Catholic somewhere. All of which impresses a layman as peculiar reasoning.

Certainly it is not true that a considerable number of any city's population travel much from place to place to live or work. This is predicable of only a very small percentage. Nor is it true that these nomads are invariably Catholics. But if it were true, is one to assume that in the new locality they will be sure to find a numerous collection of Catholics from which Catholic men and women can easily make an excellent choice? Would not a voluntary or compulsory nomadic life on the part of people rather mean the severing of friendly ties in one place, only to go among strangers and be strangers in another place?

But why travel all over the United States to find arguments or illustrations? Suppose we confine ourselves to a single city or town; and to make it

still easier, let us stay within the limits of our Catholic parishes. What is a Catholic woman of marriageable age to do if no Catholic young man in her own or neighboring parish asks her to marry? And what is she to do if only one who asks her happens to a non-Catholic? It is quite likely that the Catholic woman's answer will not coincide with the answer that a monk might give to these two vital questions. (And what I say of Catholic women can also be said of Catholic men.)

Father Woywod has divided all Catholics into three groups:

"(1) Staunch and sturdy Catholics who would, at any cost, obey the Church rather than fall away. (2) Lukewarm or very lax Catholics, many of whom would rally, if put to the test, and rather follow the leadership of Christ than abandon His army. (3) Indifferent or nominal Catholics who do not care whether they are members of the Church or of any other religious organization."

What a pity Father Woywod did not attempt to fix percentages for these three groups. In the absence of such a division, let us assume that they are evenly divided—each group being thirty-three and a third per cent of the whole.

With regard to the first group, one need not search far to find families that, beyond a doubt, classify as "staunch and sturdy Catholics," yet some of whose members—sons or daughters—have entered into mixed marriages. And in entering such marriages nothing was farther from their mind than that the step they were taking was equivalent to "falling away." Father Woywod would remove the danger of falling away by automatically cutting them off from communion with the Church. The remedy, therefore, appears to be worse than the evil itself.

The same line of reasoning applies to the second group, except, perhaps, to add that probably this same "lukewarm or lax" group would never admit that falling in love with (or marrying) a non-Catholic, is equivalent to

rejecting the leadership of Christ or abandoning His army. As matters stand at present, it is reasonable to suppose that not all those who may be classified as "lukewarm or lax" invariably abandon the faith when they enter a mixed marriage. At least some are saved. But under Father Woywod's proposal, all would, *ipso facto*, cut themselves off from the Church. Instead of holding them in the army with the hope that they will prove themselves good soldiers to the end, it is now proposed that we simply drum them out of the ranks.

Then there is the third group, the "indifferent and nominal" group. But here, too, as long as we are not too drastic with them, I believe a goodly number can and will be salvaged in spite of the fact that a certain percentage of them might have placed themselves in temporary jeopardy by entering mixed marriages.

It is easy enough to make arbitrary classifications; I am fond of doing it myself; but we must be careful lest, in classifying, we weaken instead of strengthening our argument. Father Woywod stresses that there are "lukewarm or lax" Catholics; and "indifferent or nominal" Catholics. But surely he does not want us to believe that all lukewarm or lax, and indifferent or nominal Catholics are the products of mixed marriages?

It is to be regretted that there are no collective statistics on the subject of marriage among Catholics—mixed and unmixed. If there were, we would be enabled to draw some very interesting conclusions. In the absence of statistics we are justified in dealing with approximations. Do I state the case accurately enough when I say that out of every one hundred marriages in the United States, involving Catholics, about twenty percent are mixed? Let us adopt this proportion. Then I'll proceed with the next statement—that, basing my conclusion on cases actually known to me, there is *as great a percentage* of successful (or shall I say happy) mixed marriages as of unmixed or Catholic marriages. Surely

no one will contend that all marriages between Catholics are invariably happy; nor that all marriages in which one of the parties is a non-Catholic are invariably unhappy. It will be admitted that some mixed marriages may be, and are, happy; nor can it be denied that some Catholic marriages may be, and are, unhappy. In the absence of reliable statistics I am at liberty to claim that the percentage for each group is about the same.

And when we consider that there are lukewarm and lax, indifferent and nominal Catholics, I shall maintain that as large a percentage of these is derived from Catholic marriages as from mixed marriages. And when, in an endeavor to show the supreme danger to parents or children, we speak of those who lose their faith or drift away from the Church entirely, surely no one will maintain that all these cases are the direct result of mixed marriages. A survey of many cases of loss of faith and drifting away from the Church, with which I am familiar, compels the conclusion that a greater percentage comes from homes in which both parents were Catholics and married strictly in accordance with the laws of the Church, than from mixed marriages.

I will not particularly stress at this time that part of the loss resulting from mixed marriages is recouped by the bringing into the Church of many adults and children who, but for the fact that the Catholic party married a non-Catholic, would not now belong to the Church; or that if the Catholic party had not found a suitable companion in one who was not a member of our Church, and so would have been compelled to remain single, some adults and many children who to-day are Catholics would not be of our faith.

In scoring these various points, I am not endeavoring to minimize the dangers that inhere in mixed marriages, but rather to emphasize the necessity for viewing the subject in its entirety and in all fairness. A one-sided view is to be avoided. Certainly nothing is gained by any attempt to

put all the blame for whatever evils one may care to enumerate on mixed marriages, when, as a matter of provable fact, the same evils will be found in quite as large a proportion of marriages that were entered into by Catholic men and women and in conformity with the law of the Church.

It may be urged that the abolition of mixed marriages could be justified on the ground that such marriages are a source of grave danger and a proximate occasion of sin. But this can be said of all marriages, Christian and non-Christian. It is all very well for us to insist that the propagation of the human race is the primary end of Matrimony, but if the truth must be told, as far as the contracting parties are concerned, the procreation of children is *not* the immediate end of marriage. We are simply throwing dust into our own eyes when we so eloquently contend about what, in the ordinary course of human events, can easily be proved to be untrue. Not two out of a thousand couples marry simply because they want children. The mating instinct is natural to men and women, and love is primarily a sex impulse. If sex, as a compelling physical force, were entirely non-existent; if there were no healthy sex appetite and no sex manifestations, there would be no marrying or giving in marriage. "Male and female He created them." To discuss the subject of marriage without giving some consideration to the underlying element of sex, leads us into blind alleys.

The physical desire to possess each other is at the root of marriage; which being the case, it is only after the fulfillment of the immediate end that the primary end of matrimony can be accomplished. The one is cause, the other effect. It would be very beautiful if we could truthfully say that men and women enter into the married state actuated altogether by the overwhelming desire to reproduce themselves, to "increase and multiply." I do not think that I am exaggerating when I say that in a constantly increasing number of marriages the

desire to have as many children as the good Lord will send, is absent; in fact in very many cases a tacit mutual understanding that there shall be no children for a number of years, and not many at any rate, is entered into by the contracting parties.

When we set up the rather boastful claim that Catholics alone are exempt from the modern tendency to deliberately postpone having children, or limiting the size of their families, we are deluding ourselves. The practice is as common among us as among other groups; and what is more to the point, in this discussion, it is just as marked among couples both of whom are Catholics as among couples where one party is not of the faith.

In his concluding sentence Father Woywod solicits "expressions of opinion of the reverend clergy on the subject of this discussion so that it may be studied from all angles." Not being a priest I hesitate to enter in "where angels fear to tread." On the other hand it seems to me that a layman's opinion on proposed legislation which, beyond a doubt, would seriously affect the lives and fortunes of many of the laity, ought to be welcomed rather than frowned upon. Indeed a layman has one great advantage over the clergy: he can view the subject objectively, whereas priests must of necessity consider it theoretically. The layman can speak from actual experience and out of a knowledge more intimate than that of any anchorite or group of celibates.

The subject of mixed marriages is one to which I have given considerable thought. Twenty-five years ago I wrote an editorial in which I stressed that mixed marriages among us were increasing alarmingly, and that something ought to be done to reduce their number. I advocated the organization of parish societies, literary and dramatic clubs, reading circles, social clubs, anything that would bring the young men and women of our parishes into frequent contact. This, I argued, would be one of the best means to cut down the number of mixed marriages.

A few days later a priest acquaintance of mine called on me. "I read your editorial with much interest," he assured me. "But your suggestion to form different kinds of parish clubs that will bring the young people together has one serious drawback. You know we've tried them, and we found that, after a while, the young people got to spooning."

"Good heavens, Father!" I said. "Certainly they'll get to spooning. Surely you admit that they must become fond of each other before they will ever think about getting married. The very purpose of these parish associations would be to foster 'spooning', as you call it,—which means falling in love. And isn't it better to have them do their spooning under Catholic auspices than under no auspices at all?"

But while literary and dramatic clubs, reading circles or sundry organizations of a cultural or social character might have been a step in the right direction a quarter of a century ago, they would be less effective to-day. A tremendous change has taken place during the past twenty-five years. The things that might have held the young people then, no longer attract them now. The problem has assumed more serious proportions. The mixed character of our parishes and the social differences among the people themselves, present difficulties that, I readily admit, are not easy of solution. Nevertheless, before we drastically legislate on the subject of mixed marriages, it might be well to exhaust all possibilities in an endeavor to bring the Catholic men and women into frequent social contact with each other, and so reduce the number of mixed marriages by perfectly natural methods instead of by extreme prohibitive measures.

The Origin of Newspapers

The spreading of news by written "news-letters" had reached a high state of perfection when printing was invented by Gutenberg, and opened up almost unlimited possibilities. A life-size model of the Gutenberg printing room and press has been erected in one

of the rooms of the International Press Exhibition, the *Pressa*, in Cologne, where men clad in the costume of his time print with type cast in the original device built and used by Gutenberg himself a leaflet known as "*Türkenkalender*," which was printed in 1454 and describes the Turkish war.

The invention of printing led to the production of news reports. These were printed in the form of thin books or pamphlets. The large thin newspaper of to-day was unknown at that time.

The subjects treated in these news books or pamphlets, which at first contained only one report, were mainly battles and disasters, from which it will be seen that the development of the press since then has not been along entirely different lines. Later, two news items and then as many as five, together with illustrations, were united in one news pamphlet, which thus became more and more like a modern newspaper. The intervals between the issues of such "newspapers" decreased rapidly from one year to six months, and then to one month. A pamphlet newspaper of this kind, printed in September, 1536, contains four news items which it announces thus: "News of the occupation of Copenhagen, of the Emperor's military camp in Turin, of the Roman Imperial May, of Count Heinrich von Nassau."

The next great step forward was the one-sheet paper. One of the first periodically published newspapers of this kind was the *Strassburger Relation*, issued by Johannes Carolus in 1609, which bears the title (translated from the German): "Relation of all noble incidents worthy of being remembered such as have come to pass and happened now and again in Upper and Lower Germany, also in France, Italy, Scotland and England, Spain, Hungary, Poland, Transylvania, Wallachey, Moldavia, Turkey, etc., in this year 1609, all of which I wish to produce in print in the best manner possible as I have received and obtained it." The oldest German newspaper, the *München-Augsburger Abendzeitung*, shows its first copy printed in January, 1609.

A Liberal School of Religion

To the Editor:—

The Catholic press (cfr. *Daily American Tribune*, May 8, 1928), in a report of a radio address given by the instructor of "The School of Religion" at the Iowa State University, makes the following statements:

"A student must realize that he has prejudices—racial, social and religious—and he must swim stoutly against them."

"A Catholic or anyone with decided religious convictions—they say—cannot therefore have an open mind because of religious bias. Truths or theory gleaned upon earlier occasions will influence his regard of various subjects which he should approach without prejudice."

"But men who do not believe or do not profess to any religion have just as strong a bias against the supernatural. The men who make up this class are prone to believe that because they do not admit the existence of the supernatural, they are utterly unbiased, whereas their judgments are warped in favor of their viewpoints as much as the believing man's creed influences his judgments in favor of his convictions."

"From time to time through the course of his talk Father Takkenberg quoted from statements that had been made by both men of religion and materialists in order to present both viewpoints. He came to a conclusion with the words: 'We who believe in God and the supernatural know we have a bias and we watch it. The other man will not admit that he has any.'"

One is considerably taken aback at the above-quoted utterances of a supposed champion of Catholic faith at one of the great secular institutions of learning which are drawing Catholic students in ever increasing numbers. The citation is given in full in order to preclude unfair inferences from detached statements. From the words and their context it plainly appears that the reverend instructor is speaking from a doctrinal point of view, ad-

mitting and even defending a biased attitude towards matters of faith, a most unusual position on the part of a professed apologist of Catholic doctrine in an exposed place.

Evidently he is laboring under a misconception. Catholic theology admits a purely negative doubt in religious discussions for the sole purpose of throwing into bold relief by positive argumentation points of doctrine firmly held as such from the beginning. Truth binds immediately, and it is, therefore, the height of intellectual arrogance on the part of Liberalism, from its illogical position of dignified reserve known as Haeckelian "Voraussetzungslosigkeit," to daub as bias the unqualified acceptance of natural as well as supernatural truth by self-respecting people. There is no bias here and consequently none to watch.

Or perhaps he may have in mind the disciplinary policy of the Church; for it is true that the Catholic Church, though infallible in matters of faith and morals, by no means claims this prerogative in her disciplinary legislation. In fact she has not infrequently reversed herself therein because of the fact that human wisdom and practical judgment enter this field of her activity more than any other, and in course of time situations arise wholly removed from her influence or control, calling for a re-alignment of her disciplinary measures. This adaptability required by outside circumstances is not a biased, but a sincere effort to apply the immutable laws of Christian morality to the ever changing complexion of mundane affairs.

This incident may perhaps appear trifling, but it is another straw showing the tendency of the times. It is an indication that a fearless exposition of Catholic doctrine as epitomized in the Athanasian Creed is well nigh impossible in the stifling atmosphere of indifferentism and downright infidelity prevailing at our State institutions. The compromising and attitudinizing attitude of such ventures as Newman Clubs, Courses in Ethics, Catholic

Foundation and School of Religion, is poles apart from the unequivocal challenge of Christ: "He that is not with me is against me." Columbus, Neb. (Rev.) A. Wagner

The Dianic Cult

Father Herbert Thurston, S. J., writes to us to say that Miss Margaret Alice Murray's book, *The Witch-Cult in Western Europe*, mentioned in our issue of June 1 (p. 222), is not, as the incautious reader might infer, a nice book for a father to purchase for his wife and daughters, but "one of the filthiest books I have ever opened and also to my thinking one of the most foolish." Fr. Thurston refers to a criticism of the book which he published in the Irish Catholic quarterly *Studies* (March, 1922) and to an article written by him for *The Month* (January, 1922), in which he says, *inter alia*:

"Miss Murray produces practically no evidence at all regarding the nature of the primitive Dianic cult to which she attaches so much importance. She simply assumes that it continued substantially unchanged during no one knows how many centuries, and she proceeds to reconstruct its beliefs, organization, and ritual from the copious depositions and confessions of the accused in the witch trials of the sixteenth and seventeenth centuries. The ordinary Christian of the present day, one would think, even the most credulous believer in the malice and obscenity of the powers of evil, would accept these records with a certain amount of caution, but Miss Murray seems to find no difficulty about admitting, in a slightly rationalized form, all the avowals made by the unfortunate victims of the *Hexenwahn*. She believes in and recounts in detail the hideous obscenities of the witches' sabbaths."

We are losing ground by giving way to popular opinions, by compromising principle in the effort to retain popularity.—San Francisco *Monitor*.

Duns Scotus and the Franciscan School

The Franciscan School, a brochure of 18 pp. 8vo, is a reprint from the Proceedings of the 1927 meeting of the American Catholic Philosophical Association. It was well worth reprinting, for the author, Fr. Berard Vogt, O.F.M., is one of our most scholarly writers on the history of Scholasticism, and especially on the earlier Franciscan traditions. In this essay he gives a brief survey of the Franciscan School (*sic*, not schools) for the earlier and the later Franciscan schools, as they are usually called, were not two different movements of thought, but essentially one, and Duns Scotus was not nearly as much of an innovator as has been supposed.

It is a real pity that this gifted philosopher and theologian died before he had had an opportunity to synthesize his teaching into a well-rounded and carefully polished "Summa." As it is, his doctrine is sporadically distributed over a vast mass of commentary and polemic, though, as Fr. Berard shows, in spite of this difficulty, Scotus "reveals himself as a powerful constructive thinker, who built up a complete coherent system upon the basis of a few leading organic ideas, *e.g.*, his conception of matter and form, of the unity of knowledge and the comprehensive power of the mind in its grasp of reality, with their corollaries of the unicity of being and *haecceity* as the principle of individuation, his theory of formal distinction, and his voluntarism and insistence on the active character of psychic life."

It is pleasant to see from this brochure that the temper of the Neo-Scotistic revival is becoming less and less anti-Thomistic. Like that eminent French-Canadian Scotist, Fr. Ephraim Longpré, Fr. Berard Vogt sees the characteristic contribution of Scotus not in his criticism of St. Thomas, but in his reconstruction and development of the philosophy of Aristotle against such writers as Godfrey of Fontaine and Henry of Ghent. (Franciscan Monastery, Butler, N. J.)

The Growth of Liberalism

The San Francisco *Monitor* (Vol. 70, No. 2) says in the course of a strong article on the duty of Catholics in matters of education:

The sooner Catholics here realize that they are now being enmeshed in the same dragnet that made France so anti-clerical, the better for Catholics.

Many Catholics do not seem to realize what Charles C. Marshall, their opponent, knows and clearly states: "The Roman Church clearly claims the sovereign right, irrespective of state, to educate, and for that purpose to maintain its schools and require the attendance, compulsory and obligatory, of the children of its members thereat."

If any proof were needed that the present laxity of Catholics on educational matters is a result of swallowing the secular propaganda on education in the public schools, it is to be found in the fact that many Catholics do not know the law of their Church as well as this well-educated lawyer, who is opposed to their Church.

We need Catholic children in the Catholic schools, not only that they may know the dogmatic and moral theology taught in the catechism, but also that they may know the laws of the Church, and the great fact that they are obliged to obey these laws.

To say, "My children will be just as good Catholics if educated in the public as if I sent them to Catholic schools," is to set one's own opinion against the law of the Church. Secular education and other causes have produced an attitude of mind among many Catholics that is equivalent to the opinion that the Church in matters of discipline is a democracy. Nothing is farther from the truth. Christ is King, the Pope is His Vicar, and when the Pope lays down a law for us, there is no room for opinion; the only thing we have left to do is to obey and try to understand why the Pope commands us to do a specific thing.

Write it on your heart that every day is the best day of the year.

Mother Caroline and the School Sisters of Notre Dame

Fr. Didacus A. Brackmann, C.P.P.S., spiritual director of the School Sisters of Notre Dame, Milwaukee, Wis., has published in the form of a pamphlet a readable sketch, based on Msgr. Abbelen's larger work, of the life and work of Mother Caroline, *First Commissary General of that Congregation of teaching nuns*. She was born of Dutch, German, and French stock near Paris, in 1824, entered the newly founded Congregation of School Sisters of Notre Dame at Neunburg vorm Wald, in 1840, and with Mother Teresa and three other Sisters, transplanted the Congregation to America in 1847.

Mother Teresa was soon afterwards recalled, and Mother Caroline became the life of the Congregation in this country. As Fr. Didacus justly says, "she possessed vision in an uncommon degree," as well as great courage and tact, all of which qualities she needed among the hostile Forty-eighter element in Milwaukee, where the American seat of the Congregation was definitively established in 1850.

The life-work of this talented and self-sacrificing woman was most signally blessed, and the Congregation of the School Sisters of Notre Dame is now one of the largest and most successful teaching orders in the U. S. It is typically American in that it has from the beginning recruited its members almost entirely from among the daughters of America, and its composition is thoroughly cosmopolitan, the more than 5,000 Sisters of its present membership being descendants of nearly every race and nationality represented among the Catholic population of this country. *Floreat, crescat!*

With the five-day week in sight, and people in such a hurry to get away from work, the only natural inference is that they are no longer impressed by that dread sentence of the Creator: "In the sweat of your brow," etc.—A. F. K.

A Pioneer of Catholic Social Reform

Dr. Franz Müller has published a full-length life of that famous parliamentarian and social reformer, Msgr. Dr. Hitze, one of the pioneers of Catholic social reform in Germany: *Franz Hitze und sein Werk* (Hamburg: Hanseatische Verlagsanstalt). He distinguishes three phases in the mental development of his subject. In his first great work, *Kapital und Arbeit und die Reorganisation der Gesellschaft* (1880), Hitze sharply attacked the capitalistic system, championed a modified form of Socialism, and demanded the decentralization of industry. He condemned the parliamentary system of government and recommended in its place a government by representatives of the various professions.

Franz Brandts, who conducted a model factory at M. Gladbach, some years later converted Dr. Hitze to his peculiar ideas of social reform. As manager of the "Arbeiterwohl," Hitze came into intimate contact with Baron von Hertling, whom he had formerly opposed, and turned his attention to the practical solution of the labor question, without much regard for theory. Soon he was one of the leaders of the "Volksverein für das katholische Deutschland", and endeavored to improve the lot of the working classes by a series of social reforms on the basis of the capitalistic system. *Die Arbeiterfrage und die Bestrebungen zu ihrer Lösung* (1895) marks the second stage of his development. At this period of his career he devoted the greater part of his time to the preparation and promotion of social reform legislation in the Reichstag, to which he belonged as a prominent member of the Centre Party. Towards the end of his life (he died in 1921) Dr. Hitze showed a tendency to revert to his earlier position (see his last book, *Geburtenrückgang und Sozialreform*, 1917). This tendency, however, as Dr. Müller points out, does not alter the tragic fact that Dr. Hitze, in his maturest years and for the greater part of his public life, defended a subdued "ethicized" Capital-

ism and the Prussian system of government, which led to the downfall of Germany in the World War.

His biographer, who has proved himself a very able economist and sociologist by his work, *Der kapitalistische Unternehmer*, sharply criticizes Hitze for having failed to perceive the anti-social nature of Capitalism and, as a consequence, having misunderstood the real nature of the labor question, which he tried so hard to solve. A critic of Müller's book in the *Allgemeine Rundschau* (Vol. XXV, No. 26) agrees with this estimate and thinks that Hitze was a poor sociologist because he overemphasized pastoral and moral theology in his work and declares that "the tragical close of his career, which began sociologically, but at its apex was forced back into the tracks of moral theology, reflects the tragedy of the Catholic Centrum and of the Volksverein," to the history of which movements this life of Dr. Hitze undoubtedly furnishes a valuable contribution.

Antiquity (London, Vol. 11, No. 5) prints two important articles on the royal tombs discovered by Mr. C. L. Woolley at Ur of the Chaldees, one contributed by Mr. Woolley himself, the other by Mr. H. R. Hall, of the British Museum. "Nothing like the recent discoveries at Ur," says Mr. Hall, "has been seen in a European museum since the appearance of Schliemann's finds at Mycenae, and no such rich find of gold objects has been made since the discovery of the wealth of Tutankhamen." The tombs may be dated between 3500 and 3200 B. C., and are contemporary with those of the First Dynasty in Egypt. The real importance of their discovery lies in the light they shed upon the resemblance between the contemporary cultures of Egypt and Babylonia in the earliest stages and in the indications which they afford that the Babylonian was the more ancient civilization and that Egypt was the borrower."

Notes and Gleanings

A writer in the *Ecclesiastical Review* suggests "A New Commandment of the Church," to the effect that children must attend, and parents and guardians must see to it that their charges are sent to, a Catholic school. It would open the eyes of many Catholics, especially in our cities, if they would see this law in the Catechism, on a par with the other commandments of the Church.

Father P. C. Gannon issues the following timely warning through his paper, the *Omaha True Voice* (Vol. XXVII, No. 28): "We believe the greatest harm that will be done to the Smith candidacy during the campaign will be done by Catholics. And most of it will be done under the impression that good is being done by bitter repartee and argument about religion. We have always thought that the nomination of a Catholic for president would give us an opportunity to set before the country Catholic teaching in regard to citizenship and government. If this is done in a quiet way, without excitement and without acrimony, the Church stands to gain much through being better known. But if Catholics allow themselves to become bitter over baseless charges hurled at them, religion and charity will suffer much during the present campaign. Better complete silence than uncharitable and biting comment on the objections made to Smith by those who know little or nothing of Catholic teaching or practice. This is a time when reckless talk can do much harm."

Bishop Gallagher of Detroit in a recent address (*Michigan Catholic*, Vol. LV, No. 25) urged Catholic parents to curb the spirit of luxury and indulgence in their children, especially future seminarians. The Bishop told how the rector of the seminary in Innsbruck used to say: "No seminarian is worthy of the priesthood who is not ready to go to the ends of the earth

at the request of his bishop." "We are not able just now to send out missionaries," continued Dr. Gallagher, "for we need at least forty more priests in our diocese. But I hope that this Apostolic spirit will be inculcated in our seminarians. There is complaint in many dioceses that young priests want automobiles, assignments to large parishes, etc. One reason for this situation is too much comfort and luxury at home. Even good Catholic parents do not steel their sons by teaching them self-denial and a love for hard work."

The Superior Council of the Pontifical Society for the Propagation of the Faith has granted 20,000 lire towards establishing a new quarterly magazine, *Bibliotheca Africana*, which will be the organ of the African Mission Societies' Conference, and will specialize in African ethnography and linguistics. Father Wm. Schmidt, S. V. D., of the Pontifical Ethnographical Museum, has lately pointed out that, in every field save the African, Catholic missionaries lead the way in ethnographical research. He expects the new quarterly to make up the arrears of Catholic scholarly prestige in the Dark Continent.

Catholic parents who are looking for a good boarding school for their adolescent boys, should not overlook the claims of Quincy College, an accredited Catholic high school and college conducted by the Franciscan Fathers of the St. Louis Province at Quincy, Ill. Founded in 1860, this institution has acquired an enviable reputation for proficiency. Its faculty have ever laid stress on solid learning combined with mild but firm discipline. We can say nothing more convincing to the credit of Quincy College than that we ourselves studied there in the '80ties of the last century and have three sons there at the present time. With the many opportunities offered nearer home we certainly would not send our boys to Quincy College if we were not convinced of its all-around

superiority as a high school and college for Catholic boys. This tribute is entirely unsolicited, and we hope it will come to the notice of many Catholic parents, priests and others entrusted with the care of growing-up boys, who need character training in addition to knowledge.

With a view to enable all the faithful to participate in the Holy Sacrifice of the Mass on Sundays and holydays of obligation, the Church long ago gave leave to her priests to celebrate Mass, wherever there is a shortage of clergy, twice on a Sunday or holyday of obligation. Since the Great War there are innumerable places where the practice of bination or duplication does not meet the spiritual needs of the people. Accordingly, the Sovereign Pontiff has granted a further relaxation of ecclesiastical discipline by permitting priests who have received an indult expressly directed to this particular case, to say three Sunday Masses in three different parishes. If the distance between the places is considerable, the indult permits such priests to take some light liquid (non-alcoholic) refreshment between the first and second and between the second and third Mass. This latter privilege is inspired by the practical consideration that three celebrations in three distinct parishes impose a severe strain, and a priest who kills himself or undermines his health by overwork and exhaustion will be making the shortage of clergy still more acute.

In a recent attempt to relieve Catholic secondary schools from taxation in the State of California, a measure that would have enabled more children to receive the benefit of a Catholic education, there was suffered a defeat at the polls because some Catholics took the matter lightly, others who could have assisted mightily damned the measure with faint praise, and still others covertly opposed it. "Had Catholics been united earnestly in that campaign," says the *Monitor* (Vol. LXX, No. 2), "they would have mustered

enough votes to carry the measure." If Catholics are so divided on a question involving important religious principles, surely it is not to be expected that they will all vote for a Catholic candidate in a campaign in which no religious question is involved.

"Every agency, it would seem, has been pressed into service for lowering the ideals of womanhood and substituting pagan for Christian principles as rules to guide woman's conduct. And all about us the disastrous results are revealed. Wives are finding domestic duties irksome. Daughters resent parental control; and their extravagance in dress and their craving for pleasure and excitement outside the home, are stifling the domestic virtues. Thus the bonds of domestic life are being loosened; the sacred traditions of the home are gradually being destroyed; and the nation, whose virtue can be no greater than that of the home and the women composing it, is losing strength and vitality at the very source where it should be strongest."—Cardinal O'Connell.

The New York *Times* in a recent article explained the effort of Julius Caesar to correct the calendar, and compared it with the work of Pope Gregory XIII. Caesar did well, but in calculating the year at 365¼ days, he said, "Caesar, and his astronomer, Clavius, was wrong." When some inquisitive readers, struck by the confident identification of Caesar's astronomer, looked him up in their encyclopaedias, they found that he was the Rev. Christopher Clavius, S.J., a friend of Kepler and Galileo, who was known as "the Euclid of the 16th century." So far from error are his calculations on the calendar that they amount to only one day in 3323 years. But for obvious reasons, he was not on speaking terms with Julius Caesar.

One of the abnormalities of our time is the secular-minded Catholic with the Protestant view-point toward his religion.—A. F. K.

Current Literature

—*The History of Franciscan Preaching and of Franciscan Preachers (1209-1927)* (Franciscan Studies, No. 7; Joseph F. Wagner, Inc. New York) is "a bio-bibliographical study" by the Rev. Anscar Zawart, O.M.Cap. comprising 346 pages. It is divided into two parts, each introduced by a brief exposition of the prevailing "Types of Franciscan Preaching." The first part embraces the period from 1209 to 1517, in which latter year the First Order of St. Francis (Friars Minor)

"SCHÖNERE ZUKUNFT"

Vom Juli ab wird die Drucklegung der bekannten grössten mitteleuropäischen Wochenschrift "*Schönere Zukunft*" (derzeitige Wochenaufgabe 14,500) vom Herausgeber an die bekannte katholische Weltfirma Friedrich PUSTET (Regensburg, Wien, Rom, Valencia, New York) übertragen, einerseits um das Mitteleuropäische bzw. Universale des Blattes auch nach aussen hin noch mehr als bisher zu betonen, andererseits um für die Propaganda der "*Schönen Zukunft*" die Beziehungen eines katholischen Weltverlages nutzbar zu machen. Dr. Joseph Eberle bleibt nach wie vor Eigentümer, Verleger und Hauptschriftleiter der Wochenschrift, sowie auch die Schriftleitung und Verwaltung nach wie vor in Wien bleibt.

Mit dem Wechsel der Druckerei findet zugleich (ohne Bezugspreiserhöhung!) eine gewisse Ausgestaltung der "*Schönen Zukunft*" statt, eine Vergrösserung namentlich ihrer "Kulturen Weltrundschau," die zur umfassendsten Uebersicht über das Arbeiten der Katholiken in aller Welt werden soll, mit reichstem, wertvollstem Material für jeden Akademiker, Geistlichen, Lehrer usw. Natürlich wird nach wie vor auch höchster Wert auf den Aufsätze-Teil gelegt, wie denn längst die programatischen Artikel der "*Schönen Zukunft*" zu allen Fragen der Kultur, der Politik und Volkswirtschaft dank eines unübertroffenen Mitarbeiterstabes von H. H. Kirchenfürsten, Staatsmännern, Universitätsprofessoren, erstklassigen Schriftstellern hohe Beachtung und Anerkennung finden.

Gegenwärtig erwecken die Ausführungen der "*Schönen Zukunft*" namentlich zu den Themen: Revision der Geschichte- und Literaturauffassung, Neuorientierung der katholischen Soziologie, Plutokratie, Grosskapitalismus, Judenfrage besonderes Interesse.

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was separated officially into two autonomous branches; viz., the Franciscans and the Conventuals. The second part covers the four centuries after 1517, during which period, namely in 1619, the Capuchins were officially recognized as a third autonomous branch. Each of the two parts is properly subdivided into sections, presenting an array of data that is truly astounding and manifesting on the part of the author a praiseworthy zeal and perseverance in search for facts. That the sons of St. Francis throughout the centuries zealously and efficaciously cultivated the field of theoretical as well as practical homiletics, is generally admitted by church historians. But that their activity assumed such proportions, that their influence was so far-reaching, and that the character of their work was so varied and so well adapted to the needs of the times in which they lived—all this Father Zawart demonstrates in a manner that carries conviction and that will be a revelation to many. Herein, we believe, lies the chief merit of this splendid study. It is without question an important contribution to the history of homiletics and should prove a valuable reference work for those who teach and study the art of preaching. The summary at the end of the volume, in which the author attempts to fix the "Number of Preachers and Authors," is illuminating and will inspire other students of Franciscan lore "to further efforts in the large field of the history of Franciscan preaching."

—The following six books of "The Treasury of Faith Series" have just been published: *Jesus Christ, Model of Manhood*, by the Most Rev. Archbishop Goodier, S. J.; *Mary, Mother of God*, by Rev. O. R. Vassal-Phillips, C.S.S.R.; *The Sacramental System*, by Rev. C. C. Martindale, S. J.; *An Outline of Catholic Teaching*, by the Rev. George D. Smith, Ph. D., D. D.; *God the Creator*, by Rev. B. V. Miller, Ph. D., D. D.; and *Christian Marriage*, by Rev. E. J. Mahoney, D. D. This is a new venture and one that should have the support

of the Catholic laity. The series aims to present in a simple manner the whole body of Catholic teaching for intelligent readers. It is moreover, we are told, "neither apologetic nor controversial, but expository, the chief emphasis being laid upon the fundamental dogmas of the faith, concerning which, by their sublime and mysterious nature, the knowledge of Catholics themselves is apt to be not sufficiently detailed and explicit." Each of the small volumes is written by a specialist. The books are bound in dark-blue cloth and are of a handy size. Each sells for the very reasonable price of 60 cts. (The Macmillan Co.)—C. J. Q.

—*Sacramentals and Some Catholic Practices*, by Aidan, Cardinal Gasquet, O. S. B., is a clear and concise exposition of the many practical aids which the Church provides to enrich the spiritual life of her children. It is an expansion of notes from lectures given by the venerable historian many years ago. The book will not only be of service to Catholics to help them to know and love their religion better, but it will be useful also in dealing with converts. If our separated brethren would read this little volume, they would learn how false are the accusations brought against the Church regarding her sacred liturgy. The book is finely printed on superior antique woven paper, with a durable cloth binding. (The E. M. Lohmann Co., St. Paul, Minn.)—C. J. Q.

New Books Received

St. Fide's Seminary. Conducted by the Capuchin Fathers, Herman, Penn. Jubilee Edition. 77 pp. 8vo. Illustrated.

Amazing Teresa Neumann, the Peasant Girl of Konnersreuth, Bavaria, who Bears the Stigmata of Our Saviour. An Address by the Rt. Rev. Joseph Schrenbs, D. D., Bishop of Cleveland. 16 pp. 12mo. Illustrated. Cleveland, O.: The Catholic Universe-Bulletin. 7cts.; \$4 per 100; \$17.50 per 1,000. (Pamphlet).

Electrons of Inspiration. Radio Talks by Rev. Nicholas J. Kremer (Father Nick). 192 pp. 12mo. Techny, Ill.: Mission Press S. V. D. \$1.25 net.

Wasser aus dem Felsen. Neue Folge der Homilien und Predigten von Dr. Paul Wilhelm von Keppler, weiland Bischof von

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Herbst, Winfrid (S. D. S.) Little Nellie of Holy God. St. Nazianz, Wisc., 1927. 80 cts.

Vuilletmet, F. A. (O. P.) Les Divertissements Permis et les Divertissements Défendus. 4th ed., Paris, 1925. \$1. (Wrapper).

Koch-Preuss, Handbook of Moral Theology. Vol. II: Sin and the Means of Grace. 2nd revised ed., St. L., 1919. \$1.25.

O'Brien, Frank. The Story of the New York Sun. New Edition. N. Y., 1928. \$2.

Mayer, Jos. Gesetzliche Unfruchtbarmachung Geisteskranker. Freiburg i. B., 1927. \$3.

Boudignon-Finney, St. Vincent de Paul, Model of Men of Action. St. L., 1925. \$2.50.

Gier, Wm. (S. V. D.) How to Pray Well. Short Instructions on the Most Important Religious Exercises. Techny, Ill., 1925. \$1.

De Smet, A. (tr. by A. Owens, S. J.) Marriage. A Canonical and Theological Treatise, Revised and Brought into Conformity with the New Code. Bruges, 1925. \$1.50.

Grimmelsman, H. J. The Book of Exodus, with Translation and Concise Commentary. Cincinnati, 1927. \$1.50.

XXVIII. Eucharistischer Kongress zu Chicago. Bericht der deutschsprachigen Sektion. Herausgegeben vom Komitee. Techny, Ill., 1927. Illustrated. \$1.25.

Seitz, Don C.—Joseph Pulitzer, His Life and Letters. N. Y., 1927. \$2.

Zybura, J. S. Present-Day Thinkers and the New Scholasticism. An International Symposium. St. L., 1926. \$2.

Heinen, A. Von alltäglichen Dingen. M. Gladbach, 1927. \$1.

Kennedy, Wm. J. H. and Sr. Mary Joseph. America's Story. A History of the U. S. for Catholic Schools. N. Y., 1926. With Teacher's Manual. \$1.

Schurhammer, G. (S. J.) Tr. by F. J. Eble. St. Francis Xavier, the Apostle of India and Japan. St. L., 1928. \$2.

Hockemaier, F. (O. F. M.) Der beichtende Christ. Steyl, 1922. \$1.

Gamble, W. T. M. The Monumenta Germaniae Historica: Its Inheritance in Source-Valuation and Criticism. Washington, 1927. \$1.50. (Wrapper).

Wintersig, Ath. (O. S. B.) Die Väterlesungen des Breviers übersetzt und kurz erklärt. II. Frühlingsteil. Freiburg, 1928. \$2.50.

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The Capuchins (1528-1928). An Historical Survey by Ansear Zawart, O. M. Cap. 87 pp. 12mo. Washington, D. C.: Capuchin College. (Wrapper).

Chronicles of an Old Missouri Parish. Historical Sketches of St. Michael's Church, Fredericktown, Madison County, Missouri. By Rev. John Rothensteiner. A Souvenir of the Centenary of its Erection into a Parish, 1827-1927. 119 pp. 8vo. Illustrated. Cape Girardeau, Mo., 1928.

Deutsche Kulturgeschichte. Von Friedrich Zoepfel. Erster Band; Vom Eintritt der Germanen in die Geschichte bis zum Ausgang des Mittelalters. xxvi & 580 pp. large 8vo. Mit einer Farbentafel und 279 Textbildern. Herder & Co. \$6.75 net.

Ikonographie der christlichen Kunst. Von Dr. Karl Künstle, Professor an der Universität Freiburg i. B. Erster Band: Prinzipienlehre; Hilfsmotive; Offenbarungstatsachen. xxx & 670 pp. large 8vo. Mit 388 Bildern. Herder & Co. \$11.50 net.

Charakter des jungen Menschen. Von Dr. Tihamér Tóth, Professor an der Universität zu Budapest. (Zweiter Band der Serie "Wachstum und Gestalt.") vi & 163 pp. 12mo. Herder & Co. \$1.25 net.

Souvenir of the Silver Jubilee of St. Peter's Colony [Saskatchewan, Canada]. No pagination. Illustrated. Muenster, Sask.: The Prairie Messenger.

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ST. LOUIS, MISSOURI

August 15th, 1928

The Kolping Society of America

By Horace A. Frommelt

The Kolping Society of America, descended from the German Society bearing the name of Father Adolph Kolping, the renowned social worker and organizing genius, a contemporary of that valiant forerunner of all modern Christian sociologists, Bishop W. E. von Ketteler, has begun to bare its soul in a modest though adequate publication entitled *Kolping Banner*. Volume I, Number 1, dated July, 1928, is now circulating among the 1131 members in eleven branch societies and seven houses, the statistical status of this worthy organization at the present writing. Five years ago the American branch was founded with 300 members in two branches.

The Kolping Society finds homes for young men living alone and working under conditions such as found in all our large cities. "Here a young man," according to an extract from a letter sent to the hierarchy of this country last Kolping Day and reprinted in the *Banner*, "may be assured of spiritual protection, congenial company, suitable provisions for recreation, moral aid, and material help in the way of facilities for study and for obtaining employment: and all these advantages are secured, in every instance, under the supervision of a priest, either specially appointed or expressly approved by the Ordinary of the diocese."

This simple statement, coupled with the splendid history of the Kolping movement—there are at present 450 homes or "Kolping Centers" through-

out Europe with a membership exceeding 200,000—should arouse generous support among American Catholics for the Kolping Society of America.

The *Kolping Banner* in its first issue gives promise of being a worthy exponent of this efficient organization. It is to be hoped, however, that its directors will see fit to place the paper before their readers entirely in English. Regardless of the purely theoretical consideration and the strong sentiments demanding expression in German, the plain fact is that the Kolping Society in America will shackle itself to within a small fraction of its full efficiency if it insists on the use of the German language. This is a hard saying, but it is dictated by a sincere desire to see the Society hasten the birth of a "new day . . . in the welfare work of our American youth" according to the closing words of an editorial in this first and promising issue of the *Banner*.

"The Kolping Society is also a vocational institution. Even though it was originally founded mainly for journey-men, its programme was soon found to be just as beneficial to young men of other vocations, and was then extended to larger circles." No doubt the writer of these words, extracted from an editorial of the *Banner*, realizes their importance and significance when applied to present conditions in our large industrial centers. No more auspicious moment for the enlargement and extensive prosecution of the work of the Kolping Society could be imagined.

The vocational movement in our American system of public school education, as well as the industrial educational movement in American industry, have just passed through a decade of experimentation and trial. Here and there are signs of settling down to a definite system of philosophy and action. By its very nature the movement unwittingly and involuntarily excludes our American Catholic young men (cfr. F. R., No. 11, pp. 211 sqq.). Immediate Catholic action of an organized, consciously directed and sufficiently wide-spread nature is imperative. The Kolping Society of America with its present able staff and ecclesiastical approbation would seem to be the logical organization, both in intent and activities, to assume the leadership in bringing the advantages of this new education and training to our Catholic boys.

What Brought About the Mexican "Kulturkampf?"

In the course of a review of the German translation of José Echeverría's book on the recent persecution of the Catholic Church in Mexico (*Der Kampf gegen die kath. Kirche in Mexiko in den letzten dreizehn Jahren*; M. Gladbach, Volksvereinsverlag, 1927) the Rev. Dr. O. Schilling, of the Catholic theological faculty of the University of Tübingen, writes in No. 6 of the *Theologische Revue*:

"The guilt of the Mexican Catholics is truthfully admitted. 'While the Socialist agitators were busy organizing the uneducated masses of the workingmen in the cities and towns, and to some extent also in the country districts,' says Echeverría, 'Catholics for the most part were inactive, and showed no understanding of the importance of the social problems, which were constantly growing more acute, and no appreciation of the dangers threatening them in consequence of their indifference.' This description is generally true in spite of a few praiseworthy exceptions, and it contains a serious warning to the clergy elsewhere to study the current social and political

questions in their ethical bearings and to train the people in the principles of Christian social reform. While the clergy did not take sufficient interest in the solution of the social question, the enemies of the Church assumed the leadership of the masses in Mexico. Food for serious thought is contained in the admission made by the Bishop of Huejutla in his pastoral letter of March 10, 1926: 'If we, the clergy of Mexico, have a share in the guilt [resulting from the present condition of the Church], it is that we took no part in the fundamental politics of the country, or, to express myself more definitely, in the political application of the principles which follow from the great truths of the social order, upon which the peace, happiness, and prosperity of nations depend. That we held aloof from these questions and did not intervene energetically was a grievous fault, in punishment for which we are now being chastised by the Providence of God, in whose hands Mexican Jacobinism is but an instrument.' "

There are other duties in regard to which the clergy and people of Mexico were guilty of serious dereliction, and there is no hope for our fellow-Catholics—bishops, priests, and laity—in that unfortunate country until they openly and penitently confess their national and individual guilt, make a firm purpose of amendment, and proceed to rebuild the Church of Christ on the wreckage they have made of it.

As for us here in the United States, *our* guilt and negligence form an altogether different subject, of which even the first chapter has not yet been written. Viewing the present condition of the Church dispassionately in the light of history, one would have to be totally blind not to perceive that we are fast drifting into an era of apostasy and persecution which may surpass in violence and horror that through which our brethren in Mexico are now passing. *Qui vivra verra!*

Blessed is the heart that is pliable, for it shall never break.—St. Francis de Sales.

Traditional Bunk and Scientific History

By the Rev. Francis Borgia Steck, O. F. M., Ph. D.

In the *Catholic Universe Bulletin* of Cleveland for July 13, 1928, there appeared under the general caption, "Dramatic Moments in Catholic Life and History," an article which may serve as a specimen of the historical travesties that are frequently dished out to our Catholic reading public. The article treats of Father Marquette and presents him as "The Missionary Who Found the Great Waterway of the American Continent." Appended to the article is an "Author's Note" which reads:

"We have followed the traditional representation of this important event, though we know that there is now going on in the higher circles of historians a controversy concerning the correctness of our position. We believe that matters are not yet fully cleared up. See *Historical Bulletin*, Vol. VI, Page 43, and *America*, June 13 [should be 23], 1928, Page 262."

Before commenting on the article in question, let us first read that "Author's Note" again, carefully, in order to relish the fine sense of scholarship, the highly commendable zeal for truth, and the astounding editorial policy that gave it birth and wrapt it snugly in the columns of the *Catholic Universe Bulletin* and also of a number of other Catholic papers, since the "Dramatic Moments" is a feature series copyrighted by the Catholic Press Union, Inc.

Knowing full well that the sweet and touching story they decided to broadcast might not be in accordance with the truth, author and editor are nevertheless prepared to serve their readers with "the traditional representation of this important event." To them it is immaterial whether or not they present the truth. It matters little that the readers, who are at their mercy, get from them what is false, so long as the readers are entertained and edified. That they are misinformed and misled is a trifle when so many other things must be considered. Author and edi-

tor know, and nobody need tell them, "that there is now going on in the higher circles of historians a controversy concerning the correctness" of what the author styles his "position." Why should they pause and first inquire whether "matters are not yet fully cleared up," at least as far as *they* would be concerned? No, that would demand greater mental exertion and more precious time than the whole thing is worth. Rather run the risk of repeating the "traditional" falsehood than go to the trouble of obtaining the historical truth. Their readers will not rebel if what is offered them happens not to be the best and truest wares. And as to those "higher circles of historians," why bother oneself with them? What business have they anyway to invade the territory of us "popular" authors and editors? What business have they to explode our cherished and time-honored traditions? The editors of the *Historical Bulletin*, of *America*, and of other such highbrow publications may indulge their controversies. They shall not disturb us who are serving the public with "the traditional representation of this important event" and of others, if we choose. Let them league with "the higher circles of historians." We are working for the entertainment and edification of our Catholic people, who will not hesitate to accept what we offer them and will not refuse to make, what concerns us most, our publication a paying proposition.

Authors and editors who enter upon and discharge their high, responsible office in the community with an attitude such as displayed in that note, should be debarred from the sacred precincts of Catholic journalism. They are betraying their trust and wasting opportunities for good. Their productions harm the Catholic cause and retard the efforts of those who are sincerely and honestly striving to further that same cause. Far better would it be to leave our people in total igno-

rance of the Church's history in this country than to furnish them with stories that are false. All credit to such Catholic publications as the *Historical Bulletin, America*, and others, among which the FORTNIGHTLY REVIEW may claim an honorable place, whose editors and collaborators seek the truth and expose and correct error and falsehood, no matter where they thrive.

Now regarding the story itself, as told by the author of that astounding note. It is a fair specimen of what F. X. T., in *America* (July 14, 1928, p. 336) styles "dripping sentimentality." What is worse, it is the "traditional" travesty of an event in Catholic American Church history that does not need the imagination of a "popular" writer to make it interesting and edifying. Much less need it be spoiled by such a silly and misleading illustration as accompanies the article in question. The Catholic reading public will be impressed with the glory and importance of it all by telling them the truth in plain and unmistakable terms. The man who headed that expedition to the Mississippi River in 1673 for the glory and benefit of Catholic France, the man who alone was put in charge of it and made responsible for its outcome, that man was Louis Jolliet, a layman, the same whom the author of the article pushes aside with "*one Louis Jolliet*" (Italics ours). The rôle of James Marquette, the priest and missionary, was precisely that of chaplain, nothing more. Jolliet would have undertaken and achieved the enterprise even if Marquette had not gone along. That Marquette did go along was not in consequence of any orders from the heads of the civil government in Quebec, under whose auspices alone the expedition was made and who for several years after were studiously kept in ignorance of Marquette's participation in it. Because he was chosen by his superiors in religion to accompany the expedition, it does not follow that he was its leader, no more than the participation of any other missionary, by orders of his superiors, would make him the leader of such a purely material

and civil affair. Isn't it about time that we give Jolliet what is by right coming to him?

That Marquette named the Mississippi the "River of the Conception" is another pious tale that has no foundation in fact. The basis for this particular tale is the narrative of the expedition, but that narrative is certainly not the work of Marquette. Consequently it was not Marquette who wrote: "Above all, I put our voyage under the protection of the Blessed Virgin Immaculate, promising her that if she did us the grace to discover the great river, I would give it the name of the Conception" (*Recit*, MS., p. 4). Since this narrative is not in the handwriting of Marquette (a fact long withheld from "the higher circles of historians" and hence not available to "popular" writers), what proof is there that these are the words of Marquette? Someone else, probably the Jesuit Superior Claude Dablon, wrote the narrative and put these words into the mouth of Marquette. This is no idle and unfounded opinion. (See F. B. Steck, O. F. M., Ph. D., *The Jolliet-Marquette Expedition, 1673*, Quincy, Ill., 1928). For one thing, is it not remarkable and significant in the extreme that only about a year after the 1673 expedition Marquette called the great river by its Indian name, Mississippi? This fact is absolutely certain, because the document in which it is found is unquestionably in Marquette's handwriting, besides being written in the first person singular. Of course, to come back to the writer and editor of the article in question, such highbrow stuff is all right for "the higher circles of historians," but "popular" writers of "popular" traditions need not go out of their way to get the truth!

What "the higher circles of historians" deeply and justly regret is the fact that they must spend so much valuable time and energy in correcting those historical falsehoods of "popular" writers, in undoing the harm that such travesties of Catholic American history inflict, and in trying to save the face of Catholic American

scholarship before scrutinizing and critical non-Catholic historians. Though well spent, that time and energy might be better employed. On the other hand, how much more pleasant it would be, and how much better would the cause of the Church in this country be served, if "popular" writers would seek to profit by the labors of "the higher circles of historians;" if editors of magazines and newspapers, compilers of text-books of American his-

tory for Catholic schools, and authors of Catholic historical novels, would strive to be accurate and impartial; if all concerned in the presentation of our history would sincerely adopt and faithfully follow the motto: Let us stand four-square for the truth, no matter who is concerned!—to repeat, how much more pleasant it would be and how much better would the cause of the Church be served in this country!

New Light on the Mound Builders

The old idea that the Mound Builders were a mysterious race that vanished before the coming of the Indians has been effectually destroyed by the discovery in Illinois of a mound filled from bottom to top with the skeletons of buried Indians, each skeleton provided with funeral gifts of European manufacture as well as the more usual stone, bone, and shell objects of native workmanship. We read on the subject in *El Palacio*, of Santa Fe, N. Mex., Vol. XXV, No. 2:

Prof. Fay-Cooper Cole of the University of Chicago states that, so far as he is aware, this is the first wholly post-European mound discovered in this country. The mound is one of the so-called Fisher group, which have been subjected to excavation during the past few years by George Langford, a factory executive of Joliet, Ill. The other mounds have yielded Indian relics of pre-European date, one of the cultures represented being very primitive and possibly very ancient. A few articles of white man's manufacture were found near the top of one of these larger mounds, linking the history of the Indians of this region with that of French colonial trading in the Mississippi valley.

The mound which Mr. Langford has just finished exploring had been given a somewhat superficial going over by an earlier group of amateur diggers, who found a considerable number of silver objects, including a crucifix, spoons, bangles, and other ornaments. It was thought that everything had

been removed, but when Mr. Langford dug into the mound again, he discovered that the previous excavation had done little more than remove the surface. He found burials with European and Colonial funeral gifts throughout the mound and down into the ground to a depth of five feet beneath its base.

The finds include a couple of brass pots in excellent condition, one of them with a close-fitting lid, a pair of scissors, a large number of knives bearing a French trademark, several silver spoons, and quantities of beads, buttons, pins, and other trinkets. Brass seems to have been a favorite metal; every skeleton had some brass objects with it. These modern mound-builders unquestionably did a lot of business with the French traders. One of the most remarkably preserved specimens is a combination pocket compass and sun-dial in a brass case. The "floating" compass card swings freely on its pivot, the glass cover is unbroken, and the gnomon of the sundial can still be turned on its hinge.

The adult skeletons in this post-European mound lay flat on their backs, heads west, feet east. All the other deep burials at the Fisher site, whose funeral gifts do not include European objects, were turned over on one side and drawn up into a crouching position, as primitive peoples are wont to sleep in cold weather.

Meanwhile an exploring party from the University of Illinois has explored some mounds along the Illinois River near Browning. Seventy-seven skele-

tons taken from one of the earthen burial pyramids are being examined by the staff, and twenty more have been removed from a smaller mound. Bodies taken from the graves were accompanied by copper hatchets, pottery, and ornaments. A rare form of art is shown by human jaws cut and worked into ornaments. These were combined with copper and split bear tusks to make head-dresses for important tribesmen. Five of the bodies were laid on floors made of large flint discs six to nine inches long. These flints had been brought to Illinois from the quarries of Tennessee. The flints together with the copper from the Great Lakes region are new indications of the wide-spread trading operations among these early Americans. Designs on the pottery jars suggest the sun and other symbols of earth and sky and also the serpent. Both sun and serpent indicate the connection which the mid-western Indians had with the Mayas of Mexico. Some scientists believe that the Mound Builders originally came from this southern country, and all new evidence is carefully studied for clues to the origin and character of these long departed Indians. Study of the relics taken from the burial mounds has shown that some of the remains go back to the prehistoric period of America. Even more interesting to scientists are evidences that some of these Mound Builders belong to a time after the white men came to America. It has generally been believed that the Mound Builders flourished and died off without any contacts with Europeans, and therefore comparatively recent burials are carefully studied for clues to their last days and their downfall.

It used to be said of a man who wanted to get on in the world, that he "burned the midnight oil"; but nowadays young men seem to think they are getting on in the world if they can manage to burn some midnight gasoline. But it is fashionable now to consider the end of one's nose the extreme limit of philosophic vision.—*The Casket*.

Father Hull on Boy Scouting

[A reader of the F. R. lately asked for the opinion of Father Ernest R. Hull, S. J., author of "The Formation of Character," "Lapses in Adult Life," etc., on the controverted subject of Boy Scouting. We passed the query on to the famous writer and philosopher, who now lives in semi-retirement near Bombay. He was kind enough to send us the following lines.—EDITOR.]

My personal knowledge of the working of Boy Scouts is nil. I have read plenty of views about them, and my conclusion is that "Boy Scouts" is a versatile subject, more or less like "Socialism," and can only be judged in the exact concrete, *viz.*: how it is actually run in any particular unit. And it seems to be run in every conceivable way in single units.

The only safe and sure thing is a unit which is exclusively Catholic, as a sort of extension of Catholic school enterprise. Although quite broad-minded and sympathetic with the much good which may exist among Protestants, and although I believe in harnessing the appeal to natural ideals of honour, truthfulness, service, etc., and making great use of it in the training of Catholic character, I do not like Catholics *in statu pupillari* to blend with non-Catholics in a promiscuous organization. For though Protestant boys can be high models, still there is no guarantee that the particular associates of a given group will be pre-eminently such, but rather a high probability that many of them may be quite otherwise. This apart from positive methods and manners of training and influencing the group.

These are mere platitudes; but they embody the essential question, which reduces itself to this: Why not run Catholic units as the rule, and only tolerate Catholics joining promiscuous units when the particular unit is found to be conducted on equivalently Catholic lines, and it is impossible to work a Catholic unit by itself?

How these remarks fit American conditions, I do not know.

Ernest R. Hull, S. J.
St. Xavier High School,
Fort Bombay, India.

Houdini

Harry Houdini, whose real name was Ehrich Weiss, was a truly remarkable man,—how remarkable most of us realize only now, when we read his life as written from recollections and documents by Harold Kellock (*Houdini: His Life-Story*; Harcourt, Brace & Co.)

No prison ever made, and no device conceived by the cleverest of locksmiths or carpenters, ever held him long. After he had succeeded in escaping from almost all the notorious jails of Europe, Scotland Yard foolishly tried its hand on him. The superintendent, highly amused at the idea that anyone should attempt to escape from the Yard's manacles, encircled Houdini's arms about a pillar, snapped a pair of handcuffs around his wrists, and, with the laughing remark, "I'm going to leave you here and come back for you in a couple of hours," started toward the exit. "Wait!" Houdini called. "I'll go with you," and he tossed the gyves on the floor and walked away from the pillar.

Some idea of Houdini's astounding agility and resourcefulness may be best conveyed by giving his schedule for one week in Boston, February, 1907. On Monday he escaped from an iron boiler that had been bolted and riveted by employees of the Riverside Boiler Works—escaped without leaving any discoverable egress in the boiler. At the Tuesday matinee he was laced inside a giant football and emerged in a brief space of time—the football, seemingly at least, was intact. In the evening he quickly got out of a hamper made of hoop-iron fastened together with padlocks. On Thursday he freed himself from a bed made to hold insane patients, and also popped out of a locked roll-top desk without disturbing the lock or the desk. Next day he was incased in a 24x39x36 inch box made of three-eighths-inch glass which was bolted together with strips of steel that in turn were padlocked—when he emerged the glass was unbroken. On Saturday he merely performed some

tricks of magic and escaped from a straitjacket.

The character of the man was a curious compound of childlike oddities. A strenuous fighter against mediums and Spiritists, he yet vainly hoped that some means of communication with the dead might be discovered so that he might speak with his dead mother. After each visit to a new seance had ended in failure, he would visit his mother's grave, lie at full length upon it, and whisper: "Well, Mamma, I have not heard."

"Had he lived a few years longer," says a reviewer of Kellock's book in the *Nation* (No. 3291), "perhaps he might even have disturbed the charming naïveté of Sir Arthur Conan Doyle concerning dear little dancing fairies (animated rag-dolls) and ectoplasm (the lung tissue of animals)—Sir Arthur, whose own Sherlock Holmes Houdini had out-Sherlocked in so many ways. In any case his complete silence since his death, despite the many attempts made to communicate with him, furnishes perhaps the strongest argument against the Spiritists; for certainly if any ghost could escape from the confines of Elysium or Hades or Nirvana or Heaven, and bob up somewhere on the earth, that ghost would be Harry Houdini."

The new psychology is ignoring the spiritual force in man; the fictional and dramatic writers, who derive their inspiration from the new psychology, are ignoring the spirit: in fact they subtly mock religion and the moral code in many a story in book and magazine, and especially on the screen. The *Monitor* offers this suggestion to people who go to see immoral novels portrayed in the "movies": "As you watch the picture, make a mental note of the commandments broken, and the advocacy implied that the solution of the problem is to break them. Consider, too, how not only the keeping of the commandments, but also the practice of the beatitudes would render unnecessary most of the tragedies that are portrayed."

The "Gift of Prayer" Among the Lower Races

To the Editor:—

Some writers on religion, who have never dwelled among primitive people, and who know these races only from the prejudiced reports of hasty travelers, boldly assert that "savages" cannot learn the mysteries of the Christian religion as well as civilized men. These same scribes say that the savage is impressed at most with the "ceremonialism" of the Catholic faith, but does not understand the meaning of its dogmas. Professor Leuba certainly shares this opinion, as is evident from his theory of the growth of religious belief.

A patient investigation of facts shows that individuals of the lower races can and do arrive at the same understanding of Christian truth as any intelligent and well-instructed "civilized" person. Many a Catholic missionary could tell of souls in his flock whose knowledge of the truths of revelation and whose corresponding piety would shame the "cultured" European or American.

On the Flathead Reservation in Montana there lives, at St. Ignatius Mission, an exemplary Catholic Indian who has in a high degree the gift of prayer. He is called "Blind Barnaby," on account of the loss of his eyesight, and for many years has been known for his regular attendance at Mass. He leads in prayer and at the singing of hymns.

At six in the morning Barnaby is at the church-door. If it is not yet open, he waits for the arrival of the sacristan. I have known this blind Indian to remain in the church from six to nearly eight o'clock, a large part of the time on his knees. It is evident from his demeanor that he is not urged by "emotionalism," but that deep faith has taken possession of him and animates him. On leaving the church he must pass by the large mission cross. Here he invariably stops to kiss the cross and make an act of faith in his crucified Saviour.

It would be easy to say more of the wonderful gift of faith and prayer that characterizes this former pagan and medicine-man; but it were futile to try to explain his persevering faith and his cheerfulness in spite of his trial, as the fruit of "abnormal religious emotionalism."

Professor Leuba, of course, would try to do this. But I have known Blind Barnaby. This good soul is only another instance of the happy fruit of Christian preaching.

"In omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum." (Ps. XVIII, 5; Rom. X, 18).

Albert Muntsch, S. J.

Montana, July 27, 1928.

To many it seemed rather strange that of all the saints in the Calendar St. Frances of Rome should have been selected as the patron of motorists. The liturgical use is to place all means of transport under the protection of the angels. This fact explains the selection of St. Frances. Besides her angel guardian, she was favoured by God with the visible assistance of an archangel to be her guide on the way of Christian perfection. In the process for her canonization it is said: "This archangel was with her day and night, under the appearance of a boy of nine years old, clothed from head to foot in a white robe, whose face shone brighter than the sun, and whose splendor she saw as we see the splendor of the sun." The liturgy applies the words, *"Tenuisti manum dexteram meam et deduxisti me,"* as spoken by the Saint to her angel, and the words would certainly not be inappropriate on the lips of a pious motorist.

Standards rise and standards fall, lights blaze up and flicker away, but the Church shines for ever through the darkness, illumining the path that man must travel to his eternal home, lighting up the caverns of doubt and ignorance, pointing unerringly to the Way, the Truth, and the Life.

The Catholic Anthropological Conference and its Bulletin

Volume I, No. 1 of *Primitive Man*, the new quarterly bulletin of the Catholic Anthropological Conference, enkindles anew the hope that Catholic cultural activity in America is not at an end. The Catholic Anthropological Conference was organized at an informal meeting held April 6, 1926, at the Catholic University of America. The original plan of the Conference to publish a year book was set aside in favor of a quarterly bulletin,—a change which was well-advised and fortunate for the cause. It would have been a pity to bury the white hot material submitted by the far-flung Catholic missionary army in a year book, which would have done little more than preserve such intellectually and culturally valuable data. There is too much of this air-tight intellectuality among us now; what is needed is the dissemination of cultural material in wider and ever wider circles. We have no illusions about educating the masses, in the strict sense of that term, but there is a difference between positive hoarding and frugal dispensing at least among our isolated Catholic colleges.

The eight pages of the first issue of *Primitive Man* are just that many causes for enthusiasm and hope in the cause of a Catholic American *Kultur*, aside from the excellent instructive material concerning anthropology. Moreover, the whole flair of the bulletin is just right. The editor has sifted his material through the proper editorial sieve, leaving behind the refuse necessary for the scientist with which laboriously to construct his edifice, but entirely out of place in a popular bulletin of this character.

A glance at the contents: "Present Day Anthropology: Its Spirit and Trend"; "Some Best Books On Anthropology"; "Accuracy In Observation," convinces one that the editors of this little bulletin have had in mind a wider audience than the few scholars directly engaged in anthropological re-

search and study. There is not an article either in its contents or style of presentation which would not be attractive to the juniors and seniors of the arts and science courses in our Catholic colleges. And can a more invigorating subject be conceived to sharpen the Catholic world-view or increase the red corpuscles in the anemic body of Catholic American culture? May the Catholic Anthropological Conference and its bulletin live and flourish and far exceed the most roseate hopes of its founders!

A New Cistercian Foundation in the U. S.

To the Editor:—

On Aug. 20th, at 10 A. M., feast of St. Bernard of Clairvaux, a new Cistercian monastery will be opened at Spring Bank, on Oconomowoc Lake (P. O. Okauchee, Wis.), under the title, "Cistercian Monastery of Our Lady of Spring Bank." In the absence of Archbishop Messmer, who is in Europe, the Rt. Rev. B. G. Traudt, V. G., administrator of the Archdiocese of Milwaukee, will welcome and install the Cistercians. The Mt. Rev. Mary Francis Janssens, O. Cist., Abbot-General of the Order, will sing pontifical High Mass (out of doors) and impart the papal blessing. The Rt. Rev. Msgr. F. A. Rempe, V. G., pastor of St. Clement's Church, Chicago, host of the Mt. Rev. Abbot General, will preach a panegyric on St. Bernard.

Msgr. Janssens is a nephew of the late saintly Archbishop Janssens of New Orleans.

The new community at Spring Bank for the present will consist of V. Rev. Thomas A. Roos from Augsburg, Bavaria, superior; Rev. Cornelius Knuesel, from Canton Zug, Switzerland; and Rev. Edmund Frey, from Baden. Soon twenty-five more Fathers and Brothers will arrive from Europe. The community will devote itself to the partly contemplative, partly active life of this famous Order, which was established in 1098. The public will come in contact with the Fathers main-

ly through missions, retreats, and liturgical functions.

Needless to say, the new foundation needs help. Those willing to assist will please communicate with the Rt. Rev. Msgr. F. A. Rempe, 642 Deming Pl., Chicago, Ill. O. S.

The College Athletics Complex

To the Editor:—

Can it be that the germ of college athletics is infecting English Catholic college and university life? In the May issue of the *Downside Review* (Vol. XLVI, No. 131) an entire page is given over to a recital of individual athletic prowess. Perhaps the English Catholics are beginning to feel that it is impossible to conduct a school unless it is "extensively advertised by successful competitive athletic teams," as one American Catholic educator was recently quoted as saying.

And while we are on the subject, will not someone please devise a method of avoiding this exaggerated athletic complex? There is hardly a Catholic educator of any repute who does not bemoan the necessity of competitive athletics, but all seem to feel that they cannot be dispensed with under present conditions, which have reached a pass where college athletics can only be described as a mild form of insanity.

Only recently that excellent Lutheran institution, Dubuque University, of Dubuque, Iowa, announced its return to competitive college athletics. Five years ago its intrepid president had announced a complete house-cleaning and suppression of all athletics of a competitive character. But the institution soon showed symptoms of anemia, and the new régime, recently installed, decided, against their own personal wishes, to reopen the university to competitive athletics.

What is the solution? How can this pernicious craze be overcome?

Alumnus

Education should prejudice us in favor of authors who are wise, and there have not been many wise men.

The "Perverted Faculty" Argument Against Birth Prevention

Writing on birth prevention in the August *Ecclesiastical Review*, the Rev. E. J. Mahoney suggests caution in the use of the argument drawn from the unnatural use of the faculty of generation. He thinks that, as popularly presented, the argument has "slipped out of its proper place" and is being used to exhibit the sole reason why the use of contraceptives is to be considered a grave sexual offence. "The misuse of a faculty," he says, "is indeed the specific reason indicating how this sin differs from other sexual sins, but the ultimate reason why birth prevention is a sin of the genus *impurity*, is the reason "*commune in omni vitio luxurie*," namely, because it is utterly opposed to the good of a rational nature to act in this way. The argument drawn from the unnatural use of a faculty is valid and accurate provided that it is taken in subservience to the ethical sense of 'unnatural.'" Fr. Mahoney thinks if this point were correctly explained, thinking people would perceive that the Church condemns the practice of contraception for generically the same reason that fornication and masturbation is condemned and almost universally regarded as sexual vice,—for the reason, namely, that, apart from the lawful use of marriage, all venereal delectation which is directly voluntary is forbidden by the natural law and gravely sinful.

The Christian conscience, as the author observes, perceives without much difficulty the sinfulness of actions which secure sexual pleasure while frustrating the purpose of the faculty; but the Catholic position on "birth control" is difficult to impress on those who reject, almost unconsciously, the very basis of Christian ethics, *i. e.*, the concept of the moral law of nature.

Most of us are too ready to misinterpret and misunderstand. Too few of us are willing to plumb with patience the depths of our neighbors' souls.—A. F. K.

Notes and Gleanings

Though the judgment of the Church with regard to the works of Gabriele d'Annunzio is so widely known as to need no further publication, the July number of the *Acta Apostolicae Sedis* contains a further declaration of the Holy Office. The question had been put to the Sacred Congregation whether, apart from the romances, dramatic works and the select prose writings (*Prose Scelte*) of the author, which were nominally proscribed by the Congregation in 1911, the other works, appearing after that date, were also to be regarded as forbidden. The Holy Office replied in the affirmative. In so doing, the Holy Office has merely applied the principles laid down in the Index legislation of the Church.

Rev. Father A. Wagner, Shelby, Neb., requests us to print the subjoined note on Father Levan's rejoinder to his criticism of "A Catholic Skyscraper University." Fr. Wagner's criticism appeared in No. 12, Fr. Levan's rejoinder in No. 14 of the F. R. Fr. Wagner's surrejoinder reads: "For the benefit of those Catholics who are sadly lacking in intelligence (apparently there are a few more besides the undersigned) and for the purpose of correctly informing the non-Catholic reading public generally, it is to be hoped that the President of De Paul University will specifically correct the 'tissue of mistaken and distorted statements' given out by a friendly reporter. What was true and what was false in that report?"

A writer in the *Christian Century* recalls a happy retort made by the late William J. Bryan to a heckler. Bryan was pleading for higher and nobler methods in American public life. An impatient realist in the audience found it impossible to restrain himself, and called out asking whether we ought not fight the devil with fire. With the utmost good humor Mr. Bryan walked to the edge of the platform and replied: "My friend, I don't believe

I'd try to fight the devil with fire if I were you. In the first place, the devil knows more about fire than you do, and in the next place it costs him less for fuel." Mr. Bryan might have added that the only way a man can become as effective as the devil in fighting with fire is to attain to a devilish skill in such methods, and by that time the humanity of the fire-user is considerably singed.

William McDougall, the psychologist, draws a sharp distinction between sentiments and emotions, and for illustration makes a very suggestive comparison between patriotic emotions and the sentiment of patriotism. Emotions are the passing flurries of violent feeling. Under the name of patriotism they appear in the flag-waving, shout and shatter enthusiasm which raises such a battle-cry as "My country, right or wrong," the American version of Machiavelli's political philosophy that the end justifies the means, and of the Bismarckian doctrine that might makes right. The sentiment of patriotism, however, is a more permanent and steady feeling attitude which grows out of habitual ideals of service. It is thoroughly compatible with a critical temper concerning national polity and belief in the fallibility of the government, *i.e.*, the politicians who happen to be in power.

You have seen, perhaps, the effect of drawing a violin bow across a resonant plate with a little sand in it? When the chord has died away, you will find it has left the sand in a symmetrical pattern at the bottom of the plate. Something in the same way we may conceive to ourselves the eternal meaning of the Crucifixion. For once, in the life of Our Lord, a perfect chord of the heavenly music thrilled through our dusty world; and when it had ceased, it left a pattern behind it, the pattern of a cross. And that pattern is the pattern of your life and mine. For in the life of a real Christian, divine grace crosses and contradicts the motions of our corrupt human nature,

makes us love what nature shrinks from, hate what nature covets, destroys in us the self-seeking, the private interest, which else would dictate every action of our lives.—Ronald Knox.

The present trend of public education in the U. S. gives cause for uneasiness. The same philosophy that made the anti-religious schools of France and Mexico has moved the directors of the American public school from the beginning. Rousseau, Pestalozzi, Horace Mann, these are the gods of the American educator. The anti-religious element has been kept well in the background up to the present. The reason for this is evident. But the philosophical principles that lead inevitably to religious persecution are being actively propagated by many American educators. The public school systems in this country are permeated with the same theories that led to trouble in France and Mexico. The dechristianization of this country has advanced rapidly. Public school education is largely responsible.—*Tidings*, Los Angeles, Cal., Vol. XXXIV, No. 26.

Many a man postpones or avoids marriage, or sinfully evades family responsibilities, because he cannot afford an expensive domestic establishment in an exclusive neighborhood. The man who has sufficient moral courage to disregard the false and artificial standards of the world, and who can find an equally rational and clear-sighted partner in marriage, will adopt reasonable standards in matters of food, clothing, social intercourse, and amusements; and he and his wife will lead vastly happier and more useful lives than those who become slaves to material wants and social conventions.

The practice of giving Mass stipends requires no justification from the dogmatic, moral, or canonical point of view. But few of us probably realize to what extent it enables the Church to give assistance to priests in the salary-less districts. "When a priest accepts a Mass stipend," writes the

Denver *Catholic Register*, "he is bound under pain of mortal sin either to offer the Mass himself or to have it offered. In the large parishes, the number of offerings is often greater than the priests can fulfill. Hence they send the stipends to the bishop, who distributes them where they are needed. There are some parishes in this State where nearly all the Mass stipends come in this way from the outside. The Catholic Church Extension Society is extremely generous in gathering and distributing Mass stipends, all of which it hands out through the bishops. Were it not for the Mass stipends received, priests could not stay in fields where the parish can give them nothing for their work."

In the current number (Vol. II, No. 5) of *Antiquity* Mr. Randall MacIver has an article, which will be continued in the next number, on "the Fore-runners of the Romans." The aboriginal Neolithic population of Italy, a Mediterranean people, was overlaid in Lombardy and Tuscany by immigrants from the Danube, who brought with them the use of bronze and the practice of cremation. They were the people of the "Terremare," and Mr. MacIver proposes to give them the name of Proto-Italici.

Excavations steadily continue at Herculaneum. During the last four months the workmen have been busy removing lava from a height of fourteen meters, and some 6000 cubic yards of earth have been carted to the sea. Two houses, one of fourteen rooms, and the other with an atrium and two broad stairways, have been brought to light. The excavations near one of these houses have resulted in a remarkable group of interesting finds. These include many statuettes of exquisite workmanship, terra-cotta vases and bronze kitchen utensils, large unguent bottles, and several pieces of carbonized bread and chicken with some beans. In a report on these finds Prof. Majuri states that the building uncovered at Herculaneum is of the Hellenistic

epoch, the first of the kind found at Herculaneum. The building has two wings in the shape of the letter U, and the entire first floor of seven rooms has been fully explored.

The more false notions men have, the farther they are from truth, and truth is the thing that the devil is determined to defeat and destroy. So far as millions and millions of people are concerned, he does kill and defeat truth. Therefore we must not, without contradiction, allow anyone to say that it is a matter of no importance, or of but small importance, that false ideas are abroad in a community or a country. As men think, so, in the long run and in general, will they act. The devil knows that, and guides himself accordingly, though many men and women forget it.

In the old fortress-monastery on the Island of Patmos, the Greek monks show an eighth-century copy of the Gospel of St. Mark. It is hand-written on vellum in purple ink, and gorgeously illuminated. One striking fact about this ancient manuscript is that the words of Jesus are all written in letters of gold. The skillful monk who penned this beautiful manuscript has been dead more than a thousand years; yet his conception of the sacredness of the utterances of the Savior recalls to millions who are now studying this Gospel of Mark the unity of Christian devotion which has persisted throughout the centuries. The idea that the words of Jesus are golden words is as old as Christianity itself. They are not a thin veneer for ornamentation, but great boulders of gold for foundation building.

If a resident of Antioch or Corinth, at the time of the Apostles, were to visit London, Paris, Berlin, New York or Chicago to-day, he would be mightily amused at the theory of social and moral progress which is so popular with thoughtless people. "Why," he might say, "what do you mean by progress? Here is lust; here is greed;

here is oppression of the poor and the weak; here is dishonesty; here is pride; here is worldliness; here is indifference to the great God and His Son Jesus Christ, whom the Apostles preached to us in the first century; and this is the twentieth century. Where is your progress?"

People rave against creeds; yet, every man has a creed; he could not get through one day of his life without one. A creed is simply a collection of settled beliefs, accepted as beyond question; in other words, a collection of dogmas. Every man has such a collection. It may be a strange and curious one; most of the dogmas may be wrong or even absurd; but no man can live in this world without some sort of a creed, and no man ever did.

We do not know who makes the pictures which are exhibited as humorous entertainment; but we do know that most of the alleged humor of the motion pictures is not funny; or else our Irish sense of humor has failed us.—*The Casket*.

The Catholic Church is not afraid of criticism. It is the uncritical reader of rationalist literature who is hardest to convert, just because of his credulity, which makes him a prey to the wildest theories.

Of all the ignorance in the world the crassest is that which lets an undergraduate choose the courses that are supposed to educate him: if he could choose them, he would not need education.

The liturgy, that treasure-house of wisdom garnered from every fruitful garden of religious thought, is full of every tint of light and shade reflecting, like a magic tapestry, every emotion, fear and hope of man.

Apart even from the Mass, almost everything in Catholic life and practice is symbolic, from the Sign of the Cross to the burial service.

Current Literature

—Msgr. Horace K. Mann, D. D., has added a new volume to his work, *The Lives of the Popes in the Middle Ages*. It is the fourteenth of the series and deals with the pontificate of Innocent IV, the Magnificent (Sinnibaldo Fieschi), who ruled the Church from 1243 to 1254. In spite of the importance of Innocent's pontificate, and the fact that a number of biographies of him were written in the 17th and 18th centuries, there is not a full modern life of him, and consequently Dr. Mann's massive volume supplies a real want. It is, like the previous volumes of the series, based on contemporary sources and all the available literature. Dr. Mann is no Pastor when it comes to the difficult art of *Formgebung*, but we note a steady improvement in his work also from this point of view. It is agreeable to learn from this well documented work that, though Innocent IV was guilty of nepotism, he was not the heartless, grasping, and arrogant tyrant that Matthew of Paris would have us suppose. He was naturally gracious, led an ascetic life, and in his zeal for learning greatly promoted the university movement so characteristic of his age. He it was who granted the Cardinals the privilege of wearing the red hat, it is said at the request of the daughter of Baldwin II, Latin emperor of Constantinople, who was vexed by the discovery that she had saluted a mere abbot as cardinal and accordingly begged His Holiness to order that cardinals should be distinguished from prelates by wearing red hats as they went about. Fully half the book is occupied with the struggle between Church and Empire, and the author takes a strong anti-Ghibelline and anti-German stand, thus showing a bias that is unworthy of a true historian. Innocent IV was also a great missionary pope, and many pages of this work are devoted to his labors for the conversion of the Tartars and Mongols and the reconciliation of the Russians and various bodies of Oriental Christians.

In this work he made good use of Franciscans and Dominicans as his agents. At home he shielded the Jews and his famous Bull exonerating them from the charge of ritual murder has been a protection to them ever since. His financial difficulties (though not all of his own making) and the system of "provisions" whereby he conferred foreign benefices on his servants, are a blot on an otherwise creditable pontificate. Dr. Mann attempts to justify his occasional excursions into apologetics by a quotation from an American canonist; but we must confess that in a historical work we prefer Pastor's method of letting the facts speak for themselves. For, as a distinguished Protestant historian has said, "die beste Apologie der Päpste ist die Enthüllung ihres Seins." (Kegan Paul and B. Herder Book Co.)

—A contribution to the fourth centenary of the founding of the Order of Friars Minor Capuchin has been made by the Rev. Auscar Zawart, O. M. Cap., in the shape of a brochure entitled *The Capuchins (1528-1928)—An Historical Survey* (Capuchin College, Washington, D. C., 1928, 87 pp.) The sub-title promises more than is actually offered; wherefore, though interestingly written, the treatise is disappointing. Two-thirds of its contents (pp. 1-56) deal with the founding of the Capuchin Order, whereas only the last portion (pp. 57-87) records its achievements. Of these achievements a fuller account should have been given, as the sub-title leads one to expect. In the first part of the work, treating the foundation, organization, and status of the Capuchin Order, the author naturally discusses controversial matters, to which there would be no objection if he were always logical and fair in defending his cause. Of these matters we would have preferred a briefer account and strict objectivity in presentation, interpretation, and evaluation of attending facts. It is to be feared that Fr. Zawart's treatise will rather prove obstructive to that "perfect union of the three great

groups" of the first order of St. Francis which he so eloquently and, we doubt not, sincerely desires (p. 53-54). The work will neither satisfy the critical historian nor meet the approval of many friars who seek to forget the affair of some twenty years ago, and for whom some of its provisions have since fallen into well-merited desuetude. The historian will wish the author had been more logical and impartial, while the friars will regret that he gave so much space to controversial matter and so little, comparatively, to what the Capuchin Order actually achieved, especially during the last three centuries, in every line of human endeavor.—Francis Borgia Steck, O. F. M.

—The two latest volumes (XV and XVI) of the English translation of Ludwig von Pastor's *History of the Popes* comprise the pontificate of Pius IV, 1559 to 1565. A thousand pages devoted to the life of a single pope would seem extravagant, but Pius IV, who ruled only six years, was a great reformer, and his reign fell into the era of the Council of Trent and the so-called Counter-Reformation with its wholesale sweeping away of abuses and the renewal of Catholic life, and though overshadowed by dark clouds politically, it was ecclesiastically a period of splendor. Many pages are devoted to the compilation of the Roman Catechism, the reform of the Index and of church music, the reorganization of the Roman Curia, the Inquisition, the Turkish peril, the government of the Papal States, and Pius's efforts for literature and art and the adornment and fortification of Rome. As all of the other volumes of this entrancing History, so this one, too, is crammed with information on the state of the Church in various countries and hence might justly be called a History of the Church during the pontificate of Pius IV. It has, besides, all the other merits of Pastor's classic method, which includes careful documentation and an attractive style and results in a telling of the whole truth without any attempt

at whitewashing black sheep just because they happen to be Catholics or even priests or prelates. (Cfr. *Blackfriars*, 1928, p. 309). Father Ralph Francis Kerr's translation of the German text is clear, accurate, and idiomatic, and reads nearly as well as the original. (Kegan Paul and B. Herder Book Co.)

—We are indebted to Dr. Anna Dengel for a copy of the *Jahrbuch* of the Kath. Verein für missionsärztliche Fürsorge for 1928, edited by the Rev. Dr. C. Becker, S.D.S., director of the Institute for Medical Mission Science in Würzburg. The year book contains much interesting and valuable information on the movement to provide our missions with adequate staffs of medical men and women, able and willing to aid the missionaries in their noble work. We are told about what is being done in China and in East and South Africa, and how the movement is progressing in Europe and America. Dr. Dengel herself furnishes an article on her foundation of Catholic Medical Missionaries at Brookland, D. C. Some of the doctors already in the field contribute instructive and entertaining papers on such topics as the equipment of mission hospitals, medical customs among the natives along the Amazon River, the practice of medicine by native doctors in China, and so forth. There is a department of "Mitteilungen von Nah und Fern" and a "Bücherschau" dealing with important new publications of special interest to medical missionaries. The *Jahrbuch* is published by the Aachener Missionsdruckerei, Aachen, Germany.

—Father A. M. Skelly, O.P., has added to his other works for sisterhoods, to whom he has devoted many years of activity as a retreat master and spiritual guide, two volumes of *Conferences on the Interior Life for Sisterhoods* (B. Herder Book Co.) The new work is in the main an adaptation of two older Dominican authors, A. M. Meynard and Thos. A. Vallgornera. The Conferences are spun out on the approved framework of the purgative

and the illuminative way, and there are, besides, a general introduction to the spiritual life and supplements on the priestly character and office, the Holy Ghost, and the Precious Blood. There are about seventy conferences in all, and they cover the field pretty thoroughly. Many will like the author's departure from the ironclad method of St. Ignatius in favor of that of Thomas à Kempis, Tauler, and Bl. Henry Suso.

—*Practical Ascetics* is the title of a new book by Father Matthew J. W. Smith, editor of the *Denver Register*. It consists of short meditations for the use, mainly of priests, seminarists, novices, and religious. The materials have been gathered for the most part from the writings and sayings of canonized saints and adapted to the needs of the present generation, with which Fr. Smith, as a Catholic priest and editor, is quite familiar. In a pleasant, chatty style he tells us about all that it is necessary to know concerning the way of perfection, the dignity of the soul redeemed by Christ, the natural laws for the upbuilding of a strong will and the formation of good habits, the necessity of frequent prayer and the use of the other means of perfection, the practice of self-denial, humility, prudence, justice, temperance, etc. Books like these serve to make Christian asceticism popular, which is surely not an easy task. (B. Herder Book Co.)

—*Readings in First Corinthians*, by Fr. Cuthbert Lattey, S. J., editor of the Westminster Version of the Sacred Scriptures, bears the subtitle, "Church Beginnings in Greece." The learned author, after a brief introduction on 1 Cor. and its writer, takes the reader through that remarkable Epistle with a view of bringing out clearly both the immediate meaning and the underlying ideas and their bearing upon our own time. He does not enter into points of mere erudition, but his interpretation is in full accord with the best critical scholarship. The various doctrines of the Catholic faith which are treated fully or in part by St. Paul,

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- Koch-Preuss, Handbook of Moral Theology. Vol. II: Sin and the Means of Grace. 2nd revised ed., St. L., 1919. \$1.25.
- O'Brien, Frank. The Story of the New York Sun. New Edition. N. Y., 1928. \$2.
- Mayer, Jos. Gesetzliche Unfruchtbarmachung Geisteskranker. Freiburg i. B., 1927. \$3.
- Boudignon-Finney, St. Vincent de Paul, Model of Men of Action. St. L., 1925. \$2.50.
- De Smet, A. (tr. by A. Owens, S. J.) Marriage. A Canonical and Theological Treatise, Revised and Brought into Conformity with the New Code. Bruges, 1925. \$1.50.
- Grimmelsman, H. J. The Book of Exodus, with Translation and Concise Commentary. Cincinnati, 1927. \$1.50.
- Seitz, Don C.—Joseph Pulitzer, His Life and Letters. N. Y., 1927. \$2.
- Zybura, J. S. Present-Day Thinkers and the New Scholasticism. An International Symposium. St. L., 1926. \$2.
- Heinen, A. Von alltäglichen Dingen. M. Gladbach, 1927. \$1.
- Kennedy, Wm. J. H. and Sr. Mary Joseph. America's Story. A History of the U. S. for Catholic Schools. N. Y., 1926. With Teacher's Manual. \$1.
- Schurhammer, G. (S. J.) Tr. by F. J. Eble. St. Francis Xavier, the Apostle of India and Japan. St. L., 1928. \$2.
- Hockenmaier, F. (O. F. M.) Der beichten-de Christ. Steyl, 1922. \$1.
- Gamble, W. T. M. The Monumenta Germaniae Historica: Its Inheritance in Source-Valuation and Criticism. Washington, 1927. \$1.50. (Wrapper).
- Wintersig, Ath. (O. S. B.) Die Väterlesungen des Breviers übersetzt und kurz erklärt. II. Frühlingsteil. Freiburg, 1928. \$2.50.
- Kilker, A. J. Extreme Unction. A Canonical Treatise with a Consideration of the Dogmatic, Historical, and Liturgical Aspects. St. L., 1927. \$3.
- Kirlin, J. L. J. Priestly Zeal and Virtue. A Study of the Life of the Curé d'Ars Applied to the Sacerdotal Life of To-day. N. Y., 1928. \$1.25.
- Steck, F. B. (O. F. M.) The Joliet-Marquette Expedition, 1673. A Dissertation. . . . Washington, 1927. \$1.50.
- Hoffman, A. (O. S. B.) Liturgical Dictionary. Collegeville, Minn., 1928. \$1.50.
- Daly, Thos., C. SS. R. Catholic Action. Toronto, 1927. \$1.

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are set forth and carefully explained. One could hardly imagine a more attractive and more competent introduction to the study of the Pauline Epistles than this unpretentious but meaty volume. (B. Herder Book Co.)

—*St. Bonaventure's Seminary Year Book for 1928* (Vol. XII) is, on the whole, interesting and attractive. It contains (since it is an educational number), essays on such topics as the following: "The Personality of the Teacher," "The Church, the Promoter of Fine Arts," etc. There is quite an amount of verse and photographs interspersed throughout the volume. Some of the drawings, evidently by student artists, are rather poorly executed, especially those depicting Our Lord. (*St. Bonaventure's Seminary, Allegany, N. Y.*)—C. J. Q.

—*The Silent Anchorite in the Tabernacle*, by the Rev. F. X. Esser, S. J., adapted from the German by Kathleen Jackson, is a book of pious meditations on Our Lord in the Blessed Sacrament. The various chapter headings are certain to invite one to read the contents. The book will make profitable reading for both priest and layman. (B. Herder Book Co.)—C. J. Q.

New Books Received

The History of Mexican Journalism. By Henry Lepidus. (Journalism Series, No. 49, Edited by Robert S. Mann). 87 pp. Svo. Columbia, Mo.: The University of Missouri Bulletin.

The Roman Mass. By Pierre Maranget, S. T. D. Translated by the Rev. Joseph Howard. vi & 96 pp. 16mo. Sheed & Ward and B. Herder Book Co. \$1 net.

The Spiritual Life. A Summary of the Instructions on the Virtues and on Prayer Given by St. Jane Frances Frémyot de Chantal. Compiled by the Sisters of the Visitation, Harrow-on-the-Hill. With a Preface by H. E. Cardinal Bourne. 306 pp. Svo. Sands & Co. and B. Herder Book Co. \$2.75 net.

Do We Remember? A Story of Oxford Under the Tudors. By Frances de Paravicini. 224 pp. 12mo. Illustrated. Sands & Co. and B. Herder Book Co. \$2 net.

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Aftermath

People are buying more pleasure than ever, (or think they are); but to what profit?—A. F. K.

A solid citizenship is reflected in its political life; too much politics reveals a lack of genius for citizenship.—A. F. K.

To slightly twist an old gag: "You can always tell a bigot, but you can't tell him much."

Conscience is not much mentioned in modern writing except by Catholic writers, and they of course are "hopelessly old-fashioned."—*The Casket*.

Those who do not practise what they believe, gradually cease to believe what they do not practise.

Our lives are temples, and everyone who touches us is a builder. So it is also with the influences we throw off on other lives. They make their record there, and it is ineffaceable.

To take life "as God gives it, not as we want it," and then make the best of it, is the hardest lesson put before the human soul to learn.

If the phoenix of common sense rises from the ashes of a fool's money, the conflagration has not been in vain.

The Order of De Molays is trying to insure the perpetuity of Freemasonry in America. As one organ said recently: "Our present DeMolays are the future Master Masons." (*Black Fcz*, Vol. V, No. 5.)

If ninety per cent of the criminals come from the uneducated, what percentage of the educated who are responsible for this ignorance, will save their own souls?—A. F. K.

Nothing in the way of teaching will make good children if there is not good example in the home.

If all of us would bear in mind that happiness is from within, and not from without, there would be a well-spring of joy in every Christian heart.

Dissatisfaction is perfectly proper, provided it makes a determined effort to seek improvement.

A piker is a man who gives a dime to charity expecting it to be returned a hundredfold—in dimes.

Generally speaking, the man who likes to hear himself talk is easily pleased.

St. Anselm likens the angels to busy bees flying between the flowers of earth and the hives of Heaven.

None of us knows when the world will end, but our business is to live as if it might end to-morrow.

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Co-Operative Engineering Schools

By Horace A. Frommelt

In January, 1919, the Engineering College of Marquette University, a Jesuit institution in Milwaukee, changed from the standard four-year engineering course to the five-year co-operative plan. The Marquette plan was modeled after that of Dean Schneider's arrangement at the University of Cincinnati. Some changes have been made in the Marquette scheme, but only in regard to minor details. Nine years have passed, and the enrollment has gone from 67 in January, 1919, to approximately 500 at the close of the last scholastic year. But, more important still, Marquette University is to-day one of the very best engineering schools in the country, scholastically speaking. The first two years of the five-year engineering course are devoted to general college work on a full-time basis, and the last three to engineering proper, the student body being divided into two groups, of which at any one time the one is in school and the other at work in various industries in the Milwaukee industrial area. At the end of each month these groups are interchanged as regards shop and school work.

The present writer has been in close touch with the Marquette scheme of training so-called engineering students and has had an opportunity of studying the Cincinnati and other regular and co-operative schemes of engineering education. Partly because of the Jesuit administration and partly because of the peculiarly suitable local industrial situation, there is no question but that

Marquette has the very finest and best co-operative engineering course in this country to-day.

But this is not a brief for the Marquette co-operative system of engineering education. This institution needs no "boosting", in fact it has done so splendidly that it has reached its capacity in enrollments. But these remarks are set down here as a preface to a few timely observations.

In the first place I think there is entirely too much energy wasted in bootless discussion regarding the educational value of the co-operative system. Rev. Daniel M. O'Connell, S.J., in an article in the Jesuit *America* (Vol. XXXIX, No. 10), questions the advisability of co-operative engineering schools and their effectiveness. No wonder, for the writer has glanced over such schools as the University of Cincinnati where students are "attending engineering classes for four weeks and then working (sometimes as a janitor in a building or shoveling coal, so I am told) for four weeks. . . ." This is not the case at Marquette, where the students, when at work in the shops of the district, are engaged at actual engineering apprenticeship work. The university authorities insist upon this, and unless the industrial concern adheres to this demand, the students are withdrawn.

The discussion as to whether the co-operative course is sound educationally, as compared with the more or less standard four-year course, is beside the point. The two systems have,

in fact, different objectives. The coöperative plan is designed primarily to train young men for managerial and executive positions in industry, whereas the four-year plan was originally intended to train what might be called technical engineers, who are destined for the design and research phases of engineering. It is true that the latter system tried to train young men also for production and management, and for what might be called the applied phases of engineering. But it has never succeeded, and thus we have had the perennial discussion as to "what is the matter with engineering education?" Ninety-five percent of all so-called engineers (the term is really a misnomer under modern conditions) are at work and are needed for "applied" engineering work. The traditional engineering courses are best suited to train the five percent, but have tried to include the ninety-five. Hence the ever present friction between the engineering schools and industry. The coöperative course meets this need of modern industry admirably, and at the same time an excellent scholastic training can be provided, as is the case at Marquette. Hence these schools have met with remarkable success even in instances where the coöperation with the local industries was not strictly of the engineering apprenticeship type. Where it *is*, as in Milwaukee, the success has been phenomenal, not only as regards growth and numbers, but likewise in educational accomplishments.

And this brings us to our second consideration. Though Marquette (somewhat questionably) advertises itself as "non-denominational," the vast majority of students, as might be expected, are Catholics. Sufficient time has elapsed since the inauguration of the Marquette plan to ascertain actual results. At the end of nine years Catholic young men are to be found in remarkably large numbers in the managerial and executive strata of engineering and manufacturing enterprises, particularly in and about Milwaukee, and to a lesser extent in other industrial centers. With these facts

before us we are justified in asking: (1) What effect will this heightened economic status of a considerable portion of its influential members have on Catholicity in these communities?, and (2) If these economic advantages are desirable, should not some attempt be made to assist our Catholic youth in all ranks to their rightful share of industrial positions, suitable to their training and qualifications? The Marquette plan proves that a reasonable liaison with industry provides opportunities for Catholic young men.

Finally, for our last consideration, "Catholic" education, as referred to at Marquette, is eminently worth while from the Catholic and religious standpoint. While students in the professional schools of our Catholic universities are not specifically directed as regards their spiritual and religious welfare, still the presence of clerics on the teaching staffs, the nearness and accessibility of the college chapel, the daily Mass, the annual retreat for all Catholic students, the absence of irreligious and false teachings in classes of history, economics, and ethics (these are usually included in engineering courses), and the accessibility of priests as confidants and spiritual guides, are tremendous advantages as compared with State and non-sectarian professional education. Much remains to be done in this department of Catholic education, of which fact none are more painfully aware than the directors and leaders of Catholic professional education. But the writer's experience with both State and Catholic colleges of professional grade, as a student in the former and a teacher in the latter, has convinced him that the tremendous sacrifices and heroic struggles expended in behalf of Catholic professional education are doing their share in preventing a leakage which would otherwise most surely take place.

People shed maudlin tears over vivisection, they go into hysterics about cruelty to animals, yet the inhumanity of sterilization finds them without an ounce of pity.—A. F. K.

Education in the Early Christian Centuries

The *Sign* writer whom we quoted in our No. 13, p. 262, on "The Church and Parochial Schools," went too far in asserting that even in the early centuries of the Christian era the idea of the parochial school, *i. e.*, a religious school for the children of each parish, was ever present in the mind of the Church.

There is no evidence whatever that religious schools after the manner of our parochial schools existed in the early centuries of the Church. The catechumens, who were usually adults, were, of course, duly instructed before Baptism, and in some of the larger cities there were graduated courses of instruction in the philosophy of the Christian religion; but nowhere, if we may believe Harnack (who is as a rule reliable in his statement of facts, though we cannot always accept the conclusions he draws from them), was there such a thing as a religious school for children. No effort was made during the first three centuries to provide Christian schools for the teaching of the elementary branches. The early Christians accepted the pagan school just as they accepted slavery. This is an astonishing and rather disappointing fact, yet it cannot be denied in the light of contemporary evidence, especially Tertullian, *De Idol.*, x. This condition of affairs lasted well into the fourth century, as is evident from the training received by St. Augustine and the school edict of the Emperor Julian.

How are we to explain this seeming neglect of duty on the part of the early Christians? Dr. Harnack says he knows "no other explanation than that elementary and secondary education was regarded by the Christians as so inseparably bound up with the *sacculum*, that they could not even conceive the notion of separating the one from the other. But since education was an absolute necessity, they arrived at such lax concessions as the one which Tertullian makes in the passage to which we have referred: a Christian sends his children to the pagan schools

as a matter of course, but he is not allowed to teach in those schools. Whether Tertullian succeeded in enforcing this latter prohibition, we have no means of knowing. Origen is familiar with the objectionable character of the pagan school and writes (*Hom. Sel. in Ps.*, III, 6: '*Sunt multa et diversa studia literarum in hoc mundo, ut videas quam plurimos incipientes a grammaticis ediscere curmina poetarum comœdiarumque fabulas, tragoœdiarum vel commenticias vel horrificas narrationes, historiarum longa ac diversa volumina, tum deinde transire ad rhetoricam atque ibi omnem fucum eloquentiæ quaerere, post hæc venire ad philosophiam, perscrutari dialecticam, syllogis morum nexu inquirere, mensuras geometriæ pertentare, astrorum leges ac stellarum cursus perscrutari, omittere quoque nec musicam,—et sic per omnes istas eruditi tam diversas et varias disciplinas, in quibus nihil de Dei voluntate cognoverunt, multas quidem, sed peccatorum divitias congregaverunt*'). But it never occurs to him to suggest effective measures against this condition of affairs, for the study of the Bible, which he so assiduously advocated, was not intended as a substitute for elementary and secondary school instruction, or, if so, only in a vague and ineffective way. Origen is quite helpless in facing the situation. How the ordinary layman under such conditions could be induced to read Holy Scripture privately, is something we cannot explain. The first foundations for Christian elementary schools were laid much later, probably in connection with the monasteries. Even St. Augustine, in spite of certain efforts made by him, was no ancient Christian Pestalozzi." (Cfr. Schubert, *Bildung und Erziehung in frühchristlicher Zeit*, reprinted from the *Festschrift für Gothein*, 1923.)

The above-quoted passage will be found in Harnack's work, *Die Mission und Ausbreitung des Christentums*, Vol. II, pp. 999-1,000, edition of 1924. So far as we know the facts are un-

disputed, though Harnack's interpretation of them would perhaps not prove acceptable to an expert Catholic critic. So far as we are aware, the question of elementary school education in the first three centuries of the Christian Church has not yet been treated by any competent Catholic scholar.

The Mixed Marriage Problem

To the Editor:—

It was refreshing to read "Mixed Marriages and the Laity" in the first August issue of the FORTNIGHTLY REVIEW. Mr. S. A. Baldus gives what he calls the practical view of marriage: "a knowledge more intimate than that of any anchorite or group of celibates;" a layman "can view the subject objectively, whereas priests must of necessity consider it theoretically," etc.

If there were a theory of marriage as a Sacrament, it might be so; but there is no theory, only defined truth.

Mr. Baldus urges that marriage is but the result of love sweeping men and women "resistlessly on into the sea of matrimony". And he continues: "Any law that would strictly forbid Catholics to fall in love with any one not a Catholic, would, I believe, prove ineffectual."

He does not define marriage, but says, "the physical desire to possess each other is at the root of marriage." Men and women enter not into the married state actuated altogether by the overwhelming desire to reproduce one another. "In fact," he says, "in a constantly increasing number of marriages the desire to have as many children as the good Lord will send, is absent; in fact in very many cases a tacit mutual understanding that there shall be no children for a number of years, and not many at any rate, is entered into by the contracting parties."

If that is the practical view of the layman, he needs a more thorough knowledge of the Sacrament of Matrimony. Marriage was not, as he thinks, raised to the dignity of a Sacrament by the Church, but by Jesus Christ.

The Church cannot institute Sacraments, and so did not abrogate certain natural laws operative from the very beginning of human society. He may think of Christ's answer to the Jews on Moses' bill of divorce: "It was not thus from the beginning;" which, however, is quite another matter.

The view of this layman on the nature and immediate purpose of marriage, above all of Christian marriage, compared with the teaching of the Church evidently needs some re-adjustment.

As for the mixed marriage problem, it does not solve, but rather makes more difficult, any attempt at lessening the evil. There is a suggestion, of course, of a remedy; but that has proved so ineffectual in modern times that it commends itself in but rare cases. It is not to abolish mixed marriages entirely. Theologians and canonists notwithstanding, there are canons in the law providing for the process of mixed marriages. They insist categorically on the pledges signed by the non-Catholic party, and the canonical reason of the Catholic pleading for dispensation from authority, to contract a mixed marriage. That proviso will not be nullified, but uniform enforcement by the diocesan executors of the law, and sincere compliance on the part of petitioners, are demanded. The manner of enforcement and compliance is left to the Ordinaries. But dropping the law entirely, or allowing it to go into abeyance, will not be held out to such as find it hard or detrimental. It will require quite other action for such results.

The Editor of the FORTNIGHTLY, in his premised note to Mr. Baldus's communication, writes: "We do not believe that mixed marriages will ever be absolutely forbidden." I fully agree with him. Where the law does not distinguish, neither are we to distinguish.

All that, of course, still leaves mixed marriage an evil to be combatted with uniform legislation and enforcement. That is the problem, here and elsewhere.

Joseph Selinger

Jefferson City, Mo.

More "Dramatic Moments" Piffle

Our good friend, Dr. Fancis Borgia Steck, O.F.M., really has no reason to complain on the score of seeing the results of his painstaking historical researches concerning the Jolliet-Marquette Expedition of 1673 ignored by the ignoramuses who furnish "Dramatic Moments in Catholic Life and History" and similar sentimental rot to the American Catholic press; or at least he ought not to complain in view of the fact that even the work of the greatest of living church historians, Dr. Ludwig von Pastor, whose standard *History of the Popes*, is in every library, is completely ignored by these hacks. In its issue of Aug. 20, the *Catholic Universe Bulletin*, of Cleveland, published an installment of the "Dramatic Moments" series, entitled, "What Pope Clement VIII Saw in the Crypt of the Apostle Peter." There it is related, with much sentimental unction, how when Giacomo della Porta, in 1592, was rebuilding the Basilica of St. Peter in Rome, by order of Clement VIII, the workmen engaged in excavating for the new floor of the church suddenly breached the crypt or the "confessio" in which the Emperor Constantine had placed the body of St. Peter, enclosed in a case of "cypress bronze", whatever that may be, surmounted by a massive cross of gold.

"Della Porta," we are told by this imaginative writer, "attracted by the outcry and commotion, had rushed to the confessio. He sensed the seriousness of the situation. 'Pietro,' he called to a messenger, 'inform the Pope and tell him we await his action.' Soon Clement, accompanied by a few of his cardinals, arrived. Descending into the 'confessio,' he halted at the edge of the fracture and gazed intently at the blackness which hid the crypt's secret. His nostrils caught the strange, dead odor of forgotten centuries. The Pope's body seemed to tremble a moment. A thousand years—and in that time years when Rome lay desolate in the hands of her despoilers. Yet these men awaited his action. Turning to Della

Porta he spoke: 'Bring rope and a light.' His command was soon fulfilled and silently the group knelt down about the opening. . . . The Pope bent his head and peered intently towards the center of the crypt. He caught his breath and crossed himself. There in the center of the crypt stood the bronze sarcophagus. Upon it rested a massive cross of tarnished gold, mute proof that no vandal had ever entered here. There in truth lay Peter. A fervent prayer of thanks to God for the bestowal of so great a favor said, the Pope rose from his knees. In his presence the hole was again sealed and the sarcophagus rendered invisible to mortal eyes."

This is all very interesting, and some sentimentally inclined readers may even regard it as edifying. But it has absolutely no basis in fact. Dr. Pastor says in his *Life of Clement VIII (Geschichte der Päpste*, Vol. XI, Freiburg, 1927, p. 651):

"During the work for the new floor, interesting archeological finds were made in the neighborhood of the Confessio, consisting of ancient inscriptions and objects of Christian antiquity. The vague report of Francesco Maria Torrigio that in 1594 the Pope and several Cardinals beheld the bronze grave of St. Peter with the gold cross upon it, is absolutely untrustworthy (*ist ganz unglaubwürdig*). What was seen at the time was something quite different: fissures had made their appearance in the altar of Calixtus II, through which could be seen an older enclosed altar, which was ascribed to St. Sylvester. Clement VIII ordered these fissures to be closed. This is reported by a contemporary, Giacomo Grimaldi."

The "Dramatic Moments" stuff is copyrighted, and therefore we are not at liberty to quote from it at length. What we have cited will give the critical reader a sufficient indication of the manner in which pretended Catholic writers are here making a travesty of the history of the Church and are aided in their nefarious undertaking by

ignorant or careless Catholic editors. These men, both writers and editors, in the words of Dr. Steck, "are betraying their trust and wasting opportunities for good. Their productions harm the Catholic cause and retard the efforts of those who are sincerely and honestly striving to further that same cause. Far better would it be to leave our people in total ignorance of the Church's history . . . , than to furnish them with stories that are false."

It must be discouraging to real historians like Dr. Pastor and Dr. Steck, that their labors are ignored by the "popular" writers for the Catholic press and that they have to face the gibes of scrutinizing non-Catholic historians. We should hate to quote what some of the latter have said to us about the trash they found in the American Catholic press. We rejoice that professional historians like Dr. Steck no longer consider it beneath their dignity to protest publicly and energetically against such unworthy features of the Catholic press as this "Dramatic Moments" series.

"A Liberal School of Religion" (A Rejoinder)

To the Editor:—

I wish to protest against the misrepresentation of me which appears in your issue of August 1, 1928. Under the caption, "A Liberal School of Religion," the Rev. A. Wagner, of Columbus, Neb., quotes from the *Daily American Tribune* for May 8, 1928, several statements which are supposed to be excerpts from a radio address of mine broadcast from the State University of Iowa on May 2. On the basis of these alleged utterances of mine he finds me guilty of admitting and defending an un-Catholic attitude toward matters of faith. Having indulged in sarcastic references to "a supposed champion of Catholic faith," and to "a professed apologist of Catholic doctrine," he reads me a lecture on the fundamentals of theology. Then he concludes rather sadly that a fearless exposition of Catholic doctrine is almost impossible at our State institutions; and that New-

man Clubs and all such ventures are equivalent to a surrender of the faith.

With these general conclusions I am not here primarily concerned. My chief purpose is to make the point that I have been misrepresented by the critic from Nebraska. As I have already implied, the statements he quotes from the *Daily American Tribune* are not mine. If they ever were mine, they have been garbled beyond recognition. To verify this assertion my critic need only turn to a copy of *America* for October 22, 1927. There he will find an article of mine entitled "Open Shop and Closed Minds." With the express permission of the editors I used that paper for my radio talk of May 2, 1928. If he will take the trouble to read that essay, he will discover that he has been barking up the wrong tree: that I am discussing one subject, he is discussing another.

Perhaps the discovery will carry a hint how risky it is to make final inferences from haphazard newspaper reports. For even if a few sentences of mine had been correctly quoted in the *Daily American Tribune*, my critic would still be at fault for making unfair inferences from detached statements—a few scattered fragments utterly out of context. He would still be in the awkward position of having criticized a speech which, apparently, he had never heard and a complete report of which he had never read.

H. G. Takkenberg

Davenport, Ia.

The government report on the number of Catholics in the United States, corresponds closely to the estimate appearing in the Catholic Directory. This agreement does not, however, indicate that the reports are accurate. They are based upon returns made by the pastors in each diocese. A real census of Catholics in the United States, in the sense of a correct enumeration, can, as the *True Voice* correctly says, be made only by government enumerators. In the decennial census a question as to religious affiliation would give fairly accurate results.

A Catalogue of War Lies

Arthur Ponsonby, one of the three members of the British Ministry (Burns, Trevelyan, and Ponsonby) who resigned when England declared war on Germany, and since then a member of the McDonald ministry and a member of Parliament, has compiled in a volume of 200 pages all the lies invented during the World War against the Central Powers. He shows how they originated, and were perpetuated, and still survive, even in the face of positive official denials.

Ponsonby is to be commended for compiling this catalogue of war lies, which can be easily carried in the pocket as a handbook to show to people who still believe the famous old legends concerning baby hands chopped off, nuns violated, poisoned candy dropped from enemy aeroplanes, etc., what a reputable Englishman has undertaken to do in presenting official disproof of these malignant distortions of the truth. It was, of course, natural that, with the exception of a few honest periodicals, the English language press should fail to take notice of this book.

The author in the preface makes some interesting comments. He says that if no lies were told, there would be no war. To whatever extent this conclusion is contradicted by the conditions surrounding past wars, it is fairly certain that in "the good old times" wars were conducted in a more honest fashion than the Allies conducted the World War. Ponsonby concedes that nowhere was propaganda conducted with such consummate efficiency as under Lord Northcliffe; nowhere were lies dished up with more brazen shamelessness than in the English-speaking countries. But for these effective misrepresentations, English youths, he contends, could not have been driven to the battlefields of France. He predicts that in the next war these factories for the production of lies will work even more efficiently and successfully than in the last war because of the facilities afforded by radio and wireless communication, which, he declares the

present British cabinet used unscrupulously during the recent coal strike.

The beginning was made when the Germans entered Belgium, writes Ponsonby, and after the half-truths and hypocrisy of Grey, the lies began to fly thick and fast, and to take hold. All the old robber tales which had done duty against the barbarians in the past, were taken out of their cerements, carefully dusted and refurbished. When a lie could not be sustained, it was simply explained that it was the output of the German propaganda bureau and denied in order to discredit other atrocity tales. When the Pope promised to issue a protest if even one of the alleged atrocities could be substantiated, not even Cardinal Mercier was able to submit a single corroborative instance. But, he continues, people still believe that children had their hands cut off and nuns were outraged.

The alleged disparaging statement of Emperor William regarding the British army not only stimulated recruiting in England and her dominions to an extraordinary extent, but was constantly repeated by officers of high rank in public speeches whenever it became necessary to glorify the achievements of the British army in the field. The story about the corpse factory still occasionally stalks through the columns of the British press, although solemnly denounced as a lie by Sir Austen Chamberlain, in 1925.

The book faithfully records how all these fictions were invented to serve special ends, and how photographs were forged with the one object in view of misrepresenting the truth. Lord Grey receives at the hands of the author what he richly deserves. His lies in the House of Commons are unsparingly laid bare, and these exposures are specially interesting because of the fact that the author of the book was at the time a member of the Liberal Ministry, resigning when Asquith sent to Berlin the British ultimatum.

A London weekly publication, reviewing Ponsonby's book, says that

whosoever reads it will be convinced of the following facts: First, that the German invasion of Belgium was not the cause of Great Britain's entering the war, but that Bonar Law had promised the support of the Conservatives for the war prior to the invasion. Secondly, that the British government was pledged to go to the assistance of France and that the British Parliament had its hands tied and was not free to choose between peace and war. Moreover, if Germany had not invaded Belgium, France would have done so. That the Kaiser never made the disparaging remarks attributed to him and that the British army, therefore, has no right to call itself the "Old Contemptibles," which it continues to do. Furthermore, it is certain that not a Belgian child had its hands cut off, and no Belgian nuns were raped, and that the Lusitania carried munitions of war when it was sunk.

Herbert Hoover as a Scholar

Georgius Agricola, a German mineralogist, whose real name was Bauer, in 1530, published a book entitled *Bermannus sive de Re Metallica*, which was the first, and for about two centuries the only, authoritative treatise on mining. This learned work was translated into English by Mr. and Mrs. Herbert Hoover, who took much joy in working at it whenever and wherever they could find the spare time during some five years. They not only translated it from the original Latin, but enriched it with scholarly annotations and appendices. "We do not present *De Re Metallica* as a work of 'practical' value," says the translators' preface. "The methods and processes have long been superseded; but surely such a milestone on the road of development of one of the two most basic of human industrial activities is more worthy of preservation than the thousands of volumes devoted to records of human destruction." With that thought and ideal one may agree no matter what one may think of Mr. Hoover's qualifications for the presidential office to which he is aspiring.

K. of C. Statistics

The Annual Report of the Supreme Secretary of the Knights of Columbus for the fiscal year July 1, 1927, to June 30, 1928, shows that while the number of insured members has increased, the total membership of the Order has fallen off from 690,732 to 662,468, a net loss of no less than 28,264. And this in spite of the unprecedented efforts at staying the "leakage" by means of the "Selective Membership Extension Program," the Boy work, and the "Columbian Squires," which last-mentioned auxiliary society has not been able to recruit 1,000 members as yet.

The circulation of the official organ of the Order, *Columbia*, has decreased from 746,700 to 726,000, in spite of the vaunted literary and journalistic ability of its editor Myles Connolly, who, by the way, has just recently resigned. The net cost of publishing *Columbia*, during the year 1927-1928, was \$311,435, an enormous sum, which in our judgment could have been employed more effectively than by issuing a mediocre magazine which, as we are assured by many members, "nobody reads".

The Italian welfare work of the Knights of Columbus, of which there has been some adverse criticism in the ranks of the Order of late, cost \$62,789 during the past year. Altogether, \$737,599 has been spent on this work.

The wide spread dissatisfaction within the Order is undeniable in the light of the fact that, in spite of a considerable gain due to the "Extension Program", the total membership of the organization shows a net loss of 28,264. It would be worth while for the officers to institute a serious inquiry into the causes of this decline, which has now been going on for several years and seemingly cannot be stayed in spite of heroic efforts.

One may say too much, even upon the best subject.

Virtue and open dealing are the honor of man's nature.

On Growing Old Cheerfully

To the Editor:—

I have just read, in your first August number, "The Secret of Longevity" by an octogenarian, with a great deal of pleasure and interest, as I have had intimate experience with two octogenarians, who are as different as night and day.

The article reads beautifully, but I cannot agree with one of the reasons the writer gives, namely, that is, "freedom from fads." I have for many years felt that "riding a hobby" was one of the best methods of keeping young, and while I cannot speak from as many years' experience as your contributor I have passed the half-mile point and have always had hobbies, including riding a wheel and iceskating, both of which I still indulge in and find my years no impediment to the full enjoyment of the latter, being able to do all the fancy skating that I ever did, and with as much ease.

On the other hand, my father-in-law is 83 and, unlike the author of the article under discussion, cannot be persuaded that he ought to retire. It is pitiful to see his efforts to carry on; he is a man who never had a fad and really was retired before he began. He never belonged to any club, never travelled, never took a vacation, never had a fad of any kind. He is a confirmed pessimist:—in his eyes the world is all wrong, and nothing is as it used to be in "the good old days".

My father, on the other hand, is 86 and as active and as well to-day as I am, but had the good sense to retire about ten years ago. He is a man that always took an active interest in things, had fads, smoked and drank since he was old enough to walk (never to excess), and still does. He belonged to clubs and has travelled some.

If I do not retire long before I get to be 80, it will be simply because I haven't the wherewithal to do so; and when I retire, I expect to ride some hobby to my heart's content. I cannot imagine any greater temporal happiness than an old person growing old

cheerfully, as your contributor seems to have done, reconciling himself to facts and conditions, and making the best of them.

J. M. Z.

Religion in the Public Schools

The perplexing question of religious instruction in the public schools came in for a vigorous and earnest discussion at a recent meeting of the 300 teachers in attendance at the Columbia University summer session. The topic was introduced in a lecture by Dr. Goodwin B. Watson, professor of educational psychology at Teachers' College. Discussion seemed to center upon the average teacher's unsuccessful attempt to impart any other religion than his own particular church convictions. "The discussion," according to the *Christian Century* (Vol. XLV, No. 32), "seemed to demonstrate conclusively that what to say to a child about God demands a candid facing of the whole field of religious teaching."

In other words, you cannot teach religion effectively unless you yourself have religious convictions resting on a firm basis of dogma, and as soon as you begin to introduce real religious teaching into our "non-denominational" public schools, you are violating the law. The problem is well nigh insoluble on the present constitutional basis. If our public schools are to remain non-denominational, they must exclude religion, and the only way religion can be taught to their pupils, is outside of school and class hours by persons interested in their spiritual welfare.

Louis Veuillot used always to have at hand a volume of church history with which to fill up any spare moments. Were that great Catholic journalist living to-day, no doubt his *livre de chevet* would more often than not be a volume of Pastor's History of the Popes, the most important work of church history of our day.

Masonic Satanism

The *Builder* (Masonic monthly) for August again refers to our recent articles on the subject of Masonic Satanism (F. R., XXXV, 9, 181 sq.; 10, 196; 13, 258). Our contemporary does not care to deal further with this subject unless the accusation is developed by some one else. Meanwhile, it prints a letter (pp. 255 sq.) from one Louis Goaziou, of Colorado, in which that gentleman asserts that the quotation from the Masonic *Acacia* on which we based our first article (XXXV, 9, 181 sq.) was garbled by the *Revue Internationale des Sociétés Secrètes*, from which we took it.

"I have at hand," he says, "a copy of *L'Acacia* (June, 1927), from which it [*La Revue Internationale des Sociétés Secrètes*] professes to quote. At page 534 is a paper by M. Charles Bernadin dealing with the history of a Masonic lodge at Metz in the period preceding the French Revolution. In this he points out the relatively large number of priests who were members or visitors of the lodge, indulging in some ironic raillery at the elasticity of their consciences in thus joining a forbidden society. He remarks that he has published elsewhere an account of a lodge at Angers of which, in 1883, 'almost all the members were ecclesiastics.' But nowhere in this paper does he suggest that any special search should be made for such cases. One might judge indeed that in his opinion they were so common that it would not be worth while. What he does advise, and is indeed the chief purpose of his paper, is that in every old lodge someone should be appointed to make an inventory of all the old documents in the archives, making copies of any that are unique or of special interest, and that duplicates of these lists and copies should be sent in to the Grand Orient for the purpose of making them available to students of Masonic history.

"In a *post scriptum* he adds the following, which is evidently the basis of the garbled account in the *Revue Internationale des Sociétés Secrètes*:

'*Apropos* of Freemason clergymen, I had a friend of childhood days who became a priest. After having lost sight of him for a long time I ran on to him again some thirty years ago, more of a priest than ever, and still more than that, an authentic Freemason with a diploma. He said mass regularly, held missions, had mistresses, gave me consecrated hosts, and lunched with me on Good Friday. He was not a fool, quite the contrary. He died three years ago, to the last "Priest, Monk, Reverend Father Dom X——, resting in the peace of the Lord and fortified with the Sacraments of the Church," as it says in the obituary notice. Some time or other I will tell you all about this, for it is as interesting as the moving pictures.

'Was his life vowed to God or to the Devil? Whom has he deceived? The church? That is quite certain. Us also? If so, why? It would be very interesting for us to investigate it further, were it only to prove yet once more that the heart of a priest is unfathomable.'

"The second sentence hardly bears out the supposition that he became a priest after he was a Mason, nor does the casual reference to the reception of consecrated hosts indicate any such fantastic mental aberration as is supposed by the journalistic hack in the *Revue*."

It may be that the *Revue des Sociétés Secrètes* did not get the story straight, or that we were not sufficiently accurate in constructing our translation of it. At any rate, we have here an admission, on the part of a prominent Freemason, quoted in a reputable Masonic journal, that he received consecrated hosts from an apostate priest. *For what purpose did he receive these hosts, and what did he do with them?* It is a question well worth investigating by our alert contemporary, the *Builder*, which ought to sift such and similar reports on which Catholic journals base their belief in "Masonic Satanism," rather than, as it does editorially in the issue from which we have quoted, throw the responsibility of proof on Catholics who

take for granted the authenticity of such statements as that made by Charles Bernadin in *Acacia*.

Inscriptions From Ur

There have been at least six scientific expeditions to Mesopotamia this last season. One is that sent out by the British Museum and the University of Pennsylvania jointly to Ur of the Chaldees, and it has just issued the first of what we hope will be a long series of publications of inscriptions found in the ruins of the ancient city. (*Ur Excavations. Texts: I*; Trustees of the British Museum.) The majority of these inscriptions are the so-called "royal inscriptions" from the time of Entemena downwards, ending with a text of Cyrus. The main body of these texts has been edited by Mr. C. J. Gadd and the Rev. Dr. Léon Legrain, (a Catholic priest, who belongs to the staff of the University of Pennsylvania; cfr. F. R. XXXV, 14, p. 276), both of whom have worked at Ur. As usual, they deal for the most part with temples or shrines, and dedications to gods, adding a few more details of the distant life of this ancient country. Sargon, for instance, follows the custom of making his daughter high priestess of Ur, a position entirely worthy of the royal family throughout the ages, for we find Nabonidus doing the same thing in the sixth century. An inscription of Entemena, governor of Lagash, speaks of the building of the "House of the Basin of Dates" which may be similar to the modern cemented building, resembling a small swimming-bath, which is in use in Basra for making date-treacle, a concoction used frequently in Assyrian medicine. Important also, historically, is the text translated by Sidney Smith, made up anciently from two originals, the first of Naram-Sin, and the second of Manishtusu; and those who are interested in the Epic of Gilgamish will note how Naram-Sin included in his purview "Elam as far as Barakhshe, and the land of Subartu as far as the cedar forest." It was a cedar forest, guarded by the ogre Humbaba, which

attracted Gilgamish and Enkidu to make their famous foray, and it may well be that these were the cedars which the author of the epic had in mind.

The volume contains, besides these inscriptions, many new date-formulae of the reign of Ibi-Sin, the last king of the Third Dynasty of Ur.

A Lutheran Theologian on Christian Science

The Rev. Victor Weiss, a Protestant minister of Kappel, Switzerland, has published a critical study of "Christian Science", under the title, *Die Heilslehre der Christian Science: Darstellung und Kritik* (Gotha: Leopold Klotz Verlag, 1927), which is subjected to a review from the Catholic coign of vantage in Vol. X, No. 42 of *Das Neue Reich* of Vienna. The reviewer (Karl Schmidt) says that Weiss' book, written with reference to the "faith and order" reunion movement among the Protestant sects, once again shows what insuperable differences of belief exist among these sects. Thus Weiss, following Luther, regards evil as a positive entity whereas the Christian Scientists evaporate it into thin air, *i. e.* deny its existence. In the matter of dogmatism, Weiss finds, Christian Science is more positive and less tolerant than even the Catholic Church. To which the obvious reply is that there is an essential difference between the dogmas of the Catholic faith and the teachings of Mrs. Mary Baker Eddy. Weiss himself, in gauging Christian Science by his own brand of "Christian-Biblical thought", is also guilty of "dogmatism". How can any consistent Protestant deny Mrs. Eddy and her followers the right to interpret the Bible as they please, if "the Word of God gives testimony to itself through the Holy Ghost"? Weiss' book, which comprises something over 200 pages, is an important contribution to the comparative science of religion.

We all make mistakes. What we ought to do is to try to profit by them.

Cave-Man Mentality

Intellectual and moral decay is general all over the world, as a result of that noble war which our politicians told us was going to reform the earth. In *The Age of Reason*, a lately published novel by Sir Philip Gibbs, we find the moderns summed up thus by an old scientist:

"None of these young people who walk about the streets and go to the pictures and read the sporting news . . . have a notion that civilization is likely to crash beneath their feet unless they take things more seriously. . . . Nothing can stop it except a higher standard of intelligence. And I see no sign of that. Humanity is still in the cave-man stage of mentality. The same old passions, the same old fetishes, the same old cruelties—slightly hidden under modern clothing. Stupendous ignorance everywhere. Civil strife and international hatreds. Tariff walls, industrial competition, preparedness for war (wonderful word that!) and increasing armaments. Just cave-men and women who read the sensational dailies and think themselves mightily intelligent. Meanwhile fellows like me—physicists and chemists—(we ought to be killed really, my dear!) have put tremendous power into their hands, enormous machines, frightful engines of destruction, poison gasses, wireless beams, airplanes, and presently—beyond doubt—the liberation of atomic energy with its illimitable, inexhaustible supplies of force. The mentality of the cave-man with the power of gods—a pretty mess they'll make of it! Children playing with fire—do you think we can trust them? Our little Chamberlains and Poincarés? Our bald-headed Stresemanns and Ludendorffs? Our yapping little Communists in Hyde Park? Our public school patriots and our disease stricken slum dwellers? Where is the wisdom in them to handle the thunderbolts of love and the toys of Elemental Forces?"

That sums up the average level of modern civilization pretty well. There you have the peak of modern progress!

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

"The Echo . . . is one of the most enterprising and carefully edited of American Catholic Newspapers."

It is rarely that Father Hudson, the scholarly editor of the *Ave Maria*, praises a contemporary so unreservedly.

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"Gipsy" Smith's "Evangelism"

Lately the well-know "Evangelist," Rev. "Gipsy" Smith, was invited by the Board of Evangelism and Social Service to conduct a mission in Massey Hall, Toronto, and he attracted each night for a month people sufficient to fill the great building.

The Toronto correspondent of the *Christian Century* (Chicago, Vol. XLV, No. 32) notes some significant facts in connection with this "Mission." He says:

"Actual count revealed that on most evenings the audience was representative of a past generation. Not more than 15 per cent were people of ages under thirty-five. This indicated that the constituency reached was mainly people who can remember when a mission of this kind would be the center of attention in any city and an attraction beyond all other. They came to be warmed anew, and were not disappointed. But as the official organ of the United Church pointed out, there was a strange indifference to the rising tide of interest in worship. Prayer was almost eliminated, and the music was not such as the church of today is seeking as a fit expression of its aspiration. Nor was there a trace of sympathy with the passion for social righteousness which is stirring in the virile Christians of our day. The ethical interest was chiefly in those sins of the flesh and the violations of simple domestic order which occupied the attention of individualist Protestants in the last generation."

It is evident from this and some other similar reports which have come under our notice of late, that the younger generation of Protestants, not only in Canada, but also in this country, is growing tired of the doctrines and methods of such old-fashioned "Evangelists" as the Rev. "Gipsy" Smith and the Rev. "Billy" Sunday. The chief reason for this apathy probably is not so much the indifference of these revivalists to the social righteousness which, as the *Christian Century's* correspondent would have us

believe, is stirring in the Protestants of to-day, as the unpopularity of the "orthodox" Protestant doctrine preached by these men. The present Modernist generation no longer believes in the divinity of Christ, eternal punishment, and such other Christian dogmas as Smith and Sunday have rescued from the great shipwreck of the 16th century, and viewed in this light their indifference is a far more alarming symptom than from the view-point of social righteousness emphasized by the *Christian Century's* correspondent.

Notes and Gleanings

Judging from letters that appear in the newspapers—and some that do not appear there—there are quite a few Catholics who will not support Governor Smith for president. This is exactly what we would expect. "The fact that Smith is a Catholic", says the *True Voice* (Vol. XXVII, No. 30), "is no reason why a Catholic should vote for him. It is taken as a sufficient reason for bitter opposition to him by some not of his faith. But the fact that these people drag religion into politics is no excuse for Catholics imitating their example. It is just as serious a sin against good citizenship to support Smith because of his religion as to oppose him for the same reason. The real test in the campaign is the candidate's fitness for the office he seeks and the political principles for which he stands. Beware of the man who appeals for your votes on the score of religion, or who asks you to vote against another man because his religion is not yours. Such men are dangerous citizens."

Father Bertrand L. Conway's *Catholic World* article, "Can a Catholic be President?" has been reprinted in the form of a pamphlet by the Paulist Press. It deals mainly with Mr. Charles C. Marshall's renewed attack upon Gov. Smith (see F. R., XXXV, 12, pp. 233 sqq.). Not all will agree with the author that "Gov. Smith . . . met his opponent's accusations fully

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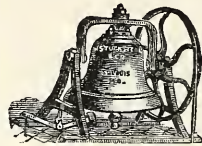
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and straight-forwardly," nor with Fr. Conway's assertions concerning the origin and nature of the Declaration of Independence. But all fair-minded Americans will, we think, agree, that what we should all of us weigh in the balance at the polls next November, is "not the religion of the two candidates for the presidency, but the principles of the parties they represent," and, we may add, the comparative fitness of the candidates for the high office to which they aspire.

The Catholic Truth Society of England has again reprinted Mr. Elliot Anstruther's pamphlet *Edith O'Gorman and Her Book*. This pamphlet was written at a time when an effort was made to enable Edith O'Gorman (Mrs. Auffray), the "Escaped Nun," to bring out another edition of her *Convent Life Unveiled*. The author confines himself in the main to a comparison between the first edition of that book, published at Hartford, Conn., in 1871, and the one printed in London in 1901. The comparison shows that Edith O'Gorman became much more bitter in her denunciations in the course of thirty years and that there are many discrepancies and contradictions in the two versions. The woman is shown to be so untrustworthy that she cannot be relied upon in regard to a single important particular of her story. We are not told in this new edition of the Anstruther pamphlet whether Edith O'Gorman is still alive and engaged in slandering the Church; but even if she were dead, the pamphlet would retain its value as a sample of the kind of apologetics that is most effective against such defamers of Catholicity as this "escaped nun".

The discussion entitled, "Responsio pro Monachis Anglis," in the May issue of the *Downside Review* (Vol. XLVI, pp. 134-157) does not add much to the history of the clash between the Benedictines and the Jesuits in the latter part of the turbulent 16th century. Nor can it be expected to do so. Not until some Catholic historian of the

caliber of Dr. Ludwig von Pastor, whose associations and connections are outside the religious orders involved, gives us a complete documentary account of the religious Orders of the Church, can we expect a real history of these and similar intra-mural controversies. The discussion in the *Downside Review* is interesting only in as far as it discloses the crying need for an impartial history of our religious Orders. The existing accounts have been written mostly for the edification of novices or the presentation of a defense. Let us have a real history.

The fifteenth and sixteenth volumes of the English edition of Dr. Pastor's *History of the Popes* reveal, among other things, that James Lainez, the second General of the Jesuits, was one of the giants of the Counter-Reformation under Pope Pius IV. Lainez was a great theologian, who, against the French bishops' Gallican views, forcibly sustained the thesis that the Pope's right of dispensation comes directly from Christ. His clear distinction between internal and external reforms was the rudder with which the Council of Trent steered safely through dangerous waters. Lainez must be placed among the leaders of the Catholic Counter-Reformation.

Catholicism and the American Mind, by W. E. Garrison, (Chicago: Willett, Clark & Colby), states the Catholic position with unusual fairness, but attacks it strongly, and in its political chapters creates the impression that the real purpose of the author is anti-Smith propaganda. One may question how large a class of non-Catholics Dr. Garrison represents. The *Acolyte* (Vol. IV, No. 15) thinks he "represents an increasingly important group of Protestants, who to-day differ with the Catholic Church on far different grounds than those which led their forefathers out of the Church and grouped them in the various sects. It is sometimes hard for Catholics to realize that the modern Protestant is so

far removed from his own religious heritage that he no longer holds the faith delivered to his own saints; that issues which were burning a scant four hundred years ago are, for him, dead ashes to-day; that his Protestantism is, for the most part, an entirely different thing from the Protestantism of even one hundred years ago. Yet, through all this change and shift he has preserved certain well-defined points of difference, and added many new ones."

Mankind as yet has done no more than touch the fringes of the globe. The possibilities of science are beyond calculation, and science has a great deal to say with regard to agriculture, fishing, cattle-breeding, and other factors in the food-supply. Consequently, although there is every reason to lament and fear the evil of birth control, there is no reason to be alarmed about the pretext of its apostles that there may soon be too many mouths to feed. Divine Providence lets not even a sparrow fall unnoticed to the ground; and we may rest assured that God will not permit mankind to be reduced to the alternatives of vice or misery before the end of the world. Is it not a sign of the folly of the times to see people concern themselves with imaginary evils, while nothing is done by Protestant churches or atheistic State governments to check the real evil of immorality?

The cult of beauty without the sense of proportion lands its adepts in a region of ugliness where physical attractions become monstrous because the true goal of their attractiveness has been forgotten. The physical world as a work of divine art is indeed beautiful in itself, but its beauty resides infinitely less in what it is than in what it symbolizes and suggests. The sacramental view of the universe is the only view that can be called complete; and, the facts of human nature being what they are, every natural interest and every cult of human things needs to be spiritualized if it is to remain even on a decent human level.

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Current Literature

—The Historical Society of New Mexico has issued as Vol. II of its "Publications in History" a critical study of *Don Juan de Oñate and the Founding of New Mexico* (El Palacio Press, Santa Fe, N. M.), written by George P. Hammond, Ph.D., Assistant Professor of History at the University of Southern California. It is, as Dr. Hammond states, "a new investigation . . . in the light of a mass of new materials recently obtained from the Archivo General de Indias, Seville, Spain." After an introductory chapter on "The Early Expeditions into New Mexico," there follow ten heavily documented chapters covering the period from 1595 to 1620, during which New Mexico became a Spanish possession by actual occupation and colonization. The work manifests on the part of the author a painstaking zeal in consulting every available source of information and an earnest effort to interpret the sources with strict fairness to all parties concerned. The result is a picture of New Mexico during the period specified, which may in part be less attractive than the one usually held forth, but which, from the evidence advanced, one must accept as coming closest to actual facts. Whatever opinion one may adopt concerning Oñate's policy—much in it merits severe censure—Dr. Hammond certainly shows that the founder of New Mexico had obstacles to encounter and rivalries to thwart that were discouraging in the extreme, considering the immense fortune which Oñate put into the enterprise. Blame for the unauthorized desertion of colonists and missionaries in 1601 must not be cast upon Oñate exclusively. It was caused in large measure by the officials of the Spanish government and by Oñate's rivals, who could make their influence felt with those in power in Spain and Mexico. As to the Franciscan missionaries who coöperated with Oñate in the enterprise, the charges of political schemers that the friars had neglected the conversion of the Indians were gross exaggerations. In 1608

there were eight hundred converts, not including the catechumens. This number speaks volumes considering what Oñate himself reported in 1607, that the missionaries "did not dare continue baptizing till it was seen what was to be done with the region" (p. 173). The charges are further disproved by the fact that in 1617 there were eleven churches and 14,000 converted Indians, and that by 1620 the number of Indian converts was 17,000, cared for by sixteen friars, who had a convent in Santa Fe and smaller residences in the various pueblos. Such figures are not the result of twelve years' work. There are indications in Dr. Hammond's study which incline one to believe that the friars, too, were the objects of undue rivalry and sinister diplomacy. How far secret efforts of others to take their place or to share their prospects caused dissatisfaction and discouragement among the friars, we can not say. But it is a matter that students of Catholic American history will have to determine before passing sentence on the activity of the friars during Oñate's governorship. It is only on the basis of strictly documented monographs, such as Dr. Hammond has written, that students of ecclesiastical as well as secular American history can form a correct estimate of the colonial period. The work of Dr. Hammond deserves high praise and should have a wide circulation.—Francis Borgia Steck, O. F. M.

—The third and concluding volume of Dr. F. J. Zwierlein's *Life and Letters of Bishop McQuaid* (The Art Print Shop, 77 St. Paul Str., Rochester, N. Y.) is by far the most important of the three, as it contains the story, with ample documentary evidence, of Bishop McQuaid's relations to Dr. McGlynn and the McGlynn case, to Father Lambert, to the Apostolic Delegation, and to Archbishop Ireland. It cannot be said that the story is altogether edifying, and some critics have expressed the opinion that it had better been left untold. We do not agree with this narrow view, but believe that

the historic truth should be told, fully and without bias, about American bishops, just as Dr. L. von Pastor is telling it about the Roman pontiffs. Dr. McQuaid had his share of human frailties, but he made good what he failed by his uncompromising fidelity to the faith of which he was a sworn defender. One cannot help admitting, if one reads this volume without bias, that in all his major controversies, the Bishop of Rochester was on the right side and that during all the years of his episcopate he was a veritable tower of strength to the cause of truth and justice. Already developments have proved that the Liberalism of prelates of the Gibbons-Ireland-Keane school did the Catholic cause immense harm, which, as Bishop McQuaid predicted (p. 241), can never be repaired, while to him we largely owe the victory of the parochial schools, the condemnation of the Liberalism that underlay Catholic participation in the Parliament of Religions, the heresy of "Americanism", etc., factors which have not yet by any means exhausted their nefarious influence, but threaten the future of the Church more ominously perhaps now than they did in the day of Bishop McQuaid. Dr. Zwierlein's noble efforts to tell the whole truth and nothing but the truth about Bishop McQuaid and his time, will hardly be appreciated to the full until the tendencies so energetically and sometimes violently combatted by the first Bishop of Rochester have worked themselves out in all their evil consequences and Dr. McQuaid will be regarded not only as a great pioneer bishop and champion of the faith, but as a prophet who saw that some of the worst enemies of the Catholic cause were, as they still are, within her own camp.

—*Ius Canonikum Religiosorum*, by the Rev. Joseph Pejska, C.S.S.R., deals with Canon Law as applicable to religious orders and congregations, in four books: I. *Ius Publicum sive Sociale Religiosorum*; II. *De Statu Personarum Communi*; III. *De Regimine Religiosis*; IV. *De Rebus Sacris*. The

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- Koch-Preuss, Handbook of Moral Theology. Vol. II: Sin and the Means of Grace. 2nd revised ed., St. L., 1919. \$1.25.
- O'Brien, Frank. The Story of the New York Sun. New Edition. N. Y., 1928. \$2.
- Mayer, Jos. Gesetzliche Unfruchtbarkeit Geisteskranker. Freiburg i. B., 1927. \$3.
- Boudignon-Finney, St. Vincent de Paul. Model of Men of Action. St. L., 1925. \$2.50.
- Grimmelsman, H. J. The Book of Exodus, with Translation and Concise Commentary. Cincinnati, 1927. \$1.50.
- Seitz, Don C.—Joseph Pulitzer, His Life and Letters. N. Y., 1927. \$2.
- Kennedy, Wm. J. H. and Sr. Mary Joseph. America's Story. A History of the U. S. for Catholic Schools. N. Y., 1926. With Teacher's Manual. \$1.
- Schurhammer, G. (S. J.) Tr. by F. J. Eble. St. Francis Xavier, the Apostle of India and Japan. St. L., 1928. \$2.
- Hockenmaier, F. (O. F. M.) Der beichtende Christ. Steyl, 1922. \$1.
- Wintersig, Afb. (O. S. B.) Die Väterlesungen des Breviers übersetzt und kurz erklärt. II. Frühlingsteil. Freiburg, 1928. \$2.50.
- Steck, F. B. (O. F. M.) The Joliet-Marquette Expedition, 1673. A Dissertation Washington, 1927. \$1.50.
- Daly, Thos., C. SS. R. Catholic Action. Toronto, 1927. \$1.
- Meyer, F. (O. F. M.) Back to God. A Treatise on Confession. Cincinnati, O., 1928. \$2.
- Zimmermann, O. (S. J.) The Problem of Evil and Human Destiny. St. Louis, 1924. 75 cts.
- Burch, V. Jesus Christ and His Revelation. Fresh Evidence from Christian Sources and Josephus. London, 1927. \$2.
- Smith, J. F. Studies in Hebrew History. London, 1928. \$1.
- Albani, Joh. Rechenschaft. [Autobiography of the famous convert]. Paderborn, 1926. \$1.
- Martindale, C. C. (S. J.) The Vocation of Aloysius Gonzaga. London, 1927. \$2.
- Worcester, Elwood. Was Jesus an Historical Person? N. Y., 1926. 75 cts.
- Tischleder, P. Der kath. Klerus u. der deutsche Gegenwartsstaat. Freiburg, 1928. \$1.
- Markert, F. (S. V. D.) Erlebtes und Erleuchtetes auf einer Reise nach und in Europa. Illustrated. Techny, Ill., 1926.

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author is an eminent Bohemian canonist, who has taught this discipline for twenty years and is highly esteemed for his erudition and prudence. He gathers up all the references to religious scattered up and down the Code and fuses them into a logical system, with due attention to historical development. The work is intended mainly for students of theology, especially those belonging to religious orders or congregations; they will find it useful and stimulating. (Herder & Co.)

—*Studies in Hebrew History* (Sands & Co. and B. Herder Book Co.) by Miss Judith F. Smith, is an attempt to exhibit the history of the Jewish nation in a connected narrative. The book begins with the founding of the Chosen People and shows God's method in dealing with them, bringing out clearly the principles of divine government. The book, which has a laudatory foreword by Fr. Hugh Pope, O. P., is both popular and well-informed, and we hope Miss Smith will give us more Bible studies of the same kind. We need such literature.

—The second volume of Dr. Edmund Jehle's *Katechesen für die Oberstufe nach dem deutschen Einheitskatechismus* deals with morals. The perusal of this work will interest American catechists because it shows how the difficult task of getting the young to think and act in harmony with the faith is being tackled in the Fatherland. (Herder & Co.)

New Books Received

America. A Textbook for the Upper Grades of the Elementary Schools. By Rev. Ph. J. Furlong. Illustrated. x & 611 & xxxii pp. 8vo. New York: Wm. H. Sadlier. Net to schools, \$1.28.

Cosmology. A Text for Colleges. By J. A. McWilliams, S. J. x & 243 pp. 12mo. The Macmillan Co. \$2.50.

The Life of the Servant of God Pius X. By the V. Rev. Don Benedetto Pierami, O. S. B., Abbot of St. Praxede. Published under the Auspices of the Postulator-General, with a Preface by Baron Ludwig von Pastor. xv & 214 pp. 12mo. Turin: Casa Editrice Marietti. Illustrated. 4 shillings.

New Pamphlets by the English Catholic Truth Society: *The Sentinels of Prayer*, 94 pp.; *Holy Child Manual for the Young*, by a Religious of the Holy Child Jesus, 36 pp.; *The Ordinations of a Priest*, Text in Latin and English, 48 pp.; *Catholic Loyalty in Elizabethan Days*, by Cardinal Bourne, 8 pp.; *An Introductory Talk on the Catholic Religion*, by Rev. G. J. MacGillivray, 32 pp.; *British-Israel and the Great Pyramid Scare*, by Rev. Herbert Thurston, S. J., 28 pp.; *The Farm by the Sea*, by Mrs. George Norman, 32 pp. For sale by the B. Herder Book Co., 17 S. Broadway, St. Louis, Mo. *Catholic Emancipation Series.* General Editor: Rev. Herbert Thurston. *The Darkness Before the Dawn (1700-1791)*, by Rev. Herbert Thurston, S. J. 28 pp.—*What England Owed to France (1791-1802)*. By Cecil Kerr, 28 pp.—*The Dawning of Emancipation (1791-1821)*, by Denis Gwynn, 28 pp.—*Emancipation Realized (1821-1840)*, by Rev. Philip Hughes. London: Catholic Truth Society, 72 Victoria Str. S. W. 1. Twopence each; the four pamphlets bound in one volume, 112 pp., stiff board covers, two shillings.

Life of Mother Adelaide of St. Theresa (O'Sullivan-Kouley). By Fr. A. F. Valerion, O. C. D. 139 pp. 12mo. Little Flower Magazine, P. O. Box 1317, Oklahoma City, Okla. 50 ets. (Wrapper).

Handbuch des Katholischen Kirchenrechts. Auf Grund des Codex Iuris Canonici und unter Berücksichtigung des Bürgerlichen Eherechts des Deutschen Reiches, Oesterreichs, Ungarns, der Tschechoslovakei und der Schweiz bearbeitet von August Knecht, Universitätsprofessor in München. xi & 812 pp. 8vo. Herder & Co. \$9 net.

A Course in Religion for Catholic High Schools and Academies. By Rev. John Laux, M. A. Part I: Chief Truths of Faith, 94 pp. 12mo.; Part II: The Sacraments, 99 pp.; Part III: Christian Moral, 111 pp. (Part IV to follow.) Benziger Brothers. Each part bound separately in paper covers. Parts I and II, each 56 ets.; Part III, 64 ets., with 25 per cent discount to schools.

Vater! Ein biblisches Gebetbuch für alle Gotteskinder. Von P. Arsenius Dotzler, Minderbruder. 115 pp. 32mo. München, Germany: Verlag Joseph Kösel & Friedrich Pustet.

May Harvest. Poems by Walter William Wharton. 41 pp. 16mo. Published by the Author, 5431 Nottingham Ave., St. Louis, Mo.

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There is much to interest and amuse in *Tales and Songs of an Assam Tea Garden* by M. P. Handley (Calcutta: Thacker Spink). Mr. Handley is particularly amusing in the specimens he gives us of native English. Here is a letter from a man who went to a circus to see an African lion: "Honoured Sir,—Hearing that there is one lion come with this circus that is here now, may it please your honour to grant me leave to go and see that fierce and fiery animal? I *may* be back to-night by the favour of God, your honour, and the bellicose animal mildly behaving."

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Hmm da da daaa, doo da da Alma Mater thee,

Hmmmm doo doo classic halls,
Hmmmm la la doo doo ivied walls,

Alma Mater thee!

Hmmmmmm da da doo la hopes and fears.
Hmmmmmm loo da loo loo doo da years,

Alma Mater theeeeee!

She—If you tell a man anything it goes in one ear and out of the other.

He—And if you tell a woman anything it goes in at both ears and out of her mouth.

"ZU EHREN VON AL SMITH"

To the Editor of *The Nation*:—

Ich sitze hier beim Pilsner Bier

Und denke an Al Smith.

Ich trank bis jetzt der Krügel vier

Zum Wohle von Al Smith.

Und bin ich voll mit Gerstensaft,

Dann rufe ich aus voller Kraft:

Three cheers for wet Al Smith!

Auch cocktails trink ich dann und wann

Zu Ehren von Al Smith.

Die highballs kommen später dran,

Es lebe dear old Smith!

Und wird er endlich Präsident,

Dann sing ich frank und frei,

Vorerst da shake ich his hand,

For he never will be dry.

Osišek. Czecho-Slovakia, July 15

Julius Pfeiffer

SAUERKRAUT JUICE

The Federal Department of Agriculture announces that prohibition has given the American public a taste for harmless and beneficial new drinks, among which it mentions sauerkraut juice and alfalfa extract. We know nothing about alfalfa extract and hope we never shall, but we know our sauerkraut juice,

in fact sling a mean glass of it every morning. But to say that prohibition or anything else has given us a taste for it, is an unmitigated falsehood, a lie out of the whole cloth, and in this we speak for the whole sauerkraut juice public, so far as we are acquainted with it. We know one prominent citizen who, as it happened, did not need sauerkraut juice for what ailed him at all, but started to take it because some Meddlesome Matty said it would be good for him and—but that is another story.

Sauerkraut juice is not a beverage, as the Department of Agriculture appears to think, but a medicine. It smells worse than anything else we can think of, almost, and tastes about the same. The most satisfactory way of taking it is to shut the eyes and hold the nose, gulp it down and then take a big drink of water. But we admit it is good for you in certain cases, just as castor oil, which we are surprised not to see mentioned in the department's list of delightful soft drinks for which prohibition has given the public a taste, is good for you in certain cases. The only connection which sauerkraut juice has with prohibition is, we understand from a dry-voting friend, that it makes you feel better the morning after too much home brew. We'll drink our sauerkraut juice but we positively refuse to let any bureaucratic propagandist get away with the pretense that it is anything but a solemn and painful duty.—*Ohio State Journal*.

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The Fortnightly Review

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ST. LOUIS, MISSOURI

September 15th, 1928

The Gangster's Funeral

By Denis A. McCarthy, LL. D., Boston, Mass.

Would it not serve the cause of Catholicity for all the Catholic papers of the country to reproduce the following editorial from the *Ave Maria*? Feeling that it would, I am asking the F. R. to start the ball rolling. The editorial, as you will see, has to do with a matter of much importance, and it receives added weight in being the well-considered expression of a Catholic publication so conservative as the *Ave Maria* is well known to be:—

“Whenever a gangman is shot down, the newspapers make much of it if the funeral takes place from a Catholic church. For, alas, some of these out-laws are Catholics, and often their friends and relatives provide for a lavish funeral display. It is offensive to pious and law-abiding Catholics (who are the majority) to see such a ‘splurge’ in the press about the burial from a Solemn Requiem Mass of a young man who was anything but a credit to his creed, and the circumstances of whose death give little indication that he died repentant. It is not, of course, but it looks like, condoning the wrong-doing of the gangster when he is buried with such display. Of course it is not the Church which makes the display. The parish priest is doubtless doing for this corpse only what he would do for the remains of any other member of his parish, in allowing it to be brought to the church and having the solemn funeral rites performed for the soul of the departed. But the admiring fellow-gangsters and

their friends take advantage of the occasion to show such admiration as almost to suggest that the notorious law-breaker was a hero and a martyr.

“Of course, no one wants to be uncharitable or pharisaic in the presence of death, and the Church’s mercy to sinners ought always to be remembered; but it is somewhat of a scandal, especially to young boys nearing the ‘gang age’ themselves, to see a fellow who during his life has been a notorious breaker of the laws of God and man carried to the grave with so much pomp and ceremony. It is difficult for youthful minds to learn, for instance, as in the case of a gangster recently buried in New York, that (1) ‘he was not, as the newspapers declared, a divorced man;’ (2) that some time before he died he had expressed to his parish priest a ‘convincing desire to reform;’ and (3) that ‘he had made his Easter duty. A certificate of confession, dated last April, was found on his body the day he was murdered.’

“Publicity surely ought to be given to such explanations as these before and not after the ‘grand funeral,’ which seems like a glorification of the loose life of the departed.”

The *Ave Maria* does not say so, but the funeral it had in mind when printing the foregoing editorial, was in all probability that of the notorious gangster Frank Yale (or Uale) who was murdered recently in New York by rival gangmen. The *Tablet* of the Brooklyn diocese, in its Question Box

column, conducted by the Rev. Theodore McLaughlin, soon after the lavish funeral with which the remains of Yale were borne to the grave, printed the following explanation:

The *Tablet* has received a number of queries in reference to the recent church burial of Frank Yale. A letter addressed to Dr. Cioffi, pastor of St. Rosalie's Church, brings the following reply:

"Replying to your letter of yesterday, I beg to state that I was guided by three reasons in granting Catholic burial to the late Frank Yale:

"1. Frank Yale was NOT a divorced man as some papers asserted.

"2. Just two weeks before he died he had expressed to the writer in this rectory a convincing desire to reform.

"3. He had made his Easter Duty. For a *certificate of Confession dated last April, was found on his body the day he was murdered.

"On the strength of these facts I leaned to the side of mercy in the application of the Church law and granted Catholic burial.

Sincerely yours,
(Rev.) A. R. Cioffi.

"P. S. *You are probably aware that the custom in the Italian churches is to issue a certificate of Confession to people who intend to be sponsors for Confirmation."

"*De mortuis nil nisi bene*" is an excellent motto, but I am much inclined to agree with the *Ave Maria* when it lifts its voice against allowing the Church to be "used" in cases of this kind to gratify the vanity and perverted pride of the gangster's friends, thereby causing scandal to be given to youth who are all too well inclined already to admire the outlaw and the desperado.

The discovery of printing and gunpowder at about the same time in the world's history, calls attention to the fact that, while the propaganda for peace has been incessant, the powder factories have not been idle.—A. F. K.

The Boy Problem and the Catholic Boys' Brigade

To the Editor:—

The writer recently received from the headquarters of the Catholic Boys' Brigade a leaflet describing the purpose and activities of that organization. I wish to say that an organization of any kind cannot properly be called *national* unless represented in at least a large portion of the country, and a national organization of Catholic boys will never be realized without individual parochial and diocesan units extending all over the land. To bring this about it is necessary to secure, not only the consent, but also the whole-hearted co-operation of Ordinaries and pastors, most of whom have so far exhibited little if any interest in the solution of the boy problem, despite the fact that that problem is growing more serious from day to day.

We are informed by the leaflet mentioned that the Catholic Boys' Brigade of the U. S. is a Catholic semi-military and recreational organization which welcomes to its ranks all boys of 12, regardless of creed or class, and that religious activities do not form a part of its regular programme. This I consider as somewhat misleading. If the Brigade accepts boys of all creeds or no creed, how can it be correctly called Catholic? Why not call it mixed, or neutral, or interdenominational?

It is not my intention to belittle or discourage the efforts of the officials of the Boys' Brigade—not at all—but I believe in being consistent and honest always and under all circumstances. I agree with every word of Father Ernest R. Hull, S.J., in his recent letter to the Editor of the F. R. (see Vol. XXXV, No. 16). I have given a considerable amount of study to Scouting and believe that this movement will not solve the boy problem for us. Time will tell who is right and who is wrong on this much controverted question.

Fr. A. Bomholt

Why hide your light under a bushel, when a pint measure would do?

Unsatisfactory Text-Books of American History for Catholic Schools

By the Rev. Francis Borgia Steck, O. F. M., Ph. D., Quincy College, Quincy, Ill.

Presenting history by way of biography is evidently one way of making this branch of study more interesting and intelligible to children in the lower grades. For this reason *America's Founders and Leaders* (Benziger Brothers) may be regarded as a step in the right direction. The authors of this text for the lower grades of our Catholic schools, W. H. Kenedy, Ph. D., and Sister Mary Joseph, Ph. D., are to be commended for the simplicity of diction and for the wealth of "Suggestions for Study" at the end of each chapter; while the attractive pictures and maps are not less a credit to the publishers than the general make-up of the little volume.

All the more's the pity that the portion dealing with the early Spanish and French enterprises in America contains so much that must be corrected before the book can be recommended to our Catholic teachers. For instance, Father Bernard Boil (Buil) was not a Benedictine, but a Minim. Most probably the authors were misled by the caption below the illustration in *The Catholic Encyclopedia* (Vol. I, facing page 414). The purpose of the De Soto expedition was not merely "to find a country full of gold" (page 54), but also to colonize Florida, to convert the Indians, and (presumably) to solve the so-called northern mystery. It is hard to understand why Catholic writers continue to leave the nobler motives of the Spanish explorers unmentioned and content themselves with representing these heroes as insatiable gold seekers.

In a text for Catholic schools one expects something regarding the missionaries who accompanied the expeditions of De Soto and of Pánfilo de Narváez. Santa Fé was settled in 1609, not in 1605. Father Marquette is perhaps the best advertised, but by no means, historically speaking, "one of the greatest of the French missionaries" (page 68). Long before his day Franciscan and Jesuit missionaries believed, and

acted on the belief, "that the best way to prove to the savages that the missionaries were their friends was to learn their languages" (page 68). Most of what is here presented concerning the expedition of 1673 is historically untenable. There were three Franciscans with La Salle. Their superior on this expedition was Father Gabriel de la Ribourde, the proto-martyr of Illinois, and not Father Louis Hennepin, as one might infer from the text. In general, too much is offered of the French and too little, comparatively, of the Spanish enterprises and achievements in what is now the United States.

Teachers of American history in our Catholic schools are eagerly waiting for a text-book that is properly balanced along the lines so admirably traced in *The Colonization of North America* by Bolton-Marshall. In this respect also *America's Founders and Leaders* will prove quite unsatisfactory to such as are acquainted with the afore-mentioned scholarly work.

*
* *

What teachers in the upper grades of our Catholic schools need is a text-book that, besides being accurate in content and correct in form, embodies also the contributions of the Church to American ideals, institutions, and achievements. *America* by the Rev. Philip J. Furlong, Ph. D. (William H. Sadlier, New York) is an attempt to satisfy this need. The volume is richly and beautifully illustrated with pictures and maps that will attract the attention of the child and aid the teacher in making the lessons interesting and intelligible. Generally speaking, the text is suited to the mental capacity of the child. Where difficult issues and problems are discussed, it will be for the teacher to explain and illustrate in simpler terms. With regard to content, the best portion of the text is undoubtedly that which covers the national period of our history (Chapters IX-

XXXII). From it the child will derive a clear knowledge and just appreciation of the formation and development of the United States as a world power. Worthy of special praise is the graphic portrayal of the social and economic phases of our history.

However, much of what the author says in Chapter XXX, regarding the World War is out of harmony with the latest revelations. In the light of these, the footnote on "The Austrian Demand" (page 566) needs a thorough revision. The same must be said regarding the impression inevitably gained from reading the text that Germany was the cause of the upheaval in 1914 and of our ultimate participation in it. When referring to the newspaper reports concerning the "horrors" perpetrated by the invading Germans, the author unfortunately forgets to indicate that these reports were for the most part gross exaggerations and downright lies. (Cfr. F. R., XXXV, 17, pp. 335 sq.) To say that "early in 1917, it became apparent that Germany meant to force us into the war" (page 569) is as much beside the truth as to show "the solemnity of the moment" of our entry into it by a quotation (page 570) from Wilson's war message. To misinform children is even more unfair and dangerous than to misinform adults. Even from the standpoint of pedagogy this chapter should be revised before the volume gets into the classroom.

The first portion of the volume treating the period of exploration and colonization also leaves much to be desired. It does not meet the demand for a Catholic text properly balanced along the lines teachers find so admirably traced in *The Colonization of North America* by Bolton-Marshall. The author of *America* is mistaken if he thinks that territories now within the limits of the United States have not been influenced by Spanish civilization (page 38). He sketches the activities of Spanish missionaries "in the New World" (pages 39-42), but overlooks their activities in Florida, Texas, New Mexico, and Arizona. It is quite a

leap (170 years, to be exact) from the founding of Santa Fe to the beginning of "the great Spanish missions of California" (page 38). Similarly, in Chapter VII, on "The Struggle for the Mastery of North America," nothing is said of the Anglo-Spanish and the Franco-Spanish struggle along our southern border. From what is presented in this chapter (pages 113-114) children will conclude that only French missionaries suffered martyrdom at the hands of the Indians, whereas *de facto* the Spaniards in this respect far outnumber the French. "The discovery of the fabled wealth" (page 35) was one, but not the only, purpose of the De Soto expedition. Other purposes were certainly the establishment of a colony and the conversion of the Indians and apparently also the solution of the so-called northern mystery. The same holds regarding the expedition of Coronado. It is strange how even Catholic text-books will persist in representing the Spanish heroes as mere gold-seekers. The superior of a Franciscan friary is styled "guardian," not "prior" (page 25). Ponce de Leon made his first voyage to Florida in 1513, not in 1512 (page 35). The footnote on page 35 is replete with errors and inaccuracies. Cabeza de Vaca certainly never "reached the plains of Kansas." He was a survivor of the Narváez expedition that explored the entire gulf coast from the peninsula of Florida westward beyond the mouth of the Mississippi River. Friar Marcos de Niza passed through Arizona and reached the confines of New Mexico. The next year (1540), with four other Franciscans, he accompanied the Coronado expedition. Santa Fé was founded not in 1582 (page 38), but in 1609. Father Junípero Serra arrived in California in 1769, and not in 1763 (page 38). "The Franciscan Recollects were soon followed by the Jesuits" (page 113) in the sense that the latter came at the invitation of the Franciscans and shared their labors in Canada for four years, *i.e.*, till 1629, in which year they, together with the

friars, were driven out by the English. What is told of Father Marquette is also inaccurate and misleading (pages 114-116). Like Father Claude Allouez, S.J., he heard of the great river in the West while at Chequamegon Bay, not while at the Strait of Mackinac. There is no authentic record to warrant the statement that he "immediately informed the governor of Canada" concerning this river and that he was "given a commission [presumably by the governor] to find the river and report about it." Louis Jolliet (to be spelled with double 'l') was the leader of this 1673 expedition to the Mississippi, and Marquette accompanied it as chaplain by order of his superior in religion without the knowledge of the governor. His saintly death did not occur during this expedition, but two years later, in May, 1675, when he was returning from his second journey to the Illinois country.

From what has been said we must conclude that, despite its many attractive features, *America* will not prove satisfactory as a text-book for the upper grades of our Catholic schools. We trust that our objections and corrections will be interpreted solely as an effort to cooperate in the production of a text-book of American history that will represent, as Msgr. Smith so aptly puts it in the Foreword (page vi), "sincere scholarship, genuine sympathy with children and enthusiasm for education," and that will do valuable service the country over "in the cause of Christian education" by fully satisfying every postulate of sound pedagogy and scientific history. In this as in all branches of the school curriculum Catholic teachers and pupils have a right to information that is based on the most authentic and reliable sources.

The industry that no longer affords the worker a living wage should cease to exist. The unemployed having no other resource must stay in, which leaves the employer no other alternative but to get out—of it all he can.
—A. F. K.

Judge Lindsey and His Book

Judge Lindsey's book, *Companionate Marriage*, has appeared in a German adaptation, which is reviewed at considerable length in the *Innsbruck Zeitschrift für katholische Theologie* (Vol. 52, No. 3).

It will undoubtedly surprise many to learn that Lindsey's mother and father were converts and that young Lindsey was reared in the Catholic faith until his father died. At the age of fourteen he left the Catholic school and entered at a Baptist college in Jackson, Tenn., the city where he was born. Here he came under the influence of his Methodist grandmother and lost the Catholic faith, and joined the Methodist Church.

Thus, as the reviewer, Fr. J. B. Umberg, S.J., remarks, Lindsey "never studied scholastic philosophy, but came into a school of thought which is essentially guided by sentiment." This is plainly evident in all his writings, his public addresses, and humanitarian actions.

It remains to be seen whether modern German youth will be as much affected by Lindsey's teachings as our own here in America. There is no doubt that, though the condition existed before Lindsey appeared on the scene, he has given neo-paganism a tremendous impetus. There is a flair for publicity in the man which he uses to good effect in the promotion of his pet schemes.

H. A. F.

Mr. E. E. Kellett, in his collection of literary essays entitled *Reconsiderations* (Cambridge University Press) devotes considerable space to prove that Joseph Conrad, the novelist, did not, as some have thought, write English like an Englishman, but that it is possible to detect in his writings his foreign birth. Mr. Kellett is a shrewd critic and his contention must be granted; but we fear with a reviewer of his essays in the *Christian Science Monitor*, that "quibbling pedantry got the better of him" and "this platitude was not worth exploiting."

Catholic Culture and Our Higher Institutions of Learning

By Spectator

Who can deny that American Catholic cultural life is at the lowest ebb ever recorded in our history? There are, of course, many reasons for this lamentable condition, and the foremost may be laid without argument to the maelstrom of materialism into which the whole Catholic body is being sucked, to the destruction of innumerable souls. And, alas, there is little to be done about it, so far as removing the cause is concerned, at least during the next few generations. But defensively, we are abominably and culpably negligent. American Catholic culture will look up only when we have leaders active in what should be the centers of our culture, namely the Catholic colleges, the seats of Catholic higher education. But these latter are doubly isolated, both from the influences of Catholic culture in its sources and from the means of disseminating what culture is generated and nurtured from within. Specifically our Catholic colleges are isolated from cultural influences in their sources. What little Catholic historical research, *e. g.*, is carried on, seldom reaches our schools, there being no effective nexus between the researchers and the colleges. In this connection who ever heard of junior branches of the American Catholic Historical Society established in our Catholic colleges for upper classmen? True, the membership would never run into typical American figures, but how else can we expect Catholic culture to trickle ever so little beyond the doors of our institutions of learning?

The same indictment holds for scientific work of all kinds conducted by Catholics, who, either because of a lack of encouragement, or for economic reasons, or because of plain indifference, have neither a direct nor an indirect connection with Catholic colleges and universities. Many who are engaged outside of purely Catholic circles would gladly place at least the fruits of their labors at the disposal

of Catholic institutions of learning, which in turn would have to digest and re-assemble such material for further distribution. It is to be hoped that this latter indictment can, in the course of time, be dismissed as regards Catholic anthropological endeavors.

Specifically, our Catholic colleges are hopelessly inadequate in their methods of disseminating and keeping alive Catholic culture. The Catholic Educational Association, for instance, is an air-tight clerical affair which has shut out all lay contacts and influences. One specific problem, which we need not enter into here and which is giving our faithful Catholic educators grey hairs beyond their years, could easily be solved if the Association would but throw open its doors—not its control—to suggestions from lay Catholics who are in a position, as no cleric could possibly be, to help and give assistance. And thus, too, could Catholic culture be canalized to our huge American desert.

Beyond our Catholic halls of learning, Education toils not nor does she spin. Surely the German *Fortbildungsschule* idea could be used in this country, not for accounting and mathematics and such vocational subjects, but for humanistic study and conference. There is no thought here of education for the masses, a much abused phrase and effort, for the numbers would be small, small to the despair of anyone given to thinking in large figures, as is the American habit. But there are graduates (at least one person of limited acquaintance has known such) who would welcome the opportunity to confer with others and with a leader concerning problems, not of adding a dollar or two a day to his wages—an American obsession—but rather by adding to his cultural equipment.

One might add many more suggestions which would assist our Cath-

olic colleges in making themselves the centers of Catholic culture, as they should rightly be; but as there is little likelihood that the present consumption

of such suggestions will deplete the few laid down here, the remainder can wait for another day—or, better still, another generation.

William Blake—Artist and Prophet

By Robert R. Hull, Huntington, Ind.

[The subjoined review, by the associate editor of *Our Sunday Visitor*, of Mr. Osbert Burdett's *William Blake*, in the English Men of Letters Series edited by J. C. Squire, Macmillan, will no doubt be read with special interest by those of our subscribers who have enjoyed the wonderful collection of Blake's art works on exhibit in the St. Louis Public Library.—EDITOR.]

"I have travelled through perils and darkness not unlike a champion. I have conquered and shall go on conquering. Nothing can withstand the fury of my course among the stars of God and among the abysses of the accuser." Such were the words addressed to his friend and patron, Thomas Butts, on Nov. 22, 1802, by the greatest artist England has ever produced. Their sheer sublimity sets the seal forever upon the genius of William Blake.

Blake was then just emerging from the shadow of Felpham, free from his doubts at length, rejoicing at the prospect of escaping the influence of William Hayley, whom he considered a friend of his body, but an enemy of his soul! His "heavenly friends," who at first had counselled forbearance, were insisting now that, whatever the cost, he should wholly devote his talents to the work of raising up again "the tabernacle of David" which was fallen in ruins. Blake was "obedient unto the heavenly vision."

How like the man who was able to give to the world his incomparable "Inventions to the Book of Job"! He was ever in his native element wherever "the morning stars sang together and all the sons of God shouted for joy." He was equally at home in the dark reaches of the lower hell, following the despairing Albion as that patriarch sought a grave after the Tabernacle, Jerusalem, had been taken up from the earth.

This almost universal artist, who etched, illustrated, impressed, and distributed his own books (because he

could not find a publisher among the Philistines), was steeped in the symbolism of the book of Daniel and St. John's Apocalypse. He was on familiar terms with the prophets Ezechiel and Isaiah, and took for his model in "Jerusalem" the latter's "Rhapsody of Zion Redeemed" (ch's. XL-LXVI). With one passionate and magnificent gesture he swept aside all the gods and heroes of the pagans; and, taking for his guide the great Apostle who said, "We wrestle not against flesh and blood, but against principalities and powers," produced the original cosmogony of a thoroughly Christian artist. There are only two other artists whose names deserve to be uttered in the same breath with his, Michelangelo and Albrecht Dürer.

Now, there is nothing in all that Blake wrote which reveals to one more clearly how he conceived of his mission, than the comment which appears below his water-color, "Joseph of Arimathea among the Rocks of Albion." "This Joseph," proclaims the daring Blake, "is one of the Gothic Artists who built the Cathedrals in what we call the Dark Ages, wandering about in sheepskins and goatskins, of whom the world was not worthy." A mystical revelation, first communicated to Adam, by Divine Providence had descended through holy hands to the martyrs of the reign of the tyrant Antiochus, thence to St. Paul, until the torch at last came to the builders of the cathedrals. Such were the no less than colossal dimensions of that Elect Church, as Blake thought of it!

And again, "Christ and His Apostles were artists!" One can understand how "hard" Mr. Burdett, who is a classicist and believes Blake would have profited by a pilgrimage to the Parthenon of Athens, finds this saying; and Mr. Burdett is as sympathetic as a partisan can be. Has Blake made a mistake here? Has he given to Art the primacy over Religion? No. What Blake did was to make Art and Religion one; and it must be conceded that, to the extent Blake took the Gothic artists and the prophets for his exemplars, he was right. Can it be doubted that the Incarnation was the exemplar of all Art?

Blake's most vehement invectives were directed against the notion that Christianity was a bundle of moral rules. He violently disagreed with the deists and the respectable church-members of his day who made an impersonal "Justice" a standard by which to measure the sovereign acts of the Deity. And it was to this pitch precisely that he set that song of mockery which so scandalized the Pharisees, "The Everlasting Gospel." On the other hand Blake as persistently opposed the idea that Religion was "abstract philosophy."

If false art and false religions are set aside, who shall dare to contradict Blake? It may be objected that Christian art was a very late development. Were not the Fathers of the Church opposed to the theatre, etc.? Certainly, they were opposed to the pagan theatre and to pagan poetry; but, immediately that Christianity had finished her task (a task of a thousand years) of purging the minds of men of the obscene mental images of paganism, her forms of beauty were seen, her Gothic arches sprang into the sky, her bards touched their harps of fire, and her players exemplified the mysteries of Revelation.

This confusion about the precedence of Christianity and Christian art is caused by the failure to grasp the meaning of the simple statement in

the New Testament that Christ was "the image of the invisible God."

If anything, Blake exposes himself to the criticism of the moderns because of his "anthropomorphic" concept of the Deity. Nobody ever insisted more thoroughly that the Blessed in Eternity, when they look upon God, "see the form of a Man," *i. e.*, Jesus Christ. In stressing this "anthropomorphism" of his, Blake went to extremes in "The Everlasting Gospel," so great was his hatred of that theology which set God, "a tyrant crowned," apart from His creatures. In this polemical work Blake furiously trumpets:

"Thou art a Man, God is no more,
Thy own humanity learn to adore!"

Who has ever gone farther? If this witness were insufficient, there is abundance of evidence elsewhere in his writings to prove that Blake certainly was *not* one of those heretics who worship only the Holy Ghost, making the discarnate Word, or Energy, their God. Yet Mr. Burdett would have it that way.

Notwithstanding these faults, and some others which could be mentioned, Mr. Burdett has given us a most interesting account of Blake's life; and for this little book, one of the series of the "English Men of Letters" edited by Mr. J. C. Squire, all lovers of the great artist-mystic will express their thanks.

Everybody has read his "Tyger, Tyger," but those who appreciate the "prophetic writings" of Blake are yet few in number. After almost a century, during which these writings were passed over as the adumbrations of a madman, or at least a very erratic genius, the hand of love is beginning to explore their meaning. However, one is inclined to agree with Mr. Burdett that another full half-century will be required before Blake comes into his own. And, in spite of the nominal interest aroused in Blake last year (the centenary of his death), the most recent and, so far, most satisfactory of the "commentaries" (such as the works

of Messrs. P. Berger, S. Foster Damon, D. J. Sloss, and J. P. R. Wallis) are reported "out of print" after having run through single editions.

Masonic Census of the World

The following statistics are extracted from an article in the London *Times*, daily edition of Aug. 6, 1928:

It is not possible to obtain an exact numerical record of the number of Freemasons throughout the world, owing to the fact that several important jurisdictions, in which must be included England, Ireland, and Scotland, do not make public the figures of membership. It has, however, been estimated that the English membership may be assessed at 322,000, the Irish at 50,000, and the Scottish at 90,000, or an aggregate for the British Isles of 462,000; but this does not take into account the number of "brethren" not in active membership, which probably almost doubles these figures.

The estimated total for Continental Europe (exclusive of France) is 2,000 lodges, and the aggregate membership is 210,000. There are nine Grand lodges in Germany.

Outside Germany, Sweden heads the membership list with 21,805, although it has only 30 lodges; Norway, with 24 lodges, has a membership of 9,233. The Netherlands claim 123 lodges, with an aggregate membership of 7,475. Austria has 25 lodges, with a membership of 1,652; while Bulgaria, with eight lodges, has a membership of 900, and Czechoslovakia has a membership of 923 distributed among 20 lodges.

The total number of lodges in the United States is 10,747, and the aggregate membership 3,271,360, being a net gain for the year of 56,871. It would have been 59,156 but for the fact that Kentucky, Alabama and Georgia have to report net losses.

Canada reports 1,351 lodges with an aggregate membership of 195,144—a net gain during the year of 5,009.

Of the Latin-American Republics, Cuba heads the list with 173 lodges and 13,320 members, followed by Chile,

with 65 lodges, and 4,500 members; Venezuela, 24 lodges, 1,600 members; Mexico (York Grand Lodge), 14 lodges, 893 members; Peru, 15 lodges, 630 members; Guatemala, 18 lodges, 598 members; Panama, nine lodges, 485 members; Ecuador, seven lodges, 431 members; Costa Rica, five lodges, 285 members; and San Salvador, four lodges, 141 members.

Reliable statistics of other Latin-American countries are not obtainable, but the estimate of 450 lodges, with an aggregate membership of 41,000, is probably not far from the truth,—which brings the total number of lodges for all America to 18,882, and the aggregate membership to 3,530,387.

In Australasia there are seven Grand lodges, with a membership of 179,705.

The total membership of Masonic lodges working in the English language is approximately 4,100,000, and the total membership of all regular lodges approximately 4,400,000, so that all but 300,000 Freemasons in the regular lodges conduct their work and proceedings in the English language.

No account is taken in this census of what are deemed irregular Masonic organizations, which do not conform to what are known as the "Ancient Landmarks" of the Order.

An English version has been published of Father Antonio L. Sala's book on his marvelously successful treatment of skin diseases. Fr. Sala conducts a sanatorium for persons afflicted with lupus, psoriasis, carcinoma, sycois, seborrhea, eczema, ringworm, baldness, etc., at 2 Via dei Monti di Creta, Rome (45), Italy. The *Irish Rosary*, to which we are indebted for this information, mentions the case of a priest who went to Rome last Easter and was completely cured of psoriasis in Padre Sala's institute. The pamphlet bears the title, *New Cure for Some Skin Diseases*, and copies of it can be ordered from the above address. We print this notice gratis for the benefit of those of our readers who may be suffering from one of the diseases which Padre Sala is so successful in treating.

Frenzied Finance

Jacob L. Babler and Massey Wilson, of St. Louis, in 1921, formed the International Co., a holding company which was to buy insurance companies. They invested \$2000 in the project, taking in exchange 2000 shares of stock. This stock, for which they paid \$1 a share, constituted control of the holding company. Three years later, in 1924, Babler and Wilson sold their stock in the holding company for \$850,000 to J. R. Paisley, W. K. Whitfield, John M. Atkinson, and David W. Hill. These men kept the stock for three years, or until the summer of 1927, when Roy Toombs came from Chicago and paid them \$3,200,000 for the 2000 shares of stock, originally owned by Babler and Wilson.

This stock multiplied itself in value 1600 times in six years. How this miraculous thing was done has recently been told in the news columns of the *Post-Dispatch*. The International Holding Co., in which Babler and Wilson invested \$2000, obtained authority to issue \$2,800,000 of preferred stock. It bought the International Life Insurance Co. When it did so, the 2000 shares of holding company stock owned by Babler and Wilson controlled the International Life Insurance Co. When Paisley, Whitfield, Atkinson, and Hill bought the holding company stock of Babler and Wilson, they bought the International Life Insurance Co. Similarly, when Toombs bought that holding company stock from them, he bought the International Life Insurance Co.

We do not know how much net profit Babler and Wilson realized from their venture; neither do we know the net profit of Paisley, Whitfield, Atkinson, and Hill. But when stock that was bought for \$2000 in 1921 sells for \$850,000 in 1924 and, again in 1927, sells for \$3,200,000, the presumption is that the profits were enormous.

Whence did these profits come? Obviously they came from the insurance companies which the holding company purchased. They came mostly

THE ECHO

A Superior Catholic Newspaper

The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

"*The Echo . . . is one of the most enterprising and carefully edited of American Catholic Newspapers.*"

It is rarely that Father Hudson, the scholarly editor of the *Ave Maria*, praises a contemporary so unreservedly.

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from the International Life Insurance Co. And the insolvency of the International Life Co. is owing to the fact that it did not have the earning power to yield such profits.

The International Co. speculated in insurance companies. The record of its operations can be described by no word other than speculation. Now the business of life insurance is one from which speculation should, in equity, be rigidly excluded. Life insurance is not an industrial enterprise. The life insurance company stands in the relation of trustee to its policy-holders. Certainly no partnership, or corporation, or business organization is under more solemn obligation to its clients than is the life insurance company to its policy-holders. When a life insurance company fails, the failure is for many a family a tragedy of despair.

What the legal responsibility of our State Insurance Department may be for the apparent looting of the International Life Insurance, remains to be established. The department's moral culpability seems staggering.

Deserved Praise

At the silver jubilee of Father P. C. Gannon, editor of the Omaha *True Voice*, one of our best Catholic weeklies, one of the speakers said that "one phase of the jubilarian's character impressed him forcibly because it was so rare in these days of blatant publicity: and that phase was that the jubilarian never sought any honor, but was happy to remain in the background. This the speaker said was the tendency of men who were worth while in the world. Great thinkers, zealous students, and real builders,—these have the manly courage to go it alone, conscious of their rectitude. They are content to work for God alone and remain satisfied with the reward they receive from Him for their earthly labors. Such, in the estimation of the speaker, was the character of the man and the priest of God whom his friends honored by their presence that morning."

This is the highest praise that can be given to any man, and to deserve it is worthy of the utmost exertion. Fr. Gannon is one of the few really able, honest and fearless Catholic editors in this country, and we hope he will keep the *True Voice* in the forefront of Catholic public opinion for many years to come.

Political Advice

It is foolish to get all worked up over an election. The only sane and sensible course is calmly and dispassionately to consider the candidates and the issues and then vote for the one you believe will administer the affairs of government most efficiently. Always remember that no matter who is elected, the government will survive, and it will be only a short time until there will be another election.

Take a real interest in the campaign. Study the candidates and the issues but don't be led astray by extravagant promises or become frightened by silly propaganda. Be controlled in your actions by your reason, and not by passion and prejudice. Do not think that the millennium will come if one candidate is elected or that any great and irreparable disaster will follow the election of the other candidate. Be fair in your judgment of men and issues.

This campaign is certain to be hard fought and exciting. Many people have strong feeling on religion and prohibition, and more votes will be controlled by these two things than all the others combined. This is the condition that exists, and it may as well be admitted. These issues cannot be kept out of the campaign, but they should not be permitted to cause strife, bitterness, and ill feeling which will take years to heal. Every man is entitled to his views on these subjects, but there is no reason why we should hate those who hold different views. Let's keep our feet on the ground and our heads on our shoulders and vote for the candidates we believe will serve the country best.

A Grave Problem

Writing in *America*, Father Edward F. Garesché, S. J., says, "we must remember that only half of our Catholic children are educated in our own schools."

The *Louisville Record* (Vol. L, No. 35) doubts whether even half of them are educated in our own schools. "In round figures," says our contemporary, "we have twenty million Catholics, approximately one-fifth of the total population. There are thirty million children of school age in that total. We should have six million Catholic children of school age, without allowing for any influence of Catholic teaching and environment on family life. But the number of Catholic children in our schools is barely two millions. Who will make a thorough study of the question and tell us really what proportion of our Catholic children is educated in our own schools?"

It is a most important question, and we must not only try to ascertain how many of our children are being educated in non-Catholic schools, but how we can get them into the Catholic schools, where they belong and have a right to be as lambs of the flock of Christ.

As the F. R. has pointed out more than once before, neglect of Catholic education is one of the principal sources of our truly appalling and constantly increasing leakage.

"Funesta Pecunia"

To the Editor:—

People who are scandalized when they read that an ecclesiastic has died possessed of a considerable fortune, will have little to worry over if they should chauce upon a notice in one of the English papers in which it is stated that the late Cardinal O'Donnell, Archbishop of Armagh and Primate of all Ireland, left an estate valued at little more than twenty thousand dollars.

Twenty thousand dollars is a very small sum as such things go in America, and I have read of some clerics

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less exalted than the late Cardinal, whose estate far exceeded that amount.

Of course the secular clergy do not take the vow of poverty, and it is quite all right in strict legality for them to have personal property, and as much of it as they may be able to acquire; but it always has a disturbing and disedifying effect upon the laity to read that a man who is supposed to be "another Christ" has died possessed of a lot of money. And it is always a great pleasure to be able to point to such a case as that of the late Cardinal O'Donnell who, by virtue of his position no doubt had many opportunities for gathering to himself the riches of this world, but who kept his desire for money within the bounds of reason.

Denis A. McCarthy

The Kellogg Treaties and World Peace

We rejoice over the Kellogg treaties because they show a wide-spread desire for peace and much good will among the nations. But it is well to remember that it is not our Jekyll-and-Hyde statesmen and their clever formulas that will ban war. War will not be banned until there is a universal will to peace and conditions of peace. The chief nations of the world are said to be responsive to public opinion, even though their rulers may not be—*vide* Mussolini & Co.—responsible to the people. Peace will only come when the people as a whole have the will to it and so organize public opinion as to impose that will on the rulers. More than this, there must be conditions of peace—that is to say, all causes that lead to international animosities must be removed. It means really that injustice must be ruled out in dealing between nation and nation. So long as this is not the case, any attempt to ban war will have to be looked upon as a clever move by the powers who securely possess the world, to remain in perpetual possession thereof, and to keep others out who have not had the luck or opportunity to attain an adequate "place in the sun."

Brisbanian "Theology"

In its August number (Vol. CXXVII, No. 761, pp. 612-616) the *Catholic World* performs a real service for all, especially American Catholics, by holding a clinic over Brisbanian wisdom or "theology," as the reverend dissector terms it. "I have come to the conclusion," he remarks, "that his [Arthur Brisbane's] theological opinions, if collected, would make a sizeable encyclopedia of heresy, and that it would require volumes to record and criticize his unorthodoxy."

Fr. Gillis likens Brisbane to Voltaire in cynicism with but little of the talent and none of the courage of the great cynic of Ferney. "He has a way of half saying something, with a cross between a pious statement and a sneer"; and then the editor proceeds to produce some choice statements regarding events in Mexico and elsewhere, which deal with or touch upon the religious ideas and sentiment of the people concerned.

Who can measure the effect of this continual dripping of unorthodoxy upon the rock of faith? Yet the editor has "met not a few Christians, including some Catholics, who consider Mr. Brisbane a wise and learned man, well worth the salary of \$75,000 (or is it \$100,000 or \$150,00?) paid him by that devoted champion of popular education, Mr. William Randolph Hearst"!

There is something divinely dramatic in that third chapter of Genesis when God pronounced His sentence upon the devil and our first parents. To the woman He said: "I will multiply thy sorrows and thy conceptions. In sorrow thou shalt bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee." This was a verdict for all time against which it is impossible to proceed. There is no court of appeal. With apologies to the feminist movement, it settles the fate of the daughters of Eve.

Notes and Gleanings

Carefully and ingeniously, yet without strain, Mr. D. R. Fotheringham draws together all the threads of evidence bearing upon the much-debated question of *The Date of Easter* (S.P. C.K.). The Sacred Scriptures and other historical documents, the astronomy of the ancients in the light of the latest discoveries, and hints in the Talmud are all subjected to minute examination, and though no single argument is per se conclusive, an accumulation of convergent probabilities points to Friday, April 7th, A.D. 30, as the actual date of Christ's crucifixion. Whenever the movement for fixing the date of Easter takes effect, due account will have to be taken of the evidence here presented.

Some years ago the late James Britten of the English Catholic Truth Society drew attention to matter offensive to Catholics in the *Children's Encyclopædia*, edited by Arthur Mee and published by the Educational Book Company. The editor professed his willingness to make the corrections necessary to render the work acceptable to Catholics, and a new edition was produced containing these alterations. To this corrected edition Mr. Britten gave warm commendation. Now, we see from *Catholic Truth* (Vol. V, No. 4), another edition is being sold which contains articles objectionable to Catholics. Catholics are, therefore, warned against the *Children's Encyclopædia*, as the commendation which Mr. Britten gave to the earlier amended edition does not apply to this new and objectionable one.

A N. C. W. C. political writer says: "Sponsors of the Kellogg treaty recognize that its effectiveness will depend almost entirely upon the earnestness with which it is sustained and supported by the peoples of the countries whose governments have subscribed to it. In the case of republics, it is the people rather than the governments

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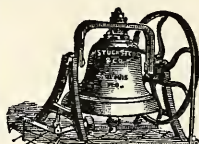
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which make war, and it is for them to say whether the treaty is to be upheld." This elicits the following comment from the Worcester (Mass.) *Catholic Messenger* (Vol. XLI, No. 35): "That 'the people in republics, rather than the governments make war,' is a most astonishing bit of news! Please explain. We would like to know what the people had to do with making the World War?"

A reply of the Holy Office published in the *Acta Apostolicae Sedis* states that all the works of Gabriele d'Annunzio are on the Index. This is the Italian writer, of whose books the Mussolini government have ordered a national edition *de lure*! Somebody once remarked that real blasphemy is only possible in a country that has the Faith; and certainly it is difficult to conceive of anything more horrible than a writer taking the *nom de plume* of "Gabriel of the Annunciation" in order to let loose a stream of filth and blasphemy. That is really diabolic and Mussolini's conduct is no less diabolic.

In the early days in this country neither Quakers nor Catholics were welcome. In Massachusetts in the seventeenth century, they were hardly more popular than witches; and when in the minds of the Puritans the occasion arose, they received about the same sort of treatment. We have taken a great deal of time to make a little progress. But it is interesting to note that the two principal candidates for the presidency of the United States this year, are a Quaker, Herbert Hoover, and Alfred Smith, a Catholic. —*Ave Maria*.

An anonymous pamphlet mailed from New York City and entitled, "America's Two Unwritten Laws," links with the "unwritten law against a third term presidency" the "unwritten law against a Roman Catholic for president." Its thesis is that "through years of growth, very quietly and wisely, without bloodshed and war, this unwritten law—that no Catholic

shall become president of the United States—came into existence and has now become a cherished tradition." In another passage the assertion is made that "America believes in upholding her Protestant government through a Protestant president and vice-president. 'Assertions so extreme,' says a secular daily, the *Springfield Republican*, 'have no basis in the Constitution of the United States. Their only justification in fact is that hitherto no Roman Catholic has held the office of president or vice-president. By nominating one, the Democratic party has boldly challenged the pretensions of the 'unwritten law' theory of an unconstitutional religious test.'"

"Catholics Helped Draft Original Boy Scout Code," declares the headline of an N. C. W. C. news item. A careful reading of the Boy Scouts code does not reveal that a Catholic assisted in the drafting. The code is shot through with naturalism. Its influence on the minds of the youths can be good only where Christian ideals are added and Christian motives put in.—*Louisville Record*, Vol. L, No. 33.

The Irish Free State Civil Service Commission announces that in 1930 Roman type will be used for the printing of test papers in the Irish language, and that after 1933 candidates will be required to use Roman script in the writing of Irish. This decision implies the discarding by the State of the ornamental characters, corresponding to the Gothic characters of Germany, in which the Irish language is usually written and printed. Some extremists oppose the change strongly and impart a political flavor to the purely literary question. It is pointed out, however, that the so-called Gaelic characters which superseded the ancient script at the time of the conversion of Ireland to Christianity, are Roman in origin, and were called in Old Irish "the Latin Alphabet." Moreover, the modern Roman characters are used by virtually all Irish and foreign philologists in

the redaction of old texts on account of their superior flexibility, and leading Gaelic scholars seem to be unanimously in favor of the change. All other Celtic languages and dialects are written in the modern Roman script.

Heft 3 of *Der Katholische Gedanke*, the new German Catholic quarterly published by Kösel and Pustet, Munich, contains a fifty-page article on the case of the Rev. Dr. Joseph Wittig, whose works were condemned by the Holy See and who has since left the Catholic Church and taken unto himself a wife. The article is by the Rev. Engelbert Krebs, D.D., of the University of Freiburg. He shows that Wittig's apostasy was the result of his modernistic tendencies, and not of any unjust treatment on the part of the ecclesiastical authorities, who, on the contrary, used great kindness and patience in dealing with the erring priest. Dr. Krebs' article, which is a succinct history of the Wittig case, has, we understand, been reissued in pamphlet form.

Popular songs never did pretend to be much, either from the poetical or the grammatical standpoint. But in the days when pupils learned something of grammar, rhyme, rhythm, reason, and ordinary decency in the public schools, there would have been a riot over the perpetration of an atrocity like this:

"He's my boy friend, I'm his sweetie.

When we dance my heart gets leapy.

He's so amorous

He gets me glamorous!

Oh, my!

I

Wanta die

With my boy friend

Right then!"

We have repeatedly observed that one of the secrets of the popularity of baseball is the fact that it is made the occasion of organized gambling. Federal officials who have been investi-

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gating the baseball gambling pools operating in and around New York City found that the organized gambling in connection with the game is nearly nation-wide, has agents and offices in all the principal cities, and the "business" handled amounts to at least \$50,000,000 per year. The probe was started because some of the men in the pool failed to disclose their profits in their income tax reports. Investigators claim that not less than one-half of all the cash received by the pool is retained as profits by the men who have control of the organization and that many who have held winning tickets in the past have not been paid. The game, like most other get-rich-quick ventures, is handled dishonestly, the men swindle their patrons at will.

Current Literature

—Fr. George Thomas Daly, C.S.S.R., has the right idea of *Catholic Action*, but when, in his book bearing this title, he expresses the opinion that we have it here in the United States, and that Catholic Canada might take us for its model, he is mistaken. He had better go to Holland, or Germany, or Belgium, for an example. (Toronto: Macmillan). A far more useful book is *Die katholische Aktion* by Fr. Erhard Schlund, O. F. M., published by Kösel & Pustet of Munich.

—*Men and Manners in the Days of Christ* is a collection of "Studies and Character Sketches of the First Century," as the subtitle describes the contents, by the Rev. Dr. J. P. Arendzen. The essays, seventeen in number, deal with such topics as the date of Christ's death, the parousia, the human appearance of the Saviour, Tarsus, the city of Paul, the pagan, Jewish, and Christian Sibyls, the life and philosophy of Philo, Seneca, Epictetus, Agrippa, etc. The most interesting is the fourth, which deals with Christ and the Apostles in the so-called Russian Josephus, around which interest centers as perhaps the oldest text in ancient Russian, and which Dr. Eisler thinks is a trans-

lation of the Aramaic text of the *Jewish War*. Dr. Arendzen favors the authenticity of the document and aids in solving certain difficulties which spring from the text and context. Like *Prophets, Priests, and Publicans*, this new volume is a real enrichment of our popular literature on the Bible and deserves unqualified recommendation. No one can read it without profit. (Sheed & Ward and B. Herder Book Co.)

—Under the title, *Back to God*, that indefatigable Franciscan missionary and retreat-master, Fr. Fulgence Meyer, O.F.M., gives to the public, with added explanations and illustrations, his instructions on the Sacrament of Penance. The neatly printed book deals in a simple and popular style with Confession, its institution and essential requirements, and with a number of incidental topics, such as scrupulosity. His remarks on the latter subject are particularly helpful. Like all this able writer's works, *Back to God* can be cordially recommended to the Catholic laity. (Cincinnati, O.: St. Francis Book Shop).

—In *Der katholische Klerus und der deutsche Gegenwartsstaat* the Rev. Dr. Peter Tischleder explains the attitude which the German clergy should take towards the newly established Republic. Like Msgr. Mausbach and other authorities, he regards the new German constitution as the possible source of much good also in a religious way, but insists on the indispensability of the Centrum as a thoroughly Catholic party to make Catholic views and principles felt in public life. The book contains much on the relation between State and Church that will interest American readers in the present circumstances. (Herder & Co.)

—In *The Spiritual Life: A Summary of the Instructions on the Virtues and on Prayer Given by St. Jane Frances Frémoyot de Chantal*, compiled by the Sisters of the Visitation, with a foreword by Cardinal Bourne, we have the wisdom of St. Francis de Sales, as

meditated upon and fully assimilated by St. Jane, embodying the supernatural sweetness and strength which were characteristic of both these great servants of God. The collection has been made under the supervision of Abbot Butler. The volume will be especially welcome to religious, as the English translations of St. Chantal's writings from which these passages are extracted, are nearly all out of print. (Sands & Co. and B. Herder Book Co.)

—Prebendary H. Seibold presents another posthumous collection of homilies and sermons from the papers of the late Bishop P. W. von Keppler, of Rottenburg, Germany, one of the greatest preachers of his day. The volume (*Wasser aus dem Felsen*, Series II) comprises sermons for Sundays and holydays, confirmation and ordination addresses, and nineteen occasional sermons and addresses, all distinguished for profundity of thought and a happy use of the Scriptures. (Herder & Co.)

—The English Catholic Truth Society has re-edited for the third time Dom John Chapman's valuable pamphlet, *The First Eight General Councils and Papal Infallibility*, with some corrections by the learned author. The concluding pages, which deal with Dr. Döllinger and the Old Catholic movement (pp. 88-96) may seem an excrescence, but they will be welcomed by many readers because the facts in the case are not easy to get at in English, and "the Catholic opposition to the Vatican decrees" is an "argument" still played up by our opponents. Dom Chapman's final judgment of Dr. Döllinger is charitable. "Dr. Döllinger," he says, "had fallen into many heresies, but it is probable that he did not himself realize how far he had moved from the position of a Catholic. The very absurdity of his position—resisting the Church on a point of faith, while he obeyed her on a point of discipline, and respected his excommunication—may give us some possibility for hope that he found mercy with Him who knows the weaknesses and contra-

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- Koch-Preuss, Handbook of Moral Theology. Vol. II: Sin and the Means of Grace. 2nd revised ed., St. L., 1919. \$1.25.
- Mayer, Jos. Gesetzliche Unfruchtbarkeit Geisteskranker. Freiburg i. B., 1927. \$3.
- Boudignon-Finney, St. Vincent de Paul, Model of Men of Action. St. L., 1925. \$2.50.
- Grimmelsman, H. J. The Book of Exodus, with Translation and Concise Commentary. Cincinnati, 1927. \$1.50.
- Seitz, Don C.—Joseph Pulitzer, His Life and Letters. N. Y., 1927. \$2.
- Kennedy, Wm. J. H. and Sr. Mary Joseph. America's Story. A History of the U. S. for Catholic Schools. N. Y., 1926. With Teacher's Manual. \$1.
- Schurhammer, G. (S. J.) Tr. by F. J. Eble. St. Francis Xavier, the Apostle of India and Japan. St. L., 1928. \$2.
- Hockenmaier, F. (O. F. M.) Der beichtende Christ. Steyl, 1922. \$1.
- Wintersig, Ath. (O. S. B.) Die Väterlesungen des Breviers übersetzt und kurz erklärt. II. Frühlingsteil. Freiburg, 1928.
- Daly, Thos., C. SS. R. Catholic Action. Toronto, 1927. \$1.
- Meyer, F. (O. F. M.) Back to God. A Treatise on Confession. Cincinnati, O., 1928. \$2.
- Zimmermann, O. (S. J.) The Problem of Evil and Human Destiny. St. Louis, 1924. 75 cts.
- Martindale, C. C. (S. J.) The Vocation of Aloysius Gonzaga. London, 1927. \$2.
- Worcester, Elwood. Was Jesus an Historical Person? N. Y., 1926. 75 cts.
- Tischleder, P. Der kath. Klerus u. der deutsche Gegenwartsstaat. Freiburg, 1928. \$1.
- Stegmann, B. A. (O. S. B.) Christ, the "Man from Heaven." A Study of 1 Cor. XV, 45-47. (Dissertation). Washington, 1927. \$1. (Wrapper).
- Reuter, F. A. Adoration. A Series of Readings, Prayers, and Hymns for a Year's Holy Hour. N. Y., 1928. \$2.
- Linhardt, R. Das Geheimnis des Kelches. 15 Fastenbetrachtungen. Freiburg, 1928. 80 cts.
- Pejska, Jos. (C. SS. R.) Ius Canonicum Religiosorum iuxta Codicem. Freiburg, 1927. \$2.
- Lepicier, A. M. (Cardinal). Diatessaron, seu Concordia Quatuor Evangeliorum cum Notis ac Illucidationibus Exegeticis, Dogmaticis, Asceticis, Historicis. 4 vols. Rome, 1924 ff. \$10.

THE FORTNIGHTLY REVIEW

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dictions and obscurities of human thought." (The C. T. S. publications can be had in the U. S. from the B. Herder Book Co., St. Louis, Mo.)

—Our old friend and occasional contributor, Rev. Father John Rothensteiner, has republished his historical sketch of St. Michael's congregation, Fredericktown, Mo., of which he was the pastor from 1887 to 1907, in a third edition, brought down to date for the occasion of the parish's recent centenary. The volume is neatly printed and beautifully illustrated. Among the interesting documents added by way of an appendix is the author's FORTNIGHTLY REVIEW article (Sept. 15, 1916) "On the Writing of Parish Histories," where he lays down the method which he has followed in elaborating this interesting book, which justly bears the title, *Chronicles of an Old Missouri Parish*, and will undoubtedly take high rank among similar monographs which will some day form the raw material of the future historian of Catholicity in America.

—Beautifully bound and with large type and generous margins, *The Hill of Triumph*, by the Rev. Leo Murphy, invites us to an immediate perusal. It is a story of Jerusalem in the time of Christ. The story centers around the daughter of a Roman general who becomes acquainted with the doctrines of Our Lord. There is a love motive running through the book. It is a novel that will interest and edify, though we honestly believe that the archaic and strained language detracts from the interest. (P. J. Kenedy & Sons.)—C. J. Q.

—Das *Geheimnis des Kelches* is the somewhat mystical title of a series of fifteen Lenten meditations by the Rev. Dr. Robert Linhardt. The author makes no other claim than that they have been "ehrlich errungen." They bear the earmarks of a staunch faith and a lively imagination. The booklet is printed in bold type and has a tasteful cover design by Friedrich Kremer of Munich. (Herder & Co.)

New Books Received

Mr. Blue. By Myles Connolly. viii & 152 pp. 12mo. The Macmillan Co. \$1.50.

Die Katholische Aktion. Materialien und Akten. Von Dr. P. Erhard Schlund O. F. M. 142 pp. 12mo. Munich: Josef Kösel & Friedrich Pustet. M. 4.50. (Wrapper).

Pamphlets from the English Catholic Truth Society, 72 Victoria Str., London, S.W.1, England:

Kindness to Animals, by E. M. Grange, 15th thousand, 32 pp.; *A Sister of Charity*—(*Sœur Rosalie*), by Lady Herbert, 22nd thousand, 24 pp.; *The Carthusian Martyrs*, by Dom Lawrence Hendriks, 19th thousand, 32 pp.; *Some Welsh Martyrs*, by the Rev. Joseph Murphy, S.J., 10th thousand, 24 pp.; *The Scarlet Woman, or The Methods of a Protestant Novelist*, by James Britten, 17th thousand, 24 pp.; *Freemasonry*, by Rev. Herbert Thurston, S.J. 35th thousand, revised and enlarged, 31 pp.; *Petit Paroissien*, Nouvelle Edition, 89c mille, 75 pp. (All these pamphlets can be purchased in the U. S. from the B. Herder Book Co., St. Louis, Mo.)

Conferences for Religious Communities. By Rev. Albert Muntz, S.J. 249 pp. 12mo. B. Herder Book Co. \$1.75 net.

Therese Neumann von Konnersreuth. Eine Stigmatisierte unserer Zeit. Von Friedrich Ritter von Lama. 2. verbesserte und vermehrte Auflage. viii & 120 pp. 12mo. Bonn: Druck und Verlag Rhenania.

Scribisme Litterulus Latinus? Kleine moderne Korrespondenz in lateinischer Sprache. Von Karl Thieme. Vierte, verbesserte Auflage, besorgt von Studiendirektor Dr. Isleib in Cottbus. 109 pp. 16mo. Ferd. Dümmlers Verlag, Berlin und Bonn. 75 cts. (For sale in St. Louis by the B. Herder Book Co.)

Souvenir of the Golden Jubilee of St. Bernard's Church, St. Bernard, Platte County, Nebraska. (No pagination). Illustrated. (Courtesy of Rev. Raymond Holte, O.F.M., pastor of the parish).

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A SPRINKLE OF SPICE

Old man O'Ess has a habit of saying, "It might be worse," and his wife and family wished to break him of it. No matter what happened, he would say that. At last his wife and friends met with him and each told of having the same dream about Mr. O'Ess. The wife said: "We all dreamed that you were in hell and that the devils were torturing you terribly." Said Mr. O'Ess: "It might be worse." In amazement she asked him how anything could be worse. "Begor," said he, "it might be true."—*Western Watchman*.

Child to Storekeeper: "Mother says there was a fly in the cake she bought here yesterday."

Storekeeper: "Tell her to bring the fly back and I will give her a currant for it."

A farmer was trying hard to fill up a railway company's form for a cow that had been killed on the track. When he came to the last item: "Disposition of the carcass," he puzzled over the question for some time. Then he wrote: "Kind and gentle."

We suppose one rumor they started about old Diogenes as he went peering around, looking for an honest man, was that he probably stole his lantern.

"Once I tried that stunt of increasing my vocabulary by learning three new words a day."

"How'd you make out?"

"After a week or so nobody knew what I was talking about."

In his booklet on "Sacramentals and some Catholic Practices," Cardinal Gasquet relates a story told of Archbishop Whateley, the learned Protestant prelate of Dublin. Addressing his Irish Catholic gardener one day, the Archbishop said: "Pat, what I object most strongly against you Papists, is the great devotion and reverence you show to the Virgin Mary. You should know that she was a creature like my mother."—"That is true so far, my Lord," replied Pat, "but even you must agree that there is a mighty difference in the sons."

The driver of our coach at Killarney told us the other day that there are only four showers in Ireland in the year—but each of them lasts about three months! We were lucky enough to come in for the odd fine days. The captain of our ship, who is an Irishman, says: "God loves the Irish—but gives the money to the Jews." This may be an old saying, but it is new to me. The reason God doesn't give the money to the Irish is, I fancy, not far to seek. If He did, they'd all be Jews.—Bishop Alexander McDonald in *The Casket*.

If you want to be comfortable in this world keep a good conscience and an old pair of shoes.—Josh Billings.

A teacher was telling her class little stories in natural history, and she asked if anyone could tell her what a ground-hog was. Up went a little hand waving frantically.

"Well, Tommy, you may tell us what a ground-hog is."

"Please ma'am, it's a sausage."

An elderly lady walked into a railroad ticket office in Toronto, and asked for a ticket to New York.

"Do you wish to go by Buffalo?" asked the ticket agent.

"Certainly not!" she replied; "by train, if you please!"

Quis Mortuus Est?

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Common Sense versus "Dramatic Moments" Piffle

By Denis A. McCarthy, LL. D., Boston, Mass.

The recent criticism by Father F. B. Steck, O.F.M., Ph.D., of that objectionable syndicate feature in the Catholic press, "Dramatic Moments in Catholic Life and History," reminds me of how gleefully the late Martin I. J. Griffin of Philadelphia used to puncture the bubbles blown so beautifully by convention orators and after-dinner speakers about alleged occurrences in the history of America.

I have a clipping from some Catholic paper of twenty years ago containing a letter of Mr. Griffin's in which he "takes a shot" (to use his own expression) at a statement made by some writer, presumably in the same paper, in an article entitled, "What Catholics Have Done in Liberating Our Great Country."

The statement which served as a target for Mr. Griffin was this: That when Washington, Lafayette, and Rochambeau reached Philadelphia after the victory at Yorktown, they attended a solemn High Mass of thanksgiving at St. Joseph's Church. Mr. Griffin said:

"The generals just mentioned never reached Philadelphia together. There was no such Mass at St. Joseph's. There was a Te Deum at St. Mary's by order of Luzerne, the French Minister. His chaplain, Abbé Bandol, preached. Washington, Lafayette, and Rochambeau were not present. Washington did not leave Yorktown until November 5—a day after the Mass at St. Mary's. It is an old-time error about this alleged

Te Deum in old St. Joseph's. The church itself has commemorated the alleged event. The corner-stone of the present church contains a document so stating. Sermons and poems have lauded the event. Yet it never occurred as related, and never occurred in the old church at all, but in 'the new church'—St. Mary's—and even then none of the celebrities were present. Washington had visited St. Mary's in 1774 and [he visited it again] in 1787."

It was my privilege to know Mr. Griffin well. In conversation more than once, and through correspondence even more frequently, we discussed the liking people have for inventing or reconstructing history so as to make it more striking. He was the first to call my attention to the unreliability of the "Betsy Ross and the Flag" story. "There is not a scrap of worth while contemporary evidence to show that Betsy Ross even conferred with George Washington about the design of the American flag, or that she was the maker of the first flag. Yet millions of school children are being taught this," said Mr. Griffin, "and visitors to Philadelphia are solemnly shown the house of the maker of the first United States flag. She was a seamstress and worked at the making of flags and bunting. She may indeed have made American flags. Perhaps she made the very first one, for that matter, but there is no documentary evidence of it, and there was no legend about it until about 1870, when one of her de-

scendants 'remembered' that there was such a tradition in the family."

Here in Boston, by the way, they show you the very church in the spire of which the lanterns were hung on the night of June 18, 1775, which signaled to Paul Revere the beginning of the British march to Concord; but the bulk of evidence is that the church of the Paul Revere lantern fame was destroyed by the British and its timbers used for fuel during the siege of Boston, 1775-1776.

In a book called *The Irish Abroad*, written by Elliot O'Donnell and published in London, I find this statement: "According to statistics, 70 percent of Washington's army in June, 1775, was Irish; and fifty percent of the American navy; whilst at the close of the war, in 1782, there was a five percent increase of the Irish in the American navy and a 10 percent increase in the army."

As an Irishman and an American citizen I should be glad if this statement were buttressed with unassailable facts. But whenever I read the phrase, "according to statistics," I ask: "What statistics? Whose statistics? Where are such statistics to be found?"

So far as I know there were no statistics as to the nationality of those who fought in the Revolutionary War. I firmly believe that there were a great many Irish-born or Irish-descended soldiers in Washington's army, not only in June, 1775, but all through the war. But there were and are no statistics, and the only way we can judge is by names. Michael J. O'Brien of New York has examined the Revolutionary army rolls and finds an astonishingly large number of unmistakably Irish names; but he found no "statistics" other than this.

As to O'Donnell's statement about the Irish in the American navy—there was no American navy in June, 1775. It was not until December, 1775, that the Marine Committee appointed by the Continental Congress, ordered thirteen armed vessels to be built. Here again I wish to say that there were without

doubt a large number of men of Irish birth and blood who, like Commodore John Barry, fought in American ships for American liberty, but such categorical statements as those given above from O'Donnell's book are ridiculous in view of the facts. He is simply dramatizing history, trying to make it more striking, when all the time the plain facts are dramatic enough for most of us. Mr. Griffin used to say, apropos of the many statements he was accustomed to seeing about history: "Is it dramatic? *Then very likely it is not true!*"

We are all familiar with Galileo's alleged saying under his breath, "And still it moves," after he had publicly recanted his teaching of the movement of the earth around the sun, and we have read—and still read—in historical sketches that Martin Luther "discovered" the Bible when he was a monk, and read avidly the book about whose existence he knew nothing before. Our Catholic common sense tells us that such stories, believed most firmly by most of our Protestant friends, are absurd. We ought to use the same common sense in the face of some of the statements which we see in "Dramatic Moments." The writers of such things are well-intentioned. They mean to serve the Church, or to magnify the work of some Catholic element of our population; but they only make confusion worse confounded. The truth, the whole truth, and nothing but the truth ought to be dramatic enough for us. Start a false statement going, and it goes on almost forever. "The difference between a cat and a lie," says an American humorist, "is that a cat has only nine lives."

A witty Frenchman says that culture is what remains when you have forgotten what you learned; yet culture is more than a residuum—it is an active habit of the mind and heart. Without the activity it might still be a good thing to have, but it would hardly be a virtue.

Monasticism and the Higher Life

Sermon by the Rt. Rev. Msgr. F. R. Rempe, V. G., Chicago, Ill.

(Delivered at the Solemn Opening of the First Cistercian Monastery of the Common Observance on American Soil, at Spring Bank, Wis., Aug. 20, 1928)

To be present, as we are this morning, at the solemn foundation of a new monastery, and that the first Cistercian Monastery of the Common Observance on the soil of the Western Hemisphere, is a privilege of which we may well be proud. The real significance of this historic event lies in the circumstance that this new foundation is just another manifestation of a spirit which is as old as the Church and endowed with the vigor of an undying life. Monasteries may be new, but the spirit of Monasticism goes back to the very days of the foundation of the Church.

It is a moot question, which after all is not of supreme importance, whether monasticism was directly inaugurated by our Divine Lord Himself. For all agree that its spirit certainly comes from Christ. For when He held out to men the prospect, "If thou wilt be perfect, come follow me;" when He pointed out the way: "Sell all thou hast"—which implies the renunciation of the goods of fortune, of the body, of our own will, He set in motion the aspirations of countless men and women who in the course of centuries have striven towards this high ideal of closer kinship with Christ the perfect man.

There is no doubt that such longings for and attempts at the higher life at first were confined to individual lives. There were those who in the seclusion of their homes or in the solitude of the desert, practised the life according to the counsels, and in this way strove for the attainment of sanctity. Soon, however, the tendency to congregate manifested itself. There were such obvious advantages in the example and inspiration of like-minded men and in the wise counsel and direction of the more experienced and proficient, that individuals naturally sought the companionship of others. In the beginning

these contacts were rather remote. Continuing to live as hermits, they came together only at stated times. This is the period upon which St. Antony of Egypt has left the impress of his great character. At about the same time, however, further advance was made toward the common life by St. Pachomius in southern Egypt. His monks lived in groups of 30 or 40 to one house, having their own superior, their own chapel, refectory, yet for solemn services the entire community assembled in the great church of the monastery. They lived according to one rule, the first Christian monastic rule, written about 315. This gradual advance came to its culmination in Asia Minor under St. Basil, who in the convent of Neo-Cæsarea brought his monks together to a common roof, a common table, common work, and common daily prayer.

This earlier development of the monastic life took place in the East; but our greater interest is, of course, in the monks of the West. In the West we find similar conditions, namely, a gradual advance from the individualistic and eremitical to the common life of the cloister. I need not dwell on these preliminary stages; it will suffice if I remind you of such exponents of that life as St. Martin of Tours and Cassian. Our attention must rather turn to the man who was destined to lay the foundations of the marvellous development of monasticism in the West, St. Benedict. That distinction belongs to him by reason of the fact that he wrote a monastic rule that so completely moulded the religious life of Europe that Charlemagne might ask in wonder and surprise whether there had ever been any other rule but that. One might have answered him in the words of Cassian: that there had been as many rules as cloisters

and cells. But with the advent of St. Benedict's rule, all this changed. It became the "magna charta" of religious life. And all this because it reflects, as everyone concedes, the wisdom that comes from above. Of course, as you know, it provided for community life. But it added this further feature that the monk was to be attached to his convent perpetually. The monastic community was conceived as a family over which the abbot presided, as the vicar of Christ for his subjects, as their father, their shepherd, their physician, their master. The purpose of this life was the sanctification of the individual through the observance of the evangelical counsels. The daily life of the monk was prayer and work. But the prayer here provided for, was the public prayer of the Church; the Divine Office, the *opus Dei*, the work of God. The labor of the monk was that which was necessary for the maintenance of life. All this seems simple enough and far from extraordinary. What gave it the touch of genius and stamped it as a document for the ages, was the spirit of the man that breathes through its provisions. A spirit of moderation, a spirit of optimism, a spirit of good-will, a spirit of broad and humane interest in his subjects. There was to be no undue harshness or severity, as in the more ancient monastic observances. There was to be no clamor or haste about temporal things, not even about learning. There was to be peace, there was to be *summa quies*—supreme quiet. One sees at a glance, St. Benedict was a leader, not a driver. He organized men not to exploit them for the benefit of a few, but for the temporal and eternal welfare of the individual. Such a rule, such a spirit could not do otherwise than enthrall the spirits of noble-minded men. Hence the triumphal march of Benedictine monasticism; hence its undisputed sway for seven centuries; hence its marvellous record for sanctity, for learning, for culture, for the advancement of the Church and human society at large.

Out of this sturdy parent stem powerful offshoots have gone forth, at first perhaps nothing more than reform movements, but finally growing into proportions of new and independent Orders. Such an offshoot is the Order of the Cistercians. It had its beginning in the abbey of Cîteaux, in France, which gave the order its name about the year 1098—or 830 years ago. Its founder was St. Robert, a Benedictine monk, his immediate successor, St. Alberic; his second successor, St. Stephen Harding.

It cannot be my purpose to enlarge on the reasons for this new departure, nor to go into any great detail concerning the points which differentiated the new foundation from the old Benedictine Order. Suffice it to say that the rule of St. Benedict remained the basic rule of the Cistercians; in fact, the leaders of the Cistercian reform seemed to have in mind only a return to the original rule, the application of which in course of time had undergone such changes as necessarily affect every living organization. Greater stress was also laid on a supreme and central authority which might bind together into a more compact union the various independent abbeys. But, whatever the vitalizing element was, so much is certain, the result was a new Order, which not only maintained itself, but grew to be one of the glories of the Church, numbering at one time as many as 700 abbeys in Europe, and giving to the Church in the course of its long history two popes, forty cardinals, a large number of bishops, and exercising a very wholesome influence in spreading and deepening the blessings of Christian civilization.

Among its many great men who were preëminent by their sanctity and their powerful and beneficent influence upon their times, we gladly give honorable mention on this day to the great St. Bernard. He entered the Cistercian order as a young man of 21, in the year 1112, under the administration of the third abbot, St. Stephen Harding, and it is no detraction from

the fame and merit of this great man and his two predecessors to say that St. Bernard was perhaps the most potent factor in the development of the Order's organization and marvelous spread. He founded 65 houses of his Order, and his influence extended not only to the See of Peter, but into every Christian country. Above all he has left on the Cistercian Order the impress of his amiable personality. His intense devotion to the Blessed Virgin Mary has become the most cherished heritage of the Cistercians; and his writings, which seem to be illuminated with the sunlight of the other world, and which breathe the peace and the joy and the fragrance of the Divine Spirit, have become a fountain of undying inspiration to every Cistercian.

And now it happens that on this 775th anniversary of the death of St. Bernard, the glory of the Cistercian Order, we are here, in this Land of Lakes, in this charming spot—Spring Bank—to lay the foundation of the first Cistercian house on this Western Hemisphere. The Abbot General of the entire order, four Cistercian Fathers from various houses of Europe, are here as the pioneers of this new work. And, assembled with them are a number of the regular and secular clergy, many dignitaries of the Church, a goodly number of our devoted laity.

To the official welcome which will be extended by the Right Reverend Vicar General of the Archdiocese of Milwaukee we add our own heartfelt good wishes. We pray that the Cistercian Monastery of Our Lady of Spring Bank may be destined to take a place in that long list of abbeys that began with Cîteaux and flowered into new glory at Clairvaux. We hope that the spirit of those earlier times which we have passed in review—the rugged, sane, sober, humane, spirit of St. Benedict, the Patriarch of all the monks of the West, the tender, amiable, winning spirit of St. Bernard, the honey-flowing Doctor, will find a new abode, a new centre of influence in Spring Bank.

May the name be symbolical of its sublime mission! May it be to those who seek God a fountain of living water that springs up into life everlasting! Through the ministry of its priests who are here to assist the diocesan clergy in their pastoral work, may it carry into many a city and town the precious fruit of their prayerful study and their penitential mortification! To our Catholic people living in the midst of unbelief and moral corruption may it be like a closed garden, a sealed well, where they can hide for a few days of retreat and wholesome meditation! To those deeper and purer souls who, like the anchorites of old, would flee from the world and its dangers and find a place of supreme quiet where in labor and prayer they may follow in the footsteps of the Saints and prepare themselves for the glory of everlasting life, may this place open its hospitable gates! Above all, may it be one of those hallowed places on earth where the praise of the good God will be sung, *digne, attente, ac. devote*—worthily, attentively, devoutly—by consecrated lips; may it keep alive to the end of time that touching custom which prevails in every Cistercian monastery, of ending the day with the *Salve Regina*, the final salute to Mary, the Mother of God, the glorious queen of all the angels and saints, the “clement, the pious, the sweet Virgin Mary.”

This is the wish, Right Reverend and dear Father Abbot General, and venerable Fathers of the Cistercian Order, which all your friends express to you on this happy and auspicious day.

Democratic forms of government are not *per se* enough to satisfy any people. If taxation is oppressive, if the public wealth is squandered, if political manipulators befool and defraud the public in their own interests or in the interests of a class, a country cannot be contented, and, being discontented, it cannot have its discontent allayed by a mere lip worship of democratic forms and formulas.

Mixed Marriages—A Reply to my Critics

By Simon A. Baldus, Chicago, Ill.

I have little to say to the critics of my recent article on "Mixed Marriages and the Laity" (F. R., XXXV, 15, pp. 293 sqq.), except that I am afraid they misinterpreted the position I took, misjudged my purpose, and overlooked the real points at issue. Perhaps the fault is mine; maybe I did not make myself entirely clear.

My critics should keep in mind the circumstances that instigated me to write. Father Woywod had written an article in which he advocated abolishing mixed marriages entirely. The law forbidding them, he maintained, should be strictly enforced; dispensations should be denied to all applicants; the laity should be forbidden to make "new acquaintances with non-Catholics with a view to marriage, . . . under pain of mortal sin; and those who have entered courtships and persist therein shall not be admitted to the Sacraments."

I considered this an extreme view; and I still do. My reaction to Father Woywod's article was that the present policy of the Church of granting dispensations for certain grave and recognized reasons, was to be preferred to the stern and unrelenting policy which he proposed. It was really in support of the Church's present attitude that I wrote. I said, in effect, that the Church is a kindly Mother, she understands the troubles and difficulties of her children; she is as prudent as she is wise; whereas Father Woywod's article seemed to me an attack on the Church's tolerant attitude with regard to mixed marriages; a condemnation of her policy as intolerable, implying that in granting dispensations she is stultifying herself; that she is a foolish mother and guilty of gross neglect.

If I have read more into Father Woywod's article than he intended, he has himself to blame for the excellent and able presentation of his side of the case.

The principal points in my article were, briefly, these:

- 1) That the Church's present policy of granting dispensations for recognized reasons is preferable to the recommendation made by Father Woywod, of granting no dispensation for any reason whatever, of making the law rigid and inflexible. I expressed the opinion that if such an extreme law were put into effect, the results would be far from what was intended. Many would simply ignore the law; and after forty or fifty years its effectiveness would be entirely gone. What the immediate effects of a law might be is one thing; it is the ultimate consequences that count, and the ultimate consequences, as I vision them, would be utter disregard of the law, and ultimately losses incalculably greater than those we now sustain. In other words, we should be leaping out of the frying-pan into the fire; we should have changed nothing; probably made matters worse. I also questioned the wisdom and prudence of putting a considerable number of people into the awkward position of choosing between the Church and what no doubt many would consider their "happiness" here on earth. Others would condemn it as interference with their solitary matrimonial prospect.

- 2) Since the chief argument in favor of a law abolishing mixed marriages is loss of faith on the part of the Catholic party (and children) in a considerable number of cases (all of which let us admit), isn't it better to take the chances of saving a goodly percentage rather than simply cutting them off or kicking them out?

But if *leakage* is the *ratio*, then let us also become interested in several other "serious" leaks, *e.g.*, defections of parents and children from the faith, in an increasing number of cases where both parents are Catholic and were married strictly according to the laws

of the Church. Of the two evils, the latter seems to me the worse and worthy of *first* consideration.

3) That before people marry they fall in love, and they fall in love only when they are mutually attracted to each other. Some of my critics contended that I confounded love and passion, that "love is reasonable, passion is unreasonable," etc. Maybe they are right. I am not posing as an authority on love and passion; nor am I a Havelock Ellis. On the other hand, what difference does it make what we call it? "A rose, by any other name would smell as sweet." But let us compromise and say that it is a combination of love and passion that puts men and women into the frame of mind that they want to marry each other, and do marry regardless of consequences; which explains many mixed marriages.

4) Incidentally I hinted that it isn't exactly fair, when discussing the subject of marriage or the marital relationship, to draw conclusions only from those falling within the "mixed" category. A great deal could be said about the modern tendencies observable in the unmixed variety as well—race suicide, for example. But, of course, these are delicate subjects and one does not want to say too much about them.

5) The conclusion—and the most important point in this discussion—is that mixed marriages are probably increasing and that something ought to be done to reduce their number. But what? Let those who have a remedy, or reasonable suggestions to make, speak up. Father Woywod thinks the only way to reduce them is to forbid them entirely. To my way of thinking the remedy would be worse than the evil itself.

Traditional Bunk vs. Scientific History

To the Editor:—

An article by the Rev. Francis Borgia Steck, O.F.M., Ph.D., entitled "Traditional Bunk and Scientific History" [F. R., XXXV, 16, pp. 313 sqq.] would appear to demand some answer from the author of "Dramatic Moments in Catholic Life and History," not because of any disagreement with Father Steck's findings with regard to the Joliet-Marquette expedition, but on account of the extreme bitterness and unnecessary sarcasm with which he clothes his remarks and the abandoned freedom with which he attacks the motives and honesty of author and editor.

To accuse a "popular" writer of a deliberate attempt to falsify history, to say that to him "it is immaterial whether or not he presents the truth," and to climax such an unfounded assertion with the statement that he should be "debarred from the sacred precincts of Catholic journalism" because he has "betrayed his trust," may mean little to Father Steck. Because the author is only a "popular" writer

such charges may of course be made with impunity and require little courage.

Father Steck, in an excess of historical zeal, seems to have worked himself into an amusing, but at the same time pathetic fury. He, in his article, has assumed a position that is scarcely academic and makes one wonder where that balanced judgment historians are supposed to have could have gone. He does justice neither to himself nor to his findings. Practically three-fifths of his article is devoted to cynical abuse. He attacks not so much the narrative of the Marquette expedition as I have given it, but an author's footnote which graciously took cognizance of his views on the subject and warned readers that some revision of a time-honored tradition might be necessary. That footnote, I think, speaks for itself as far as any attempt to conceal truth is concerned. Father Steck holds that the author, who is only a "popular" writer and not a historian, should have immediately adopted his views and placed them in the columns of seventeen Catholic news-

papers through "Dramatic Moments." The rational and intelligent answer to this attitude is contained in a letter written by Father Betten, which appeared in the August 17th issue of the *Catholic Universe Bulletin* of Cleveland. Says Father Betten on this very point: "It was not for a publication like 'Dramatic Moments' to be the first to come out with a representation entirely different from the current one. That footnote was a signpost for those who wish to acquaint themselves with the results of the latest investigations." I really do not believe that Father Steck is able to understand the spirit in which "Dramatic Moments" have been and are being written.

Might I ask, too, whether Father Steck's views have been generally adopted by the "higher circles of historians"? Although his version may be, and undoubtedly is, correct, he should remember that we poor, ignorant "popular" writers must needs rely on the authorities at our disposal. It is inconceivable that writers of histories should accept Father Steck's findings and arguments immediately and without reservation. Such things come slowly, and they should come slowly in a case of this particular kind. Father Steck is right, mayhap, but there are on my desk at the present time five histories, three of them Catholic, for elementary and secondary instruction, which have appeared during the past three or four months and which continue to give the "traditional bunk" on this particular point. I am not seeking to justify "traditional bunk." I do contend that Father Steck's vituperation could have been expended with more reason and better effect on "certain higher circles of historians."

There is another point which we wish to call to our zealous friend's attention. He mentions the *Historical Bulletin* and *America* in such a manner as to leave ill-informed readers under the impression that his views have been unqualifiedly accepted by those publications. He neglects, thoughtfully,

to note that he was accorded the unusual privilege of reviewing his own book in the *Historical Bulletin*. In *America* F. X. T. does not attempt any evaluation of the book and his review cannot, by any stretch of the imagination, be said to be in effusive agreement with Father Steck's conclusions. We have the author's insinuation that matters are "fully cleared up." From such a rash judgment I beg to differ in all humility. In conclusion I wish to repeat that it was a sincere desire to tell the truth, not an effort to cover it up, that prompted the author's note so odious to Father Steck. To any intelligent person reading that note such a conclusion should be self-evident.

C. J. Koubek

Cleveland, O.

* * *

Comment by

Dr. Francis Borgia Steck, O.F.M.

Mr. C. J. Koubek's rejoinder is directed mainly against the "practically three-fifths . . . devoted to cynical abuse" in my article. Propagators of error in matters historical are either *bonae fidei* or *malae fidei*. The former should and expect to be corrected calmly and dispassionately; the latter deserve and should expect to be castigated severely and pungently. Mr. Koubek, I claim, was *malae fidei* when he wrote that story of Marquette and that "Author's Note." *Ergo* the tone of my reply in the mid-August issue of the FORTNIGHTLY REVIEW. To proceed *dubia fide*, especially when the doubt can easily be removed, is equivalent to proceeding *mala fide* and deserves the same treatment at the hands of the critic. To relate an historical event in a manner that one knows or can easily learn to be contrary to truth must be regarded *in foro externo* as "a deliberate attempt to falsify history."

Let me quote the passage, taken from the Bishops' Pastoral Letter, which appeared at the top of the very page carrying the article on Father Marquette in the July 13th issue of the *Catholic Universe Bulletin*. The passage reads: "The Catholic editor . . .

'speaks to the whole public, and often with an authority that carries conviction. In a very real sense he is a teacher, with the largest opportunity to instruct, to criticize, to fashion opinions and to direct movements.' " Had the editor of the *C.U.B.* grasped and acted on the principle laid down in this passage, the "Author's Note" would have prompted him to leave the Marquette article unpublished until its author had duly investigated the matter and recast his article in keeping with the truth. Instead, he as well as the author preferred to run the risk of misrepresenting the event of 1673. Consequently, standing four-square on the principle enunciated in that passage from the Bishops' Pastoral Letter, I repeat my former strictures: "Authors and editors who enter upon and discharge their high, responsible office in the community with an attitude such as displayed in that note, should be debarred from the sacred precincts of Catholic journalism. They are betraying their trust and wasting opportunities for good. Their productions harm the Catholic cause and retard the efforts of those who are sincerely and honestly striving to further that same cause. Far better would it be to leave our people in total ignorance of the Church's history in this country than to furnish them with stories that are false" (F. R., Aug. 15, pp. 313-314).

To justify his "traditional representation" of the 1673 expedition, Mr. Koubek quotes from the letter of Rev. Francis S. Betten, S.J., to the editor of the *C.U.B.* That may be Fr. Betten's view, but he will not find many co-laborers in history who agree with him. The true scholar will correct error and castigate falsehood no matter where they appear, whether in a periodical for popular consumption or in a treatise for scientific circles. Apparently because in his opinion "it was not for a publication like 'Dramatic Moments' to be the first to come out with a representation entirely different from the current one," Fr. Betten let C. J. Koubek's article on Marquette

pass when, before being published, it was submitted to him for critical inspection. I leave it to my readers to judge, whether Fr. Betten's was the correct method of procedure and whether he and the author and the editor satisfied the demands of justice and the postulates of scholarship by merely placing below the deliberate misrepresentation a "signpost" in the shape of an "Author's Note." It may be true, the general acceptance of newly discovered facts in history comes slowly. But there are cases (and the new story of the 1673 expedition might develop into one) where a general acceptance of the truth might never come at all. And why not? Because the new facts are irksome and distasteful and because those who find them such are frequently inclined to concert in preventing a general acceptance by defiantly continuing to propagate "traditional bunk" instead of "scientific history." To offset this sinister influence and gradually achieve a general acceptance of new facts in history, seekers after truth must lose no opportunity to disseminate what they know to be true and to uproot what they know to be false.

In this connection I feel justified in asking why the Marquette article was published at all in a series that was dealing with European and not with American history. Its insertion on July 13th appears very strange, considering the fact that the six preceding (on June 1, 8, 15, 22, 29, and July 6) and the six following (on July 20, 27, August 3, 10, 17, and 24) articles were on topics of European history. Of course, author and editor were free to write and publish what they pleased. But the sudden departure on July 13 from European to American history seems odd and inclines one to believe that there was some special motive behind it. It would seem, too, that writer and publisher of "Dramatic Moments" sensed the inference one might draw from this departure and for that reason published in the August 31 issue of the *C.U.B.* an article on a topic from Amer-

ican history; viz., "Father Juan de Padilla, Franciscan, First Martyr of the United States." Or was this done in order to pacify the present writer? If so, it was labor in vain, because in matters historical the present writer happens to leave the circumstance of his being a Franciscan entirely out of consideration and to stand four-square for the truth, no matter who is concerned. This is the only correct attitude for the historian, the only one that inspires respect and confidence. If all historians who happen to belong to some religious order or kindred organization would adopt and follow out this principle, there would be less "traditional bunk" to censure and more "scientific history" to commend.

One more observation and I am through. The notice of my volume on *The Jolliet-Marquette Expedition, 1673* appearing in *The Historical Bulletin* (Vol. VI, No. 3, pp. 43-44) was written by me at the request of the editor, Fr. Betten, himself. Under date of July 21, 1927, he asked me to write an article of some 2500 or 3000 words to be published in his *Bulletin*, pointing out that it should contain a gist of my study of the expedition and adding that *bonum est diffusivum sui*. Hence his publication of the notice which I wrote was not only the concession of an "unusual privilege" made by a publisher to an author, but also the accession to an honest request made by a friend to a friend. As to what has appeared in *America* (June 23, p. 262 and July 4, p. 336), at the time when I replied to the article of C. J. Koubek the pages of *America* were not yet closed to the discussion going on between F.X.T. and myself. That they would eventually be closed I certainly did not anticipate at the time. At present, to my deep regret, I have reason to believe that my reply to what appeared in the July 14 issue of *America* will not appear in its pages, since up till now (September 15) readers have looked for my reply in vain, despite the fact that a second copy of it was sent to the editor under date of

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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August 16. So if I mistook the editorial policy of *America* and gave credit where no credit was due, I hereby retract what I said in its favor. As to *The Historical Bulletin*, I fear Fr. Betten will resent the observation which Mr. Koubek thought it in place to make. That I mentioned "*The Historical Bulletin* and *America* in such a manner as to leave ill-informed readers under the impression that" my views concerning the Jolliet-Marquette expedition "have been unqualifiedly accepted by these publications," is merely a case of one reading his own mind into the words of another. Such may be the interpretation of Mr. Koubek, but not of one who understands plain English and lets reason guide him in construing what another says and writes.

There is only one point on which C. J. Koubek and I agree; *viz.*, that my version of the 1673 expedition to the Mississippi River "may be, and undoubtedly is, correct;" though I fail to understand how he can thus agree with me if he did not read my work; and if he did read it, how he could possibly have written the story of Marquette in open defiance of the conclusions which he found in the work and with which he so whole-heartedly agrees.

Passing of the Wage System

In an interesting study on *The works Council: A German Experiment in Industrial Democracy* (Cambridge University Press), Mr. C. W. Guillebaud incidentally traces the origin of our present wage system. That the social question involved in that system remained dormant throughout the Middle Ages was attributable to the peculiar conditions obtaining, namely, a population which, though small in itself, made greater demands on the machineless workers than they could supply. For so long as the demand exceeded the supply, all went well. As soon, however, as the workingman was unable to sell the fruits of his labor, he was constrained to sell himself; in

other words, he had to live on the only capital he had, namely, his ability to work. Legally he was free; actually he was liable to be forced by economic conditions into a position that differed from slavery only in three ways: (1) his employer recognized no liability to support him when he ceased to be a profit-earning unit; that is to say, the laborer, forced to live on his capital, became destitute as soon as his capital, by reason of age or infirmity, was exhausted; (2) his status differed from that of a slave in that he was, at any rate theoretically, though not always actually, free to choose his employer; (3) he was master of what he earned.

So came into being the present wage system, which concedes to the employer the complete control in all matters affecting direction, policy, and profits, and simultaneously denies to the workman any right beyond the right to receive a wage.

The system has developed so slowly and inevitably that to most people it seems to have the divine sanction of necessity. No doubt slavery and feudalism were considered equally sacrosanct in their day. But we who have seen these systems pass away have less excuse when we hesitate to consider alternatives to the wage system. It has been challenged, and it is breaking up under our very eyes. The shop steward movement, the co-partnership experiments, and the works councils, inconceivable a century ago, are nowadays common-places of industry, and they seem to indicate the path of future reforms.

Life's tears serve a purpose. Just as there could be no sensation of sweet had we not at sometime tasted something bitter, so must we go through our little vales of sorrow if we would come into a full appreciation of the joy awaiting us on yonder mountain-top. Life would be very dull, indeed, if it were not for the obstacles we encounter, and the strength we develop through overcoming or living through them serenely.

The Inconsistency of "Christian Science"

The *Tablet* (No. 4607) quotes from the London *Morning Post* a significant letter from Mr. John V. Dittmore, said to be "the sole survivor of those Christian Scientists who were appointed by Mrs. Eddy herself to her Board of Directors." He asserts that "during her latter years Mrs. Eddy was forced as a lesser evil to resort to a drug." Further, he quotes from *Science and Health*, which (page 464) allows a Christian Scientist "seized with pain so violent that he cannot treat himself mentally" to send for a surgeon, "if the Scientists have failed to relieve him," and to have a hypodermic injection.

The *Tablet* comments on Mr. Dittmore's letter as follows: "We do not doubt that Christian Scientists can reconcile the particular case of Mrs. Eddy's drug, as well as the general permission to receive an injection, with their doctrines concerning disease and pain. But we would point out that the drug and the injection are fatal to Christian Science teaching as usually held and spread. Mrs. Eddy evidently had recourse to one particular drug in the expectation that it would act in a particular way upon a particular pathological state. Similarly the hypodermic injection was expected to be more than a faith-cure or a helpful fancy for a weak believer's comforting. The nature and behavior of a hypodermic injection were relied upon, as is the case with those who utterly reject Christian Science. In other words, the Eddian teaching as to disease and pain was practically recanted in favor of the old pathology and therapeutics, with their inductive basis of the objectivity of disease. We repeat that it is hardly ever any good arguing the case against Christian Science; but those of our readers who are grieved to see friends of theirs falling under the spell of this false doctrine, may do decisive good by making widely known such facts as the hypodermic injection and Mrs. Eddy's drug."

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Leo Tolstoy and his Gospel

On the occasion of the Tolstoy centenary (it was 100 years since his birth in August) the secular press all over the world has printed many panegyrics of that eminent Russian genius, not only as a writer, but also as a prophet and a moral teacher. *Unity* of Chicago devoted an entire issue to his glorification.

Tolstoy was undeniably a great writer, and his place in world literature is secure. But we must energetically object to having him set up as moralist and religious leader. "His was a dual personality," says a writer in *Blackfriars* (Vol. IX, No. 102), "a mixture of Faust always denying everything and of Pascal continually tormented by doubt how to solve the riddle of human life."

The sincerity of Tolstoy, his kindness and humanity are beyond question, but, as G. K. Chesterton rightly observes (*Simplicity and Tolstoy, and Other Essays*) "when we put beside them the trumpeting and tearing nonsense of the didactic Tolstoy, screaming for an obscene purity, shouting for an inhuman peace, hacking up human life into small sins with a chopper, sneering at men, women and children out of respect to humanity, combining in one chaos of contradictions an unmanly Puritan and an uncivilized prig, then, indeed, we scarcely know whither Tolstoy has vanished. We know not what to do with this small and noisy moralist who is inhabiting one corner of a great and good man."

Janko Lavrin's estimate of Tolstoy the moralist, though not so strongly expressed, is not more flattering. For Lavrin—who is an admirer—Tolstoy was a sceptical rationalist," an "irrational pagan," whose "rational and moralising double in him was always interfering." His "ascetism with its revised Sermon on the Mount, was enhanced by his fear of death, which again was only another expression of his spontaneous love of life, a kind of paganism from the other end. This

very feeling for nature was that of a pagan savage who is himself still a part of nature. His very conception of God is a kind of deified group-soul in which all individual selves would merge and become obliterated in a pantheistic sense. Love each other means in his language: suppress your own selves without resistance, suppress them for the sake of a compact group-soul in which alone you will find salvation. And the more he was aware of his own selfish impulses the more eloquently he talked of that selfless Buddhistic 'Christianity' which was the outcome of his conversion."

"After reading Tolstoy's moral and religious pamphlets," says the writer in *Blackfriars*, whom we have quoted, "the one strong impression that remains with the majority of readers is that Tolstoy himself did not know his own mind on any of these subjects. All the loving labours of Aylmer Maude, the lengthy appreciations of H. W. Massingham and others, and Tolstoy's own explanations cannot dispel the feeling that one is wandering through an inextricable maze. Moreover, his intolerance and ill-disguised contempt of other people's views different from his own, his impossible insistence in trying to simplify problems which are the opposite of simple, and, above all, his pontifical and dogmatic pronouncements on matters about which he knew next to nothing, make the reading both painful and unpleasant. Far from being a 'pure' Christian, Leo Tolstoy was no Christian at all. His gospel was not that of Christ, but a gospel of his own creation—a gospel without God, without a Christ the Word and the Son of God, without Church or dogmas, heaven or hell. What he calls 'pure Gospel' is not the Gospel of the Evangelists, but a gospel fabricated at home by Tolstoy. It is simplicity itself: do good to others and do not render evil for evil: this renders us all equal, and there are no superiors, no authority, no tribunals, consequently a merciless war towards all churches."

Modern Science in Search of God

Dr. Kirtley F. Mather, professor of geology at Harvard, in a book entitled *Science in Search of God* (Henry Holt & Co.), deals in a thoughtful and reverent way, with the perennial question of religion in its relation to science, and though we cannot endorse all his conclusions, much of what he says is as beautiful as it is true and shows that Professor Mather has the *anima naturaliter christiana* of which Tertulian of old wrote.

Beginning with a survey of the changed and enlarged universe, as science now sees it, the author shows how "new science always defeats old science." He agrees with Huxley that "ideas govern the world," and sees man as free within certain limits determined by heredity and environment. Men in his opinion actually *do* "make up their own minds."

There is an acknowledgment of the validity of mystical knowledge of God—"when spirit meets Spirit"—but no critical analysis of the meaning and limits of mystical knowledge. The thought here is that of a reverent scientist rather than that of a philosopher. Miracles are merged in the "natural." Whatever that is, it is mysterious enough, all the more so because of our widening scientific knowledge. There are spiritual forces which science has not fathomed and which it never will completely define, but "all the forces operating in the universe are law-abiding." Prayer may be one of the established laws of the universe. "The reservoirs of spiritual power are full; the laws by which that power may enrich human life are established; . . . but the flood is dammed at this end of its channel, not at its source." Prayer is simply a method of clearing that channel.

An optimist is a man who is ready to believe the world is better than it really is; a pessimist is a man who knows the world is not nearly as good as he is trying to make it.—A. F. K.

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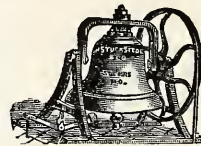
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There is an organization of business men known as the Christian Business Federation, the ostensible purpose of which is "to promote the application of the golden rule in business." Nothing could be more worth doing than to take the initiative in trying to mix the golden rule with manufacturing and selling. But precisely because the enterprise is important and admirable, it is too bad to have its advocacy marred by a shallow and odious misrepresentation of Jesus as the original go-getter and star salesman. "Jesus Christ was a big business man," says the magazine of this movement. "He did everything in a big way. When he was in the healing business, he healed any disease. He did not heal just a few persons to prove his power to heal, he healed folks by wholesale. When Christ was in the catering business, he served five thousand persons from five loaves and two fishes, and he served them in a lavish way. When Christ was in the teaching business, he did not confine his teaching to a few followers who had wisdom enough to understand him, but he taught thousands and thousands of persons, all kinds of persons, and he had wisdom enough to put his teaching into every man's understanding. His teaching went over big."

This club has the right idea, to make the ethics of Jesus and the golden rule operative in business; but it needs to read the record again and find out what kind of "business" Jesus was in.

After all, is it not a greater thing to live a life that is a poem than merely to write poetry? You may lament your inability to express yourself in literature, and yet you must remember that very few of life's truest and most precious songs are ever published. The songs of kind words and thoughtful deeds, the songs of gaiety and hope and love that sing themselves into daily living—these are the songs of "the voiceless, who have known the cross without the crown of glory!"

Notes and Gleanings

St. Benedict's Abbey, Atchison, Kansas, has begun the publication of a periodical called *The Abbey News*. The first number, dated August 6th, consists of a single quarto sheet crammed with news of the work of the monks of that abbey. St. Benedict's is now in its seventy-first year and engaged in the erection of a new building which, to judge from the picture here presented, is going to be worthy of its noble purpose. The *Abbey News*, according to an announcement of Rt. Rev. Abbot Martin Veth, O.S.B., is to appear at (presumably irregular) intervals for the purpose of keeping the friends of this section of the great Benedictine family informed of the work done at the abbey, in the college, in the high school, and in the various missions entrusted to its monks. *Floreat!*

The Cost of Conversion is the title of an English Catholic Truth Society pamphlet by F. W. Chambers, himself a convert and secretary of the Converts' Aid Society. He explains how it is that the conversion of a Protestant clergyman "means not only a wrench with cherished associations, but the going through an ordeal of mental and physical suffering, often prolonged and little short of martyrdom," and pleads for aid in the Society's noble work of relieving tragic cases of distress caused by conversions to the true faith. The Converts' Aid Society, by the way, has lately established a League of Prayer, the object of which is to secure for the Society the spiritual support so necessary to its well-being. Mr. Chamber's address is 20 Holmes Road, Twickenham, Middlesex, England. The English C. T. S. publications are for sale in the U. S. by the B. Herder Book Co. of St. Louis.

A cross between a radish and a cabbage, considered to be about the most difficult feat in plant-breeding so far on record, has been made by Dr. George D. Karpchenko at the botan-

ical institute at Detskoje Selo, in Russia. In the Missouri Botanical Garden here in St. Louis, potatoes and tomatoes are grown on one plant. A botanist got the idea from an old potato plant. He took the buds out of a potato stem and replaced them with buds from a tomato plant. The potato shoot was cut back, and the tomato buds, healed in place, started to grow. The next step will be to cultivate a "salad tree," which will supply all the ingredients, including the oil.

Westminster Abbey is the place where the British love to bury famous people. The "better 'oles" are made available even to persons who were not Christians. But the recent anxiety about the fate of the Anglican Prayer Book in the House of Commons induced the Dean of Westminster to listen to a widely-expressed appeal and to announce to an astonished audience that he would open the Abbey for prayer during the debate. Many people, who had never visited the place, which is so clustered with statues of celebrities that it looks like a junk-yard, thought it was a house of prayer. But one irreverent newspaper reprinted, with suitable reservation, the story told of an Abbey visitor, who remarked to a verger: "I suppose the church is used a good deal for private prayer." To which the verger is supposed to have replied: "Well sir, sometimes we catches 'em at it."

Month by month Mr. Mencken's *Mercury* records theological discoveries announced before various bodies. Jesus was the first Rotarian, the first realtor, and the first Kleagle of the Ku Klux Klan; He was the best of all business men and the most irresistible of high-pressure salesmen. If He were alive to-day He would vote for prohibition and against it, favor child labor and oppose it, send the alien back where he came from, and join the Loyal Order of Moose. He has been patronized by embezzlers, slapped on the back by Babbitts, and manhandled by evangelists. One widely sold "biography"

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was written by a noisy Jew who discovered Jesus as the last of a series of sensational subjects, and another by a successful advertising man who attributed so many of his own opinions to Jesus that he appeared to be writing an autobiography. It is the prevailing and a most disgusting form of blasphemy.

Probably few Catholics "listen in" to denominational sermons upon the radio. If they do so, one may put it down to curiosity. But even though listening in to a radio sermon does not violate or incur censure under the canons of the Church, is it a harmless act in itself? Who shall say that there is no danger to faith and morals? Children listen in, for one thing, and it surely cannot be good for them. Young minds are very susceptible, and listening time and again to suggested doubts about matters of faith, without hearing the necessary answers to them, is a poor preparation for rearing Catholic stalwarts. Most adults also take risks by doing so.

Even sinless indulgence has a tendency to make us forget God. That is one reason why the Church commands us to keep fast-days, that we may be reminded of the fact that the pleasures of eating, for instance, are a favorite way of petting the body, and that the more the body is petted, the more the soul is neglected. Some people laugh at this; but the whole history of the human race proves it to be true. When man's body is petted least, he remembers best that he has a soul.

A startling book on the Zionist plan to establish a national Jewish homeland in Palestine has just been published in Berlin. It is entitled "A Critical Journey through Palestine," and is the work of Dr. Alfred Wiener, secretary general of the central association of German citizens of Jewish faith. Summarized, here are Dr. Wiener's findings: (1) The country is too little absorptive, and is less suited than any

other site for a boldly conceived Jewish colonization movement. (2) With even the modest colonization already undertaken, resources are lacking to carry out a really prosperous colonization scheme. (3) The Zionist immigrants, coming mostly from the east of Europe, cling "with stubbornness and fanaticism" to advanced Socialistic ideas which already have cost enormous sums of money to carry out, so that no success worth speaking of has been attained.

In the Valle Giudicarie of the Trentino, a whole night was devoted lately to prayer to obtain rain. After a religious function in the church of S. Croce, the bells of all the churches of the countryside rang out as the sign for the departure of the religious processions from the various villages, headed by their priests, the civil authorities, the confraternities with their ancient standards, followed by a long line of the faithful. Mass was celebrated and Holy Communion distributed. At 2:30, in the darkness of the night, illuminated by the light of torches and candles, the multitude moved off in an interminable procession, singing hymns and reciting prayers as they went, along the rough, steep ascent of Monte Grande. At the summit priests and people knelt for two hours in prayer. By evening the rain descended in abundance to refresh the parched land. The faith and prayer of the people had been rewarded.

The sooner a man is convinced that there are no short cuts in life the better. Some men never learn it. To the end of their lives they have a notion that there is a short cut to wealth, a short cut to reputation, a short cut to health, a short cut to happiness—if they could only find it. They walk along the high road with a continual sense of grievance. Every now and then they deviate to the right or left to reach in a step the fields of desire, but it always ends in their coming back to the main road again, a little behind where they left it.

Current Literature

—The Rev. Anscar Zawart, O.M. Cap., author of the *The Capuchins*, which was reviewed in our issue of Aug. 15th by the Rev. Francis Borgia Steck, O.F.M., has sent us a reply to Fr. Steck's criticism, which, for the reason of avoiding a lengthy controversy on a subject that is of no particular interest to the majority of our readers, we have decided, with the consent of the Reverend author, not to print.

—The question whether the Blessed Virgin Mary is the mediatrix of all graces is occupying the attention of many theologians on this and the other side of the Atlantic, as our readers know from notices of different treatises on the subject which we have printed in the course of the last ten or fifteen years. Most of these treatises affirm the proposition that all graces come to the human race through the Mother of our Divine Redeemer, and advocate the definition of this doctrine as an article of faith. A dissenting voice is that of the Rev. Dr. John Ude of the University of Graz, Austria, who in a 164-page book, *Ist Maria die Mittlerin aller Gnaden?* (Bressanone: Wegers Buchhandlung), arrives at the following conclusions: There is no positive Catholic tradition on the question, and the theological quasi-consensus that exists cannot be traced beyond St. Alphonsus de' Liguori. The proposition itself (that Mary is the mediatrix of all graces) is not contained, even implicitly, in the sources of revelation, and therefore cannot be defined as an article of faith. The book has value as a systematic collection of all the arguments that have been and may be raised against the thesis which is upheld by the majority of the theologians who have written upon the subject in recent years.

—*Der Brief des hl. Jakobus* is a conservative and solid commentary on the Epistle of St. James, by Msgr. Otto Bardenhewer, the famous exegete and patrologist. As the text of this Epistle

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- Smith, Matthew. Practical Ascetics. St. Louis, 1928. \$1.25.
- Garesché, E. J. (S. J.) Sodalties for Nurses. Milwaukee, 1926. \$1.
- American Pocket Medical Dictionary. 12th ed. Phila., 1923. \$1.50.
- Dürr, L. Religiöse Lebenswerte des Alten Testaments. Freiburg, 1928. \$1.
- Creager and Alleman, Beginners' Hebrew Grammar. N. Y., 1927. \$2.

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is, on the whole, certain, the author does not engage in textual criticism, but turns his attention almost altogether to the explanation proper. He devotes greater attention than is customary now-a-days to the views of the Church Fathers. The volume comprises 160 octavo pages and is exhaustive enough for all practical purposes. But we miss an alphabetical index of the contents. (Herder & Co.)

—The V. Rev. Th. Labouré, O.M.I., and the Hon. Wm. H. Byrnes, the latter a civil judge in Louisiana, have collaborated in a volume on *Procedure in the Diocesan Matrimonial Courts of First Instance*, which will be of great help to judges and officers of our matrimonial curiae and others, especially pastors, who have to take a part in matrimonial cases. It gives not only the proper forms in which documents should be cast, but also explains the functions and duties of the diocesan matrimonial court and its members. The book is designed to "replace the technical knowledge which lack of time and other reasons make it impossible" for officers of ecclesiastical courts and others officially interested in such cases to acquire. Catholic lawyers will find it a valuable guide in marriage cases in which the civil as well as the ecclesiastical courts are involved. (Benziger Brothers).

—*De Occasionariis et Recidivis iuxta Doctrinam S. Alphonsi Aliorumque Probatorum Auctorum*, by the Rev. Francis Ter Haar, C.S.S.R., will be welcomed by confessors who have to deal with the two categories of penitents mentioned in the title. The key-note of the book is found in Article IV, 9, where it is said: "Advertat sedulus confessarius, quod nunquam benignius se geret cum poenitente, quam benignius agendo; et quo maiorem severitatem adhibebit, eo melius illius saluti consulat." (Turin: Marietti).

—*Charakter des jungen Menschen*, by Dr. Tihamér Tóth, of the University of Budapest, appeals to the young in their own language and shows them

how to will, i.e., how to control their senses and emotions, to put their thoughts in order, to think before speaking, to learn from the past, to consider the future, and to make the best possible use of the present. This volume on character-training is of great value because it is the work of a true educator. (Herder & Co.)

New Books Received

- Henr. Denzinger et Clem. Bannwart S. J. Enchiridion Symbolorum, Definitionum et Declarationum de Rebus Fidei et Morum*, Editio 16ma et 17ma, quam paravit Ioa. Bapt. Umberg S. J. xxix & 611 & 28 & 58 pp. 12mo. Herder & Co. \$2.25 net.
- Des seligen Albertus Magnus Lehre von der Kirche*. Dargestellt von Dr. Wilhelm Seherer. x & 141 pp. 8vo. Herder & Co. \$1.50 net. (Wrapper).
- Friedel. Ein kurzes junges Leben*. Von Ingeborg Magnussen. v & 89 pp. 12mo. Herder & Co. 75 cts. net.
- Jahrbuch der angewandten Naturwissenschaften*. 34. Jahrgang. Unter Mitwirkung von Fachmännern herausgegeben von Dr. Aug. Schlatter. Mit 262 Abbildungen im Text und 1 Farbentafel. x & 400 pp. large 8vo. Herder & Co. \$3.50.
- Souvenir of the Golden Jubilee of the Dedication of St. Aloysius Church, Carthage, Ohio*. 96 pp. 8vo., illustrated. (Courtesy of the pastor, Rev. U. F. Mueller, C. PP. S.)
- Introductory Sociology*. By Albert Muntch, S. J., and Henry S. Spalding, S. J. xiv & 466 pp. 8vo. Boston: D. C. Heath & Co. \$2.48 net.
- A Handbook of Useful Information*. 64 pp. 32mo. Huntington, Ind.: Our Sunday Visitor Press. (Wrapper).
- Historical Booklet and Program of the Convention of the Federated Colored Catholics of the United States and of the Catholic Conference on Negro Industrial Problems*, Cincinnati, Ohio, Sept. 1st, 2nd, and 3rd, 1928. 48 & 24 pp. large 8vo., illustrated. (Courtesy of the Rev. Francis M. Mueller).
- General Psychology*. By Leo F. Miller, D.D. viii & 321 pp. 12mo. New York: Joseph F. Wagner, Inc. \$3.
- A Scripture Manual*. Directed to the Interpretation of Biblical Revelation. By the Rev. John-Mary Simon, O. S. M. Volume II: General Introduction to the New Testament and Special Introductions to its Constituent Books. x & 480 pp. 8vo. Joseph F. Wagner, Inc. \$4.
- Christ in the Old and New Testament*. Bible and Catechism Combined. By Sister Mary Gonzaga, Ph. D., Member of the Community of the Poor Handmaids of Jesus Christ. With a Preface by Bishop Noll. xvi & 697 pp. 12mo. B. Herder Book Co. \$3 net.

A SPRINKLE OF SPICE

It is requisite, for the relaxation of the mind, that we make use, from time to time, of playful deeds and jokes.—St. Thomas, *Summa Theologica*, 2a 2ae, qu. clxviii, art. 2.

"I hear your son's at college."

"Yep."

"How's he doing?"

"Pretty good, I guess; he's taking three courses. I've just paid out ten dollars for Latin, ten dollars for Greek, and a hundred dollars for Scotch."

A lady, soliciting for a charity fund, approached a Scotchman and handed him a card with the inscription:

"Charity Fund—Give Till It Hurts."

The Scotchman read it, then, with tears of grief in his eyes, handed it back to the fair solicitor.

"Lady," he said brokenly, "the verra idea hurts!"

A little girl of three and a half who strenuously denied that she had broken some eggs in a nest, was heard in the evening to pray: "Please, God, mend those eggs what I kicked, and tell the muvver bird to come back again." Thereupon, the mother said reproachfully, "You did it, then," to which the child retorted, "I was talking to God and you was rude to listen. I will say my prayers in my stomach to-morrow."

"Some adjectives," said a school teacher, "are made from nouns, such as dangerous, meaning full of danger, and hazardous, full of hazard. Can any boy give me another example?"

"Yes, sir," replied a fat boy.

"Pious, full of pie!"

After hearing some comments on one of his lectures, Dr. L. F. Vanhagen, of the University of Wisconsin, was inspired to test the working knowledge of the English language, possessed by the engineering students in his class. Without warning, he asked them to write down the meaning of a number of words in common use, and then he examined their definitions. He found that some of his students defined "potent" as "something drinkable;" "agrarian" was "grass-eating," and "pseudo" "a Mexican coin." A test was then arranged by Dr. Vanhagen, and the result adds some admirable specimens to our cabinet of howlers. "Celibacy" was defined as "happy persons" and "sextant" as "a person who rings the church bell." "Pedantic" was translated by "travelling on foot," and "phonetic" by "bordering on the insane." One young genius affirmed that "puerile" meant "pertaining to dogs," while another wrote that "albino" was "an animal similar to a mule."

An insurance company wrote out a \$1000 life policy in the name of Samuel Johnson. Premiums were paid promptly for a few years, but suddenly stopped.

After sending a few notices the company received this reply:

"Dear sir: Please excuse us, we can't pay no more premiums on Sam. He died last May. Yours truly, Mrs. S. Johnson."

"Mr. Dixon, are you not a member of the African Church?"

"Not dis year, sah. I jined that church in good faith. I give ten dollahs to de preachin' of de gospel de first yeah, and de church people all call me 'Brudder Dixon.' De second yeah, my business wasn't so good and I only give five dollahs. Dat yeah de people call me 'Mr. Dixon.' Well, sah, de third yeah, I fell very poor, sickness in de fambly, I didn't gib nuffin de preachin. Well, sah, after dat dey called me 'Ole Gump Dixon' and I dun left de church."

A guide was taking a party of tourists over a certain cathedral. "Behind the altar," he told them, "lies Richard the Second. In the churchyard outside lies Mary, Queen of Scots; also Henry the Eighth. And who,"—he demanded, halting above an unmarked flagstone,—"who do you think is a-lying 'ere on this y'ere spot?"

"Well," answered one of the party of tourists, "I don't know for sure, but I have my suspicions."

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Experimental Tests to Disprove the Real Presence

It is claimed that a chemical test would show the consecrated matter of the Blessed Eucharist to be the same as before. Another objection is that a psychological test would show that consecrated and unconsecrated bread produce the same psychological reactions. Thus a certain Anglican bishop writes: "Both dogmas belong to the domain of religious psychology, in which experimental tests can be made. It is surely fair (even if not desirable) to suggest that such tests could be reverently carried out in a suitable place. Moreover, since these tests will show that no man by his spiritual capacity can distinguish consecrated from unconsecrated bread, we can assume that the consecration of material objects causes no spiritual change in them." (The insinuation is—and a *fortiori* no substantial change.)

A writer in Vol. V, No. 3 of the *Australasian Catholic Record* comments on this cheap argument as follows:

The slightest acquaintance with the theology of the Blessed Eucharist is enough to show that admittedly the consecration effects no change that can possibly be perceptible to us. We could invoke the aid of Fathers expressly pointing out the immense difference between what is perceived and what is really present under the sacramental veils. St. Thomas reminds us that it is reasonable to expect that the accidents of bread and wine should remain in such a way as to conceal the change that takes place, in order to leave room for the exercise of faith (*S. Th.*, 3a, qu. 75, art. 5); for if I

could detect by experiment any difference between consecrated and unconsecrated bread or wine, I would assent to the Real Presence on my own experience and not on the authority of God who reveals it.

To St. Thomas we owe a theological analysis of what is involved in transubstantiation. He shows how, in the nature of things, it must be impossible to distinguish between consecrated and unconsecrated elements. In the *Summa Theologica* (3a, qu. 76, art. 7,) after distinguishing intellectual vision belonging to the mind, from corporeal vision belonging to the eye, the Angelic Doctor says:

"The Body of Christ, as it is in this Sacrament, can be seen by no corporeal eye. First, because a visible body affects the medium (of vision) through its accidents; but the accidents of the Body of Christ have no immediate relationship either with the Sacrament or with surrounding bodies, and consequently cannot affect the medium in such a way as to be visible to any corporeal eye. Secondly, because, as said before, the Body of Christ is in this Sacrament after the manner of substance (*per modum substantiae*). Now substance, as such, is not visible to any corporeal eye; it is the object not of any sense, nor even of imagination, but of the intellect alone, whose object is, *quod quid est*. And thus, properly speaking, the Body of Christ, owing to the manner of existence it has in this Sacrament, is perceptible neither to sense nor to imagination, but only to the intellect (*intellectus*

per fidem illustratus, he explains elsewhere), which is the spiritual eye. But it is perceived variously by different intellects; for, since the manner of existence which Christ has in this Sacrament is altogether supernatural, it is in itself visible to the supernatural intellect, namely, the divine: and consequently also to the beatified intellect, whether of man or angel, which by the participated light of the divine intellect sees supernatural things through the vision of the divine essence. But by the intellect of man on earth it cannot be seen, except through faith, like all other supernatural things. And not even the angelic intellect is equal by nature to beholding it: hence the demons intellectually cannot see Christ in this Sacrament, but only by belief, to which they do not voluntarily assent, but are compelled by the evidence of the proofs—as it is put in Jas. 2, ‘the demons believe, and tremble.’”

It is due, therefore, to the special manner in which Christ becomes present (transubstantiation) that it is impossible to ascertain His presence whether under the microscope or by any mental process. Long before the Scholastics, Aristotle had realized that substance as such does not manifest itself; that it is visible only by its accidents. Transubstantiation, therefore, of which the *terminus a quo* is the substance alone, leaves intact the accidents, and thus does not alter the sensible properties of the thing transubstantiated. Nor does it manifest the presence of the *terminus ad quem*, because the formal terminus is the substance alone of the Body of Christ (in the case of the consecration of the bread), which of its nature is not manifest, and which here confers on its own accompanying accidents the privilege of existing as it itself does, *i.e.*, *per modum substantiæ*, and hence imperceptibly.

Thus St. Thomas explains that the only accidents that can possibly affect the medium of vision are those remaining over from the bread. And likewise, for want of data, the created

intellect, left to itself, must necessarily fail to detect the presence of Christ.

As regards the psychological test in particular, we might observe that subjective feeling was never meant to be the test of objective truth. The objection supposes but fails to prove one of its own premises, if it takes for granted that “religious experience” is sufficient to prove and disprove objective reality.

A Word With the “Princeton Theological Review”

The usually staid and conservative *Princeton Theological Review* (April, 1928) has joined the ranks of the *Atlantic Monthly* and others in the up-to-date practice of anonymous attacks on Catholic teaching. This time it is by means of an article on “The Roman Doctrine of the Sacrament of Penance.” The first ten pages of exposition reveal a set of views and doctrines which no properly instructed Catholic could subscribe to, and that without the citation of any authorities whatever. Thereafter several pages expand upon an issue of *Our Sunday Visitor*. The title of the article directs the reader to the following enlightening footnote by the editor: “The author of this article is an ex-priest of the Roman Catholic Church. Being still in the communion of that Church, he prefers to write anonymously. *The merit of the article is the warrant for its publication here.*” (The italics are not in the original footnote.) A previous article in the *Review* objects to the way in which a certain Catholic writer writes about Luther since he bases his views only on extremist Catholic sources. Ordinarily one could sympathize with this contention. But the *Princeton Theological Review* and its editor have no earthly right to complain about anything like unfair or unscholarly treatment of their own heroes or views seeing that with them it all depends upon whether a writer says what they like to hear. V. M.

The Catholic Boys Brigade and Modern Boy Work

By the Rev. Kilian J. Henrich, O. M. Cap., Chief Commissioner of the C. B. B. U. S.

The Rev. A. Bomholt, in his communication to the F.R. for Sept. 15th, desires an answer to two questions, which I will answer for his benefit and that of your readers.

1. Why is the Catholic Boys Brigade called national?

Answer: To distinguish it from local, diocesan or State organizations. During the last five years, units were chartered in New York, New Jersey, California, Connecticut, Arkansas, Illinois, Wisconsin, Indiana, Montana, Maryland, Massachusetts, Pennsylvania, Ohio, Rhode Island, Washington, Texas, South Dakota, Missouri, Hawaii, and Ontario. Moreover, affiliated units are operating in ten more States. The organizers of the Brigade had nothing else in view but a city-wide organization, but already during the life of the founder, the Rev. Thos. J. Lynch, requests for literature came in from all over the country, and it was not considered wise to withhold a good thing from others who desired to share in it with the consent of their bishops. The granting of indulgences by the Holy See made a union necessary.

2. Why is the Boys Brigade called Catholic if non-Catholic boys are also admitted? Answer: An organization may justly and correctly be called Catholic if it is founded upon and guided by Catholic principles, has the approval of the Holy See and of the respective Ordinaries and pastors, and is under the exclusive jurisdiction of Catholics. That such an organization—like some parochial schools—admits, for certain good reasons approved by the pastor, boys who are not Catholics, does not change its status. These non-Catholic boys are not required to take part in the religious features, which, although being a part of the system, are not a part of the recreational programme. They are separated in time, not in principles. Owing to its name, not many non-Catholics will join, not one percent of the total enrollment. To those who joined it did no harm, nor to the Brigade. In this the Brigade

differs from Catholic units affiliated to a neutral national organization. "In affiliating itself with the Boys' Club Federation, the Catholic Community Center Boys' Club in Fort Wayne readily agreed to all conditions laid down by that vast organization, particularly, "that there shall be no religious instruction in the organization, no proselytizing, each and every creed shall come to the Boys' Club and *each and every boy shall be encouraged along his own religious convictions.*" (America, Sept. 15, p. 546). It is in the last part that we differ. Our leaders are not apostles for other creeds. The Scouts demand that their organization shall not be used for any religious purposes. The Brigade was founded for this purpose, as far as the ordinary members, the Catholic boys, are concerned.

Father Bomholt writes correctly that, in order to create a strong national organization, "it is necessary to secure not only the consent, but also the whole-hearted co-operation of the Ordinaries and pastors." But the continuation, "most of whom [Ordinaries and pastors] have so far exhibited little if any interest," needs qualification. Among the many members of the hierarchy to whom I have spoken, I have not found one who is not intensely interested in the boy question. The same may be said of most pastors. However, the divinely appointed shepherds are slow to act, as they should be. They are still studying the "how," after many who hoped to find some aid in neutral organizations were very much disappointed. It is natural that they have become cautious. The bishops, as a rule, limit themselves to approvals and recommendations, leaving the execution to the pastors. To force things would not be productive of lasting results. But the bishops are pleased whenever something is done for youth. There is no doubt about that.

It is evident that the Ordinaries themselves have not the time nor the facilities to study all specific and com-

plicated questions. In the boy question—as in many other matters not directly of faith or morals—they have to rely on those who have made a special study of the question. Unfortunately, many of those who do advise have gathered their knowledge from polluted sources, from Masons and professional field workers who are not Catholic and have principles that are not consonant with true philosophy and Catholic teaching and instinct. Others, again, have been misled by ecclesiastical approvals granted to European organizations and have extended them, with no right whatever, to American organizations of a similar name. Furthermore, the leadership courses now so extensively conducted with a percentage of 75 to 100 percent of non-Catholic and Masonic speakers, have not been without harm to the Catholic conception of boy work (see the *Acolyte*, Aug. 11, and Sept. 8). They have decidedly complicated matters in so far as no Catholic leaders are created. Naturally, the bishops and pastors are awaiting a clearing of debatable matters before they proceed authoritatively. Most of us remember the concerted action of the hierarchy in promoting boy work shortly after the war and the second effort by means of the aid so generously offered by the Knights of Columbus. Why did both efforts fail? Because what was produced was different from what was promised. The first enthusiasm created was not strong enough to overcome actual difficulties with a system so foreign to many among the best Catholic men. The leadership was not an apostolate, and hence, had insufficient religious motivation.

What is needed to-day is constructive criticism and sound judgment. Fr. Bomholt has rendered great services along these lines for many years. I hope that he will continue and will find comrades who are able and willing to give to all the benefit of their experiences to modern boy work.

You can direct your life in the pursuit of knowledge, or in the pursuit of wealth. Sometimes it is possible to catch the two together, but very rarely.

Young China

The last fifteen years in China have seen the abandonment of the traditions of 4,000 years. This is the conclusion of Fr. Leo Wieger, S. J., in a book entitled, *History of the Religious Beliefs and Philosophical Opinions in China from the Beginning to the Present Time*, published by the Jesuit press in Sienhsien in French and now appearing in English, translated by Edward Charles Werner, who, like Father Wieger, is a veteran sinologist. The mass of documentation employed is accessible only to few Westerners. The material has been selected to present pictures of the thought and religion of every age from 2200 B. C. down to the present. For some 4,000 years the fundamental belief had been that the emperor was the father of his people and the mediator with Heaven on high, whilst the successive grades of society performed similar acts of worship to their own local deities.

With the revolution, fifteen years ago, the cornerstone of this system, the emperor, was removed,—not a harmful thing in itself if it were not that no system even remotely as good has come to take the place of the age-long traditional one.

Father Wieger is not optimistic in his conclusions. "Since 1912 all has been changed," he says. "It is too soon to predict what the new republican China will one day finally be. For the moment, it is unbelieving, unmoral, and its thoughts do not shine by their wisdom. Since 1923 I have compared it to the legendary wind-bag of Aeolus and predicted as probable a destructive hurricane. The hurricane has burst and still lasts. It will destroy the old things. What will young China put in their place? The numerous documents of the first fifteen years presage nothing good."

Stop using your muscles, and you'll soon be a weakling. Stop developing your character through time of doubt and fear and uncertainty—breeders of backbone—and you'll find soon enough that there isn't much character left.

Commercialism in Religion

[From a paper by the Rt. Rev. Msgr. John L. Belford, LL. D., in the *Homiletic and Pastoral Review* (Vol. XXIX, No. 1), we reprint the subjoined passages, which appear to us as timely as they are true.]

The singular glory of Lourdes and the fame of other shrines have appealed to the greed which is one of the foul characteristics of human nature. One of the motives which inspired the hatred of Christ and ended in His betrayal and execution was greed. When He drove the money-changers and peddlers out of the Temple, He touched that pocket nerve whose sensitiveness is proverbial. They fumed and fretted when He denounced their vices, but, when He interfered with their *business*, they proceeded to kill Him. When Simon, the magician, saw the miracles wrought by the Apostles, he made overtures to buy the power which they employed and which he coveted. The worst clashes which have ever occurred between the State and the Church have been inspired by greed. While lust had much to do with the defection of Henry VIII, cupidity had more: he wanted to take away the lands and the goods of the Church. Was it not cupidity that inspired Luther? He was aggrieved because he was not commissioned to preach the Jubilee; but, while his pride was wounded, he was not insensible to the loss of the commissions he would have received on the collections.

This same spirit lives in our day. It has led to the invention of "shrines," and it is responsible for much of the commercialism which surrounds shrines real and imaginary. It is not easy to draw the line between devotion and superstition, but there are places at home and abroad where devotions are practised and promoted as a means to gather money. For example, at one of the best-known shrines in America, the commercialism is so apparent and so scandalous that many visitors have been inspired to protest and beg those in charge to cast the peddlers out of the Temple. So far, these protests have had no effect. The peddling continues, and religion continues to suffer. Catholics are ashamed, and non-Catholics are horrified. It is a crime to gather

money—even to build a church—at such a cost to real religion.

At Lisieux the same cupidity is in evidence. It appears in the parish chapel with its gilding and its electric lights; in the unseemly stimulation of curiosity to visit the house where dear little St. Teresa was born, the garden where she played and prayed, and the grave where she was laid; in the endeavor to dispose of relics and near-relics of the Saint and in the general atmosphere of the place. Real religion cries out with Christ in the Temple: "*Auferte ista hinc.*" Of course, we need beads, pictures, statues. They all promote devotion. But God is not a promoter of business. He cannot look with complacency upon traffic when that traffic is conducted in the name of religious devotion. Relics have their place. They serve an admirable purpose. They bring the Saints close to us. They make us think about them, and they inspire us to imitate them. Through these relics God is pleased to work many and great miracles. But, surely, God does not approve of the practice of *veneration plus collection*. No one can for one moment believe that God views with approval, or even with complacency, the shocking advertisements which appear in some of our religious papers and the parish signs which appear on some churches announcing a "*Great Novena*," a "*Grand Novena*." Some are bold enough to advertise that "the relic will be applied;" and others promise quantities of spiritual benefits to the members of certain associations. If this is not commercial, what is it? Certainly, it cheapens religion, if it does not actually hurt it. It promotes superstition, and stimulates, and often justifies, criticism.

Then, there are those church shrines with candles and votive lights and blessed roses, and a dozen other ways of inducing people to contribute. Some tell the people: "To make this novena, you must buy a book containing the

prayers and hymns." These books cost about four dollars a hundred; they are sold for ten to twenty-five cents each. In other places, those who make the novena must buy nine votive lights. These lights cost about two dollars per gross; they are sold for fifteen cents each. Then, there is a collection! I wonder how many of these shrines there would be, and how many of these novenas "great" and "grand" there would be, if there were not a considerable pecuniary return. If there were no books or candles sold and no collection, would there be so much of this thing which is called *zeal*, but which we fear is sometimes *mere cupidity*?

God knows we need money to build and maintain our churches, schools, and institutions. He knows, too, that our people are mean. Only one-third of the Catholics in any congregation really do their share to support religion. But is it right for us to stoop to these methods to obtain the money which we need, and which the people ought to give? Can we expect God to bless our work when it is done in this way? This generation may understand and tolerate these methods, but what will be the effect on those who come after us? Is there not here and now an unholy competition — not for souls, but — for shekels? One man sets up a statue of the Little Flower and announces weekly devotions. His church is crowded; many lights are burned; many books are bought; many votive gifts are received. Within three months, his neighbor announces the acquisition of a relic and the importation of roses which have touched the casket in Lisieux! Is not this scandalous? Does not this render religion ridiculous?

Devotion must never degenerate into superstition. It must never be made commercial. Very few of our priests ever intend anything but good, but the lure of money besets us all. In some places the need is great. In all places there is danger that the thought of the good use we can make of money may blind us to the scandal which attends the gathering.

How can we conscientiously pass the basket at Mass, even on week-days, and

then urge attendance at daily Mass and frequent Communion? In some places there is a collection at every Mass on the First Friday and at the daily Masses in Lent. Some are so shameless as to collect at funerals! And some collect at every Mass every day. They think of nothing but money.

Collections and peddling attend many of the "shrines"—and nearly every devotion conducted at such "shrines." The use of relics is, of course, approved by the Church. In that use we profess unqualified faith, but we do loathe, despise and condemn the contemptible practice of applying the relic with one hand and collecting money with the other

Again, let us ask, would this so-called zeal exist, or would it be so great, if money were entirely eliminated from the service? Would some of these "perpetual," "grand" and "solemn" novenas be held and advertised, if there were not financial gains? Christ is our model. Is it conceivable that He would do these things, approve of them, or tolerate them? A few years ago an Apostolic Delegate expressed his horror at the abuses he saw in an unofficial tour of several countries. He even declared his intention of doing all he could to stop them.

The London *Tablet* (No. 4,610) prints this significant note on our presidential campaign: "Several citizens of the United States assure us that we are under-estimating the purely Protestant antipathy to Governor Smith and that his Catholicism will be his ruin as a presidential candidate. Yet, strangely enough, there are others who say that his Catholicism is not sufficiently outright. The Quebec paper *L'Événement* has published an article in this sense: and there are Catholics in the States who say that they find in Mr. Smith too much of the 'Americanism' which was so much discussed in the days of Pope Leo XIII and Archbishop Ireland. But the electors at large will not study nuances. For those whose first and strongest principle is hatred of the Pope, it will be enough that the Governor is a Papist."

The True Abraham Lincoln

It is a pity that ex-Senator Albert J. Beveridge did not live to complete his biography of Abraham Lincoln, of which the first two volumes have just appeared posthumously. Mr. Beveridge was an erudite and honest historian, a skilful lawyer, and a successful politician, and by all three counts eminently fitted to undertake the work of writing the definitive life of the Civil War President, who, as those of us who have made a deeper study of the subject know, was by no means the great hero he is cracked up to be in our school histories, but a very strange man with many weaknesses and inconsistencies.

Mr. Beveridge's survey ends with the Lincoln-Douglas debate at Alton, Ill., Oct. 15, 1858. The work is the greatest arsenal of facts that has ever been collected about Lincoln. These facts show that Lincoln was a product of the golden age of Capitalism, and while he never thought of sacrificing his career for truth, he did stand in some ways above the system that produced him. The Civil War grew out of the oppressive growth of the Northern States, which wanted the tariff, and the matter of new territory bore upon the balance of power between the sections, while slavery was the moral axis, similar to prohibition, and indeed actually allied with it, around which the larger questions revolved. No industrial system can continue unless its ruling class controls the government, and the planter with slaves could not exist side by side with New England with cotton mills and a high tariff. A powerful plutocracy kept the Southern States out of the Union until it had seized all the strategic points of social and economic control, and to this cause the abolitionists lent themselves with ferocious energy and bitterness, becoming in the last days of Lincoln snipers in the rear, who advanced to the front and compassed the downfall of Johnson. If, therefore, Capitalism never found a fitter character around whom to build its attractive and deluding fables than

it found in Lincoln the "rail-splitter," the "humble" and "honest" patriarch of the prairies, and if over and above all the making of history is a process which is controlled by a large sweep of social and industrial interests, to which all must submit, still the case of Lincoln is so clear, and is made so understandable by this work, that its real meaning must sometime be generally accepted.

Beveridge, by the way, rehabilitates Herndon, whose name occurs on almost every page, and as an acceptable authority. When the myth-makers were first at work on the creation of the ideal Lincoln, Herndon published his book, which told of Lincoln's ancestry, his mystical and superstitious nature, his pranks, and his skill in the craft of rural politics, his awkward love affair with Mary Todd, from which he tried to extricate himself; his unhappy marriage, which had everything to do with his career, because he was driven away from home into solitude and reflection. For this Herndon was brutally written down as a drunkard, an opium eater, and a mendacious driver. Now all these things stand out as true by the corroboration of many contemporaries whose words Mr. Beveridge quotes.

In this work are many pages giving pictures of Lincoln at ten and onward, showing him to have been gregarious, but reserved: shy of girls, and, in later manhood, detached from women and unstirred by them; hating cruelty to animals, having no chums, caring little for his relatives and maintaining a positive dislike for his father, to whom he refused to go when the aged man was dying. Only seventy miles separated these two human beings. Lincoln was forty-two and notable as a lawyer and Congressman. Something had severely conditioned Lincoln; and this is shown also by his hatred for the man who married one of his woman relatives who died in childbirth, and because of the fact. He never joined a church, though his father did during a religious revival.

He remained unperturbed, and in his New Salem days read Volney and Paine with avidity.

As to his political orientation, his father was a Jackson Democrat, but Lincoln before he was twenty went his own way into the fold of the Clay Whigs, and thus allied himself with the tariff, the bank, and Congressional imperialism. Yet in spite of all this he was wont to say in his maturity that Jefferson was and always had been his guide!

Lincoln could not live without admiration, and his melancholia and terrible suffering after his term in Congress was caused by the belief that his career was ended, while the envied Douglas was riding the wave of popularity and financial success.

Lincoln's youth was not bitten by gnawing poverty. His New Salem days were joyous and easy. At twenty-eight he was a lawyer, the partner of the most powerful Whig of Illinois, while he himself was the Whig leader in the Assembly. He had, too, the practical control of the *Sangamon Journal* in which to advance his opinions, and he was headed toward an alliance with Mary Todd, the sister-in-law of Ninian Edwards, an aristocrat of wealth, who hated democracy. Herndon was excoriated all his life for telling how Lincoln failed to appear when Mary Todd was gowned for the wedding ceremony; but Beveridge repeats this episode with added proof of its truth; he also tells of Lincoln going out of his head. But he adds (what is new) that Lincoln immediately proposed to a sixteen-year-old girl, and being rejected, wandered to Kentucky to visit a wealthy friend, where he was used to having coffee served to him in bed by a slave. The "rail-splitting" figure fades out at this point. It is dimmed, too, when we listen to Lincoln himself complaining of the accusation that he had married into the aristocracy with the "book and ring," and that he walked under the black cockade of Hamiltonian Federalism. It is recounted here how Lincoln sometimes appeared in the courts for slave owners seeking the recclamation of fugitives; how, as a Con-

gressman, he spoke for the right of revolution and then repudiated the doctrine as president; how, at forty years of age, he went to Massachusetts to undermine the Free Soil movement, already joined by Sumner and Longfellow and such men; how he stuck to the Whig party until 1854 and did not join the Republicans until 1856.

There is too much of this contradictory matter even to refer to here. Above all, there are the debates where Lincoln in Northern Illinois stood for the Declaration as applied to the Negro, and said the opposite thing in the Southern part of the State.

The inevitable conclusion is that Lincoln was not by any means the "entire and perfect man who created and worked as never mortal did."

Authors and the Income Tax

The decision of Sidney Webb to retire from the British Parliament, has recalled to memory that he was once an income tax official and attempted, with unsatisfactory results, to collect an income tax from Robert Browning, the poet. Browning wrote that if bothered by any more demands for income tax, he would pack up and go to Italy to live. Tradition has it that this threat sufficed, and he lived in England in peace thereafter.

Sir Walter Scott surpassed Browning in achievement. When a demand for income taxes was made on him, in 1813, he refused to pay on the ground that just as a harvest of timber was not subject to the property taxes because it represented thirty years of labor, the profits from a copyright ought not to be taxed, because they might easily represent the labor of as many years. Remarkably enough, the treasury upheld this position, and ruled that literary work should pay no income tax at all. As the *Manchester Guardian* remarks, "it is a pity that the taxing authorities have since slid from so fine and upright a position."

The cultivated mind can see more in a single word than the uncultivated in many.

"Dramatic Moments" and Historical Accuracy

To the Editor:—

There appeared in the FORTNIGHTLY REVIEW of September 1, pp. 333 sq., an article entitled, *More "Dramatic Moments" Piffle*. I may be permitted to say a few words in reply to its fulminations. As the article is unsigned, I shall call the author Furioso, to refer to him more easily.

The "Dramatic Moments in Catholic Life and History" which appear in instalments in a number of Catholic papers, describe a series of scenes illustrative, as the title says, of Catholic life and history. Furioso has a general grudge against this undertaking. He singles out the item of August 20 as the special object of his ire, sprinkling about ten abusive terms over the little space of a column and a half. The story is this. In 1594 workmen, busy about the tomb of St. Peter, happened to make a breach in the masonry so that a look into the interior of the sacred crypt was possible. Pope Clement VIII, hastily summoned, had a torch lowered into it, and beheld the large cross of gold which Constantine the Great had placed upon the sarcophagus. By his order the fissure was immediately sealed up again. Furioso, though granting that the story is interestingly told, attacks it vehemently as unhistorical and talks of the author and the editors of the paper as ignoramuses and hacks.

The story is found in *St. Peter in Rome and His Tomb on the Vatican Hill* (pp. 298 ff.), a work by Monsignor Arthur Stapylton Barnes, a collaborator of the Catholic Encyclopedia, who had made extensive studies for this work. Msgr. Barnes states that he found some discrepancies in the accounts of his sources, but that in his opinion the main outlines are fully historical. Rudolfo Lanciani, an outstanding authority on Roman archaeology, tells the story without any indication of doubt in *Pagan and Christian Rome*, p. 150. James H. Shotwell, Professor of History at Columbia, jointly with Louise R. Loomis, Professor

of History at Wells College, very recently issued a book, *The See of Peter*. The fact that both authors are Protestant in this point only enhances the value of their testimony. They treat the account as historical, though they doubt whether the cross and sarcophagus seen by the Pope are really those coming from Constantine. More authors could be named who likewise accept the scene as genuine. Upon these authorities, then, the author of the "Dramatic Moments" builds his narrative. Indeed nobody can find fault with him.

But Furioso refers us to Ludwig Pastor, the eminent historian of the Popes, and quotes a short passage from him, which culminates in the statement that the story is absolutely untrustworthy. Although for Furioso as well as for myself Pastor's word is always the last on any question, Furioso pays no attention to the fact that the volume (the eleventh in German) appeared as late as 1927, and he indicates in no wise that this volume has not yet been translated into English. Let us hope he is right when asserting that Pastor's work is in every library. But this volume so far is in none. Furioso seems to expect that as soon as anywhere and in any language of the world some very reliable authority denies the historicity of a tale which so far has been generally accepted as true by the best authorities, everybody must know about it, and nobody may write about it, for instance, in a church calendar, without showing that he has taken notice of it. No sane man will share this position. It is positively unjust to condemn the author of the "Dramatic Moments" for not knowing of a view which was broached so very recently in a far-off country and foreign language, and is still unknown to hundreds of serious scholars in America. Instead of calling the author an ignoramus and a hack, Furioso might have offered his information in a kindly spirit of helpfulness. Or are those writers who relate the story as true also ignoramuses and hacks, since they knew nothing of Vol. XI of the *Geschichte der Päpste* by Ludwig von Pastor?

There is still another aspect of the affair. The very way in which the "Dramatic Moments" are written suggests to everyone that the author did not intend to write history in the strictest sense of the word. The fictitious names, the novellistic dialogues, the detailed descriptions of situations, show as clearly as daylight that he claimed some of the privileges of the historic novelist. He has the full right to do so, unless Furioso wishes to condemn all historical novels. But historical novels are prevailingly novellistic, while the "Dramatic Moments" are so overwhelmingly historical that Furioso might have recognized the identical words of such works as Guggenberger's *History of the Christian Era*, and that here and there the very novellistic flourishes betray the author's acquaintance with original sources. The "Dramatic Moments" are not meant to teach history to those who already know a great deal of it, but to rouse interest for serious history in those who know little or nothing. It is unfair to judge them by the same standard by which one gauges the value of professional works, for instance, a textbook of church history.

Moreover, Furioso cannot be excused for having overlooked the fact that in several instalments the author indicates expressly that his narrative is based on tradition. This ought to be an indication of the author's general veracity, and it makes the charge of ignorance doubly unjust. Only rigorism can prohibit the republication of many of such discarded stories, which serve to elucidate some great historical fact, and at any rate show what the people thought of it at the time when the story originated.

It gives me great pleasure to state that I have been consulted on the "Dramatic Moments" and have given them my whole-hearted encouragement. The author, Cletus J. Koubek, has been a serious student of John Carroll University, where he earned his A.B. with honor. After a course in law he was made LL.D., and is now a successful lawyer. Such men as a rule know what they are doing. He has always remained

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a real student and an exemplary Catholic. Without being expressly empowered by him, I can assure the readers of the F.R. that fair and constructive criticism will always be welcome.

Francis S. Betten, S.J.
Marquette University, Milwaukee, Wis.

[After Dr. Francis Borgia Steck's reply to Mr. Koubek, F.R., XXXV, 19, pp. 375 sqq., it is not necessary for us to comment on Fr. Betten's letter. The controversy is hereby closed, so far as the F. R. is concerned.—EDITOR.]

The Pagan Background of Christianity

Rationalist writers like Dr. Kirsopp Lake tell us that the elements of the Christian religion may be seen in a state of solution in the Jewish and pagan religions of the first hundred and fifty years of the Christian era. Jesus Christ, according to them, was an orthodox Jewish teacher who had little to do with the foundation of the Christian Church except giving His name to it. The real synthesis was worked out by other brains. It follows from this theory that there is no essential difference between Christianity and other religions. Many engaged in the study of comparative religion make this assumption the basis of their science.

Fr. T. Slater, S.J., in a contribution to the English *Catholic Times* (No. 3175) calls attention to a notable book on this important subject, published by the Liverpool University Press, from the pen of W. R. Halliday, Professor of Ancient History in the University of Liverpool. Professor Halliday examines the Pagan Back-ground of Early Christianity merely as an historian. He is neither on the Christian nor on the anti-Christian side. However, he points out that, from the first, both Christians and non-Christians were conscious that there was an essential difference between Christianity and paganism. The different pagan religions were very tolerant of each other, but between them and Christianity there was war to the death from the first. There never was any tolerance of paganism

among Christians. For them the gods of the Gentiles were devils.

There was, then, an essential difference between Christianity and other religions recognized on all sides from the first. Wherein did this essential difference lie? Professor Halliday finds it in Jesus Christ, whose person, teaching, and foundation of the Church are facts that are absolutely unique in history.

Professor Halliday thinks that Christianity borrowed certain religious rites from the pagan religions, but sees no objection to such borrowing. Religious rites and ceremonies are merely the outward forms in which religion expresses itself. These forms are necessarily limited in number, and there is no more difficulty in admitting that Christianity borrowed some of the rites of paganism to give expression to Christian worship than in admitting that she borrowed the Greek and Latin languages as vehicles of Christian thought and teaching.

Fr. Slater, though objecting to certain propositions laid down by Prof. Halliday, says his book is a conclusive proof that the human mind is quite capable of attaining objective knowledge of the beliefs and practices of the Greco-Roman pagan world. The author's modern mentality, his modern ideas and sentiments, do not hinder him from giving an objective description of the beliefs and practices of the Roman world. On the contrary, they are a help to him. The similarities and the contrasts between the two epochs illustrate and explain each other.

In the current *Journal of Theological Studies*, Professor Burkitt discusses a theory recently broached, though not for the first time, that St. Mark wrote his Gospel in Latin and that one of the old Latin manuscripts preserves the original Latin. He shows that there is some quite early evidence in support of the idea, and while rejecting it himself, goes so far as to admit that it is "not altogether beyond the region of possibility."

The Secular Clergy and Money

To the Editor:—

In the second September number of the F. R., Dr. D. A. McCarthy refers to the small estate left by the late Cardinal O'Donnell, with approval of the example. He says, "it always has a disturbing and disedifying effect upon the laity to read that a man who is supposed to be 'another Christ' has died possessed of a lot of money."

This suggests the question whether a secular priest, whose future in the event of old age, sickness, or long-drawn-out incapacitation is not provided for as is that of the regular, is not justified, nay, obliged to lay up a reasonable sum against misfortune or senescence? There is danger, of course, that greed might whet the appetite. But on the whole there is but little opportunity for secular priests in the actual ministry to accumulate riches.

The law (Can. 1473) insists on a *honesta sustentatio* for all clerics, whether well or disabled. In most diocesan synods provision is made, and the Church requires that it be made, lest the cleric be thrown on charity. It is truly heroic for a secular priest to trust that somehow he will be spared, if he does not die in the harness, the vexation of penury when disabled. "People who are scandalized when they read that an ecclesiastic has died possessed of a considerable fortune" may measure by their standard what is merely a *honesta sustentatio* in these days. The law requires that every priest in his healthy days dispose of his property by a last will. He is obliged to bequeath his superfluous wealth to the poor or to pious causes. May be there would be less scandal if the laity weighed the motive of saving against a rainy day. It is still a problem how the poor priest is to secure a *honesta sustentatio*.

Joseph Selinger

Jefferson City, Mo.

If prohibition is a moral issue, how much of a part have certain foreign countries in the contribution to the immorality of this country?—A. F. K.

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Two Recently Discovered New Testament Apocrypha

Two hitherto unknown apocryphal writings have been discovered and translated by that distinguished Orientalist, Dr. Mingana, librarian of the John Rylands Library, Manchester, England. The manuscripts in question, vouched for by Dr. Rendel Harris, are not very ancient, probably not more than six or seven hundred years old. They are written in Arabic, with Syrian characters, and probably represent traditions current among the Coptic Christians of Egypt in the early centuries of the Christian era.

These writings are called "The Lament of the Virgin" and "The Martyrdom of Pilate." Dr. Joseph A. Murphy devotes two pages to them in the October number of the *Homiletic and Pastoral Review*. He says in substance:

"The Lament of the Virgin" is a development of the Gospel theme of Mary's visit to Golgotha, accompanied by St. John, when Jesus gave her John to be her son (as we read in the nineteenth chapter of St. John)—a theme also developed in the well-known hymn, *Stabat Mater*. It is another one of those almost innumerable indications which drift to us from history, archeology, art, and literature, that we Catholic Christians, through all the ages, believe alike in one Lord and one Blessed Virgin.

"The Martyrdom of Pilate" is perhaps the source of many legends which have gathered about the figure of Pilate through Christian ages. The Scriptures themselves, while not absolving Pilate from blame and responsibility, certainly do not represent him at all in a villainous rôle. Cardinal de Lai in his work on the Passion of Our Lord gives a most interesting psychological study of the character and actions of Pilate. This new apocryphal writing goes farther in absolving Pilate from the responsibility of Jesus' death. Herod is made out to be the villain of the piece, together with the Sanhedrin. In this account, consonant with much that tradition and legend has gathered about Pilate, the

noble Roman became a convert to Christianity, and lived a life devoted to deeds of penance and charity in reparation for the part he played in the judicial murder of Christ.

Our Colored Brethren

We are obliged to the Rev. Francis M. Mueller for a copy of the *Souvenir Program of the Convention of the Federated Colored Catholic Societies of the United States and of the Catholic Conference on Negro Industrial Problems*, held in Cincinnati, O., from September first to third of this year. The richly illustrated booklet contains much interesting and instructive matter on the history and present status of the Negroes, for whom we white people have done so very little hitherto, and who in their neglected and largely helpless condition have such a strong claim on our fraternal charity. For as Archbishop McNicholas says in a letter issued in connection with the Cincinnati convention and reprinted here: "When we consider that in the U. S. there are twelve million or more Negroes, and when we realize that after 150 years we have succeeded in bringing only a quarter of a million of these into the Catholic Church, we must with troubled conscience ask ourselves: Have we failed seriously in our missionary duties? Have we neglected to co-operate with the comparatively few who have made and are making heroic sacrifices for the Colored race?"

We are glad to learn the Federation of Colored Catholics is making progress, and we hope this *Souvenir Program* will be extensively circulated, because its perusal cannot fail to arouse interest in and sympathy for the cause of our Colored brethren, for which the F. R. in the course of the well nigh 35 years of its existence has never omitted to put in a good word whenever an opportunity presented itself.

We must accept the adversities which God sends us without reasoning too much upon them, and we must take for granted that it is the best thing which could happen to us.

A Jubilee Souvenir and Some Memories

We are indebted to our old friend and former fellow-student, the Rev. Raymond Holte, O.F.M., pastor of St. Bernard's parish at St. Bernard, Platte Co., Neb., for a copy of the souvenir of the golden jubilee of that parish, which was celebrated August 22nd, 1928.

St. Bernard's parish was established in 1878, under pioneer conditions, and has been in charge of the Franciscan Fathers of the Sacred Heart Province throughout the half-century of its existence. That the Fathers have worked there with their usual zeal and success, the statistics contained in this souvenir booklet and the illustrations of the splendid church, school, and other buildings that constitute the parish plant, bear eloquent witness. Like nearly all parishes in charge of the Franciscan Fathers, St. Bernard's has been prolific in vocations to the priesthood and the religious life. It has given four of its sons to the Order of Friars Minor, two to the secular priesthood, and no less than twenty-six of its daughters to various religious sisterhoods. In addition, three boys of the parish are at present preparing for the priesthood. It is truly an excellent record, of which far larger congregations might well be proud.

As for Fr. Raymond's souvenir, it has been compiled with evident care and thoroughness and contains much valuable information concerning the history of the parish, illustrated by numerous photographs, among which we were agreeably surprised to find that of the faculty of Quincy College, Quincy, Ill., in 1886, when Fr. Raymond and the editor of the F. R. were students at that institution. As our readers know from a recent notice (F. R., XXXV, No. 15, p. 303 f.) Quincy College is still engaged in the important work of training Catholic boys for the learned professions. It is remarkable that of the ten members of the faculty in 1886, five should be still alive in 1928, and all five—with the exception of one layman—still ac-

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tive in the cause of Catholic education. Of the lamented dead, two, Father Benedict Schmidt and Fr. Samuel Macke, rose to the dignity of provincials in their Order, while the old rector, Fr. Anselm Mueller, and Fr. Benedict, became members of the general council of the Order in Rome. May they and all the rest of our dead benefactors rest in peace, and may those who are still alive be spared for years to come to continue the good work to which they have devoted their lives and receive an abundant reward when their time comes to give an account of themselves before the Supreme Judge!

Fr. Raymond and his parish of St. Bernard have our cordial good wishes for future prosperity.

Catholics and Evolution

What attitude Catholics should take towards evolution has not yet been authoritatively decided by the Church. Some writers hold that the crowning hypothesis of the evolutionists, that man is descended from the brute, may be admitted without detriment to the faith as long as the direct creation of the soul by God is safeguarded. Père de Sinéty, who is a distinguished scientist as well as a theologian, points out in the Paris *Etudes* that, to be in harmony with Catholic dogma, any tenable theory of transformism must include the descent of the entire human race from a single couple. The Catholic doctrine of the universality of original sin requires this. He continues:

"If one reflects carefully, is it scientifically thinkable, excluding any special intervention of God in the formation of the human body, that the natural evolution of an animal stock should result in the formation at precisely the same moment of just two organisms, one male and the other female, alone materially disposed to receive a spiritual soul created by God? This development of a new species by a transformation bearing only on two individuals is not at all in harmony with what we see taking place in the natural order. On the contrary, a new type appears several times, at various

intervals of time and space. And if God did not intervene in a special manner in the formation of man's body, this should also have happened in the evolution of the human organism. And this, in fact, is what non-Catholic biologists maintain did happen. If the absence of a special intervention of God in the formation of the human organism thus leads logically to polygenism, which is incompatible with Catholic dogma, it follows that this intervention, which is part of the traditional teaching of the Church, should be admitted by Catholic savants. They will admit that here, in treating a mixed question, they appeal to other data than the findings of pure science; but what is extra-scientific is not on that account necessarily anti-scientific. If one finds it more satisfying to the mind to admit that the matter which was united to the first human soul was already organized, neither philosophy nor dogma offer any obstacle; but this transformism, improperly so-called, is very different from that which maintains that, independently of any divine intervention, the natural course of evolution of an animal stock resulted, of itself, in the constitution of the first human organisms. This theory of transformism must logically be polygenic, and polygenism is in contradiction with Catholic belief in the universality of original sin."

We have here a good example of how theology can quite legitimately set a limit to the theorizing of science in a particular direction.

The Catholics and Yorktown

To the Editor:—

By a strange coincidence I was glancing through the Catholic Family Annual of the year 1883 a few hours before your October 1st FORTNIGHTLY, containing a contribution by Denis A. McCarthy, was delivered at my house. In this magazine, published forty-five years ago, there is an article entitled "The Catholics and Yorktown." It relates to the centenary of the surrender of Cornwallis at Yorktown. In this article it is clearly stated that a celebra-

tion was held on Sunday, November 4th, 1781 in St. Joseph's Catholic Church, Philadelphia; that the French Ambassador invited Congress to be present, and that the members attended in a body; that Abbé Bandol, of the French embassy, was the orator of the occasion. In fact there appears a large excerpt from the Abbé's discourse. In October, 1881, the centenary was observed in the same church, when the Rev. William Francis Clark, of Loyola College, Baltimore, delivered the sermon.

Speaking of the celebration in the same church one hundred years previously, Father Clark said:

"A French historian states that Washington and LaFayette were present in St. Joseph's at the thanksgiving service for the victory at Yorktown. Neither was in Philadelphia on the 4th of November. Both were here on the 13th of December, and as no men knew better than they did that the aid of France was absolutely necessary for the success of the American cause in general, and at Yorktown in particular, in grateful compliment to Chevalier de la Luzerne, both attended the celebration in St. Joseph's on the 13th of December, and their example, if we may credit the French historian, was imitated by Congress, the Assembly and State Council of Pennsylvania, as well as the principal generals and distinguished citizens.

"With reason, then, is this centennial kept here. The St. Joseph's of to-day is the legitimate inheritor of all the honors of the old St. Joseph's, as that, in its turn, was the rightful legatee of the noble record of the church that had preceded it; for this is the third sacred temple that has stood upon this spot, the first erected in 1733, the second in 1757, and the present, commenced in 1838, finished and dedicated in 1839."

I am sending this for what it is worth. It would seem very strange if St. Joseph's Parish, Philadelphia, did not keep any old records, or could not trace back a tradition at the time the

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centenary of the surrender of Cornwallis was observed.

† John Francis Noll,
Bishop of Fort Wayne.

Notes and Gleanings

Two dragon ships, sailed by the Vikings many centuries ago, have been unearthed at Galtabaek, close to the west shore of Sweden. It is expected further digging will reveal an entire fleet of Viking craft, since the small community of Galtabaek is supposed once to have been a lively seaport. The first ship was discovered by a farmer who was digging ditches in the grassy plain, some 300 yards from the seashore. The oaken vessel has 19 ribs and is about 46 feet long and 13 feet wide. Since the Ice Age, the land in this region has steadily risen at the rate of about three inches in a century. The Viking ship lies 33 inches above the present sea level, which would date it at about the ninth century, but presence of sea gravel in the layer of earth seems to indicate that the ship must be considerably older.

St. Peter's Colony at Muenster, Sask., Canada, recently celebrated its silver jubilee, and we are thankful for a copy of the fine *Souvenir* published on that auspicious occasion. The colony was founded by American Catholics of German descent, with the assistance of Benedictine Fathers who were forced to withdraw from the inhospitable marshes of southern Illinois. The first exploring party to go to the Canadian Northwest was headed by our forgotten friend, the Rev. Bruno Doerfler, O.S.B., later first Abbot of St. Peter's Abbey. The first pastor was Fr. Alfred Mayer, O.S.B. In spite of the rigorous climate, the colony developed rapidly and now consists of a number of prosperous settlements, among them Muenster itself, Annaheim, Naicam, Cudworth, Leofeld, Bruno, Watson, Conception, Scholastica, Engelfeld, St. Gregor, St. Martin, Humboldt, St. Benedict, Beauchamp, Manresa, Dead Moose Lake, Peterson, Marysburg, and

Willmont. In 1921 the Abbey was raised to the rank of an *abbatia nullius*. Its first abbot-ordinary was Rt. Rev. Michael Ott; his successor is the Rt. Rev. Severin Gertken. We heartily share the wish of the compiler of this interesting historical sketch, Fr. W. Bruck, O.M.I., that the noble spirit of the founders of this colony may never die in their descendants.

"Patriotism is not enough," said Nurse Cavell in words that were left off her statue until there was a row about it. Nor is pure intellect enough, which fails to reconcile life with death and to explain mysteries beyond the reach of science, as science has so far reached. We know too much or too little—one cannot tell which. Our faith, our humility, and our virtue have been destroyed by our egotism and our inquisitive peerings into the mechanism of life. We are disturbed by what we know or what we think we know. Yet our only hope is in a revival of the old faith, animating our governments and their international relations, abating the aggressive egotism of nationality, submitting to a moral and accepted law above the rights of nations, substituting charity for hate, and uniting all civilized nations in defense of their spiritual heritage against the dangers of infidelity, decadence, and the downfall of idealism.

The *Souvenir of the Golden Jubilee of the Dedication of St. Aloysius Church, Carthagena, Ohio*, compiled by Prof. U. F. Mueller, C.P.P.S., of St. Charles Seminary, *ibidem*, who is also pastor of the parish, differs from other works of its kind in that it is derived entirely from official (which does not, of course, mean printed) records. St. Aloysius' of Carthagena is the fourth "mother parish" out side of the city of Cincinnati within the present limits of that Archdiocese. It was organized in 1878 by German, with a few Swiss and Dutch settlers. It has been in charge of the Congregation of the Most Precious Blood during all these

years. Among its pastors have been such well-beloved friends of the F. R. as the late V. Rev. Henry Drees and Fr. Godfrey Schlachter, who enjoyed great vogue as a missionary. The present pastor has also been a subscriber almost from the beginning, and we are indebted to him for many valuable contributions. *Ad multos annos!*

Current Literature

—Father Michael Andrew Chapman's latest volume of sermon outlines, entitled, *The Prayer of Faith*, is based on the orations or Collects of the Mass, that treasure-house of doctrine and devotion which has been so sadly neglected by modern preachers,—possibly, as the author suggests, because “we have failed to realize how closely [these official prayers of the Church] are allied with the Eucharistic Scriptures of the same day.” These sermon outlines are popular in style and touch upon many of the burning problems of to-day. They can be expanded *ad libitum*. The volume is not only an enrichment of our homiletic literature, but will also prove a distinct help to the nascent liturgical movement. (B. Herder Book Co.)

—*Christ in the Old and New Testament*, by Sister Mary Gonzaga, Ph.D., of the Poor Handmaids of Jesus Christ, is a popular life of Our Divine Saviour, in which an attempt is made to combine the historical facts with the doctrinal and moral truths inculcated by Him. In other words, as the subtitle indicates, the author endeavors to combine Bible history with the Catechism of Christian doctrine. How far this difficult task has been solved is for experts to say. Bishop Noll, in his preface to the book, recommends it to the clergy for use in the higher grades of school and particularly emphasizes its apologetic value as against Protestant objections to the Catholic faith. (B. Herder Book Co.)

—The second and concluding volume of *A Scripture Manual* by the Rev. John-Mary Simon, O.S.M. (deceased since this book went to press), deals

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Koch-Preuss, Handbook of Moral Theology. Vol. II: Sin and the Means of Grace. 2nd revised ed., St. L., 1919. \$1.25.
- Mayer, Jos. Gesetzliche Unfruchtbar-machung Geisteskranker. Freiburg i. B., 1927. \$3.
- Boudignon-Finney, St. Vincent de Paul, Model of Men of Action. St. L., 1925. \$2.50.
- Grimmelsman, H. J. The Book of Exodus, with Translation and Concise Commentary. Cincinnati, 1927. \$1.50.
- Seitz, Don C.—Joseph Pulitzer, His Life and Letters. N. Y., 1927. \$2.
- Hockenmaier, F. (O. F. M.) Der beichtende Christ. Steyl, 1922. \$1.
- Wintersig, Ath. (O. S. B.) Die Väterlesungen des Breviers übersetzt und kurz erklärt. II. Frühlingsteil. Freiburg, 1928.
- Daly, Thos., C. SS. R. Catholic Action. Toronto, 1927. \$1.
- Martindale, C. C. (S. J.) The Vocation of Aloysius Gonzaga. London, 1927. \$2.
- Worcester, Elwood. Was Jesus an Historical Person? N. Y., 1926. 75 cts.
- Tischleder, P. Der kath. Klerus u. der deutsche Gegenwartsstaat. Freiburg, 1928. \$1.
- Stegmann, B. A. (O. S. B.) Christ, the “Man from Heaven.” A Study of 1 Cor. XV, 45-47. (Dissertation). Washington, 1927. \$1. (Wrapper).
- Reuter, F. A. Adoration. A Series of Readings, Prayers, and Hymns for a Year's Holy Hour. N. Y., 1928. \$2.
- Pejska, Jos. (C. SS. R.) Ius Canonicum Religiosorum iuxta Codicem. Freiburg, 1927. \$2.
- Lepicier, A. M. (Cardinal). Diatessaron, seu Concordia Quatuor Evangeliorum cum Notis ac Illucidationibus Exegeticis, Dogmaticis, Asceticis, Historicis. 4 vols. Rome, 1924 ff. \$10.
- Smith, Matthew. Practical Ascetics. St. Louis, 1928. \$1.25.
- Garesché, E. J. (S. J.) Sodalties for Nurses. Milwaukee, 1926. \$1.
- Dürr, L. Religiöse Lebenswerte des Alten Testaments. Freiburg, 1928. \$1.
- Craeger and Alleman, Beginners' Hebrew Grammar. N. Y., 1927. \$2.
- Sisters of the Visitation. The Spiritual Life. Instructions on the Virtues and on Prayer Given by St. Jane de Chantal. London, 1928. \$2.
- Jehle, Edm. Katechesen für die Oberstufe. Sittenlehre. Mit einem Anhang von Beispielen und Gedichten. Freiburg, 1928. \$1.

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with the New Testament and is divided into General Introduction to the N. T. and Special Introductions to its Constituent Books. We like it much better than the first volume and think it will be welcomed by many who did not relish the author's treatment of the Old Testament. Here in the New Testament he is evidently on his own chosen ground. Not that we agree with all his opinions on moot questions; but the subject-matter is well arranged, the main topics are treated with clearness and competency, and altogether the book seems well adapted to fulfill the purpose for which it is intended, viz., to serve as an up-to-date yet safe and reliable textbook for students. With its aid a competent professor ought to be able to make his Scripture course both thorough and attractive. (Joseph F. Wagner, Inc.)

New Books Received

The Prayer of Faith. By the Rev. Michael Andrew Chapman. ix & 311 pp. 12mo. B. Herder Book Co. \$2.

Our Louisiana and Mississippi Martyrs. By James J. O'Brien, S. J. Reprinted with Corrections from the *Marquette Digest* of April 1928. 16 pp. 4½x6 in. New Orleans, La.; published by the Bienville Society. (Wrapper).

Zum Werdegang des Paulus. Die Jugendzeit in Tarsus. Von Alphons Steinmann. 39 pp. Svo. Herder & Co. 60cts. net. (Wrapper).

Henri Bergson. By Jacques Chevalier. Authorized Translation by Lillian A. Clare. xxi & 351 pp. Svo. The Macmillan Co. \$2.50.

Leben Jesu-Werk. Von Dr. A. Meyenberg. Dritter Band. Erste Lieferung. vii & 305 pp. Svo. Lucerne, Switzerland: Rüber & Cie. Fr. 6.25. (Wrapper).

Newman on the Psychology of Faith in the Individual. By Sylvester P. Juergens, S. M. xvii & 288 pp. 12mo. The Macmillan Co. \$2.75.

The Treasury of the Faith Series. Edited by the Rev. Geo. D. Smith, Ph. D., D. D.—7: *Divine Providence*, by the Mt. Rev. R. Downey, Archbishop of Liverpool, xii & 84 pp.; 8: *The Angels*, by the Rt. Rev. Anscar Vonier, O. S. B., x & 84 pp.; 10: *The Fall of Man and Original Sin*, by the Rev. B. V. Miller, ix & 85 pp.; 14: *Christ, Priest and Redeemer*, by the Rev. M. C. d'Arcy, S. J., ix & 83 pp.; 17: *Actual Grace*, by the Rev. E. Towers, v & 85 pp.; 33: *Eternal Punishment*, by the Rev. J. P. Arendzen, ix & 84 pp. The Macmillan Co. 60 cts. net per volume.

Social Principles of the Gospel. By Alphonse Lugan. Translated from the French by T.

Lawrason Riggs. With a Preface by John A. Ryan. viii & 262 pp. 12mo. The Macmillan Co. \$2.25.

New pamphlets from the Paulist Press, 401 W. 59th Str., New York City: *Catholic Loyalty*, by Cardinal Gibbons, 16 pp. 32mo.; *The Pope and the President. A Problem Solved.* Extracts from Cardinal Newman's Letter to the Duke of Norfolk, 24 pp. 16mo.; *The Problem of Evil*, by Rev. M. C. d'Arcy, S. J., 24 pp. 16mo.; *Miracles*, by the Rev. Ronald Knox, 32 pp. 16mo.—These pamphlets sell at five cents each; \$3.50 per 100.

Die Botschaft von Konnersreuth. Von Dr. Sigismund Waitz. 31 pp. Svo. Feldkirch, Austria: Caritasverlag.

Prayer and Intelligence. Being "La Vie d'Oraison" of Jacques and Raïssa Maritain. Translated by Algar Thorold. xi & 56 pp. 16mo. New York: P. J. Kenedy & Sons. 85 cts. postpaid.

Manna Almanac for 1929. 92 pp. 12mo. St. Nazianz, Wis.: Society of the Divine Savior. 25 cts. postpaid.

The Town on the Hill. A Novel by Mrs. George Norman. 367 pp. 12mo. Benziger Brothers. \$2.50 net.

The Capuchins in French Louisiana (1722-1766). (Franciscan Studies, No. 8). By Claude L. Vogel, O. M. Cap., Ph. D. xxvi & 201 pp. Svo. New York: Joseph F. Wagner, Inc.

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A SPRINKLE OF SPICE

What do you suppose those old knights, dressed in suits of armor, did about it when they were the victims of the cussed chiggers?—*Ohio State Journal*.

We often wonder if sauerkraut juice would taste any different if it were spoiled.—*Ohio State Journal*.

At a certain French university the students, who had been studying Shakespeare in their native tongue, were requested by an examiner to translate into English the opening lines of Hamlet's soliloquy: "To be or not to be." The following was the result. The first Frenchman declaimed, "To was or not to am." The second rendered it, "To were or is to not;" while the third gave a still more liberal reading, "To should or not to will."

AN INTERESTING CONTRAST

O Horse, you are a wonderful thing;
No buttons to push, no horn to honk;
You start yourself; no clutch to slip,
No spark to miss, no gears to strip;
No license-buying every year,
With plates to screw on front and rear;
No gas bills climbing up each day,
Stealing the joy of life away;
No speed cops chugging in your rear,
Yelling summons in your ear.
Your inner tubes are all O. K.,
And, thank the Lord, they stay that way.
Your spark plugs never miss and fuss;
Your motor never makes us cuss.
Your frame is good for many a mile,
Your body never changes style.
Your wants are few and easy met;
You've something on the auto yet.

The professor of geology had placed some specimens of rocks on his desk, and was about to describe them to his pupils. While his back was turned for a moment one of his students placed a piece of very stale bread among the rocks. The professor went through the specimens, saying, as he picked up each: "This is a piece of sandstone; this is a piece of granite." And so on.

Eventually he came to the piece of bread, and, holding it up, he said: "And this, gentlemen, is a piece of impudence!"

"The difference between a woman and a glass," said the funny fellow, "is that the glass reflects without speaking, while a woman speaks without reflecting."

"And the difference between you and a glass," said the sharp girl, "is that the glass is polished."

"Rastus, I see that your mule has 'U. S.' branded in his leg. I suppose he is an army mule?"

"No suh, dat 'U. S.' jes stan' fo' 'Un-Safe'—dat's all!"

"Hear the latest about Newrich?"

"No. What now?"

"He bought a Louis XIV bed, but it was too small for him, so he sent it back and asked for a Louis XVI."

Two Negroes were disputing about the correct pronunciation of the word appendicitis. Bobwhite: "I say it's 'ppendicitis.'" Washbooker: "I tell you it's 'ppendiceitis.'"

So they asked Uncle Jake, a wise old Negro. Uncle Jake: "I tell y'u, folks, it's jes like dis,—if y'u got it in y'u side, it's 'ppendicitis; if y'u got it in the seat it's 'ppendiceitis.'"

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., OF THE FORTNIGHTLY REVIEW FOR OCT. 1, 1928

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Agnes Ebel, Notary Public.

(My commission expires Feb. 14, 1930.)

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Sir J. G. Frazer as a Critic of the Old Testament

By the Rev. Albert Muntzsch, S. J., St. Louis University

In previous articles in the F. R. I referred to Sir J. G. Frazer's unscientific procedure in attempting to establish some of his pet theories in ethnology and the history of religions. He generally cites an overwhelming mass of so-called parallel instances from the literature and folklore of the whole world, strings them together, occasionally adds a word of comment (sometimes sarcastic), and offers the skillfully prepared catena as "evidence" that the theory he has in mind is proven. In illustration of this method I cited *The Golden Bough* and the three volumes of *Folklore in the Old Testament*. These books are storehouses of curious and half-forgotten lore, but only slender contributions to scientific method. I wish to illustrate this point once more by reference to the latter work.

The student of Old Testament life and literature can gain much information from *Folklore in the Old Testament* if he constantly bears in mind the author's method and the important fact that far-fetched (or even close) analogies of customs from widely separated nations do not establish a genetic relation between these customs and that they may be interpreted in a variety of ways.

Volume three of the work begins with a chapter entitled, "The Keepers of the Threshold." Frazer writes: "In the Temple at Jerusalem there were three officials, apparently priests, who bore the title of Keepers of the Threshold. What precisely was their function? They may have been mere door-

keepers, but their title suggests that they were something more; for many curious superstitions have gathered round the threshold in ancient and modern times. The prophet Zephaniah represents Jehovah himself saying, 'And in that day I will punish all those that leap on the threshold, which fill their master's house with violence and deceit.'"

Students of folklore are acquainted with the importance of the threshold in the curious and fantastic stories found in many national literatures. But the question is: Are there any parallels to such stories or to incidents of these tales in the few references to the "Threshold" cited by Frazer from the Old Testament? The answer is a decided negative. Frazer refers to Jer. XXXV, 4, and LII, 24, as well as to various passages of the Book of Kings. But in all these places there is mere mention of a "keeper of the entry," "the priests that kept the doors," etc. There is no allusion to any peculiar folklore custom or practice.

Why then all this elaborate heaping up of far-fetched "analogies" in threshold customs from all parts of the world? Frazer's examples cover seventeen pages. He begins with "Modern Syrian Superstitions about Treading on a Threshold," then wings his way to "Keepers of the Threshold at Peking in the Middle Ages," and ends up with "Sacrifices at the Threshold among the South Slavs." In the meantime the writer apparently forgets why he adduces all this interesting

fairy lore. For he does not link up the material with the few Old Testament references to guardians of the door or threshold. Only at the end there is the characteristically Frazerian conclusion: "perhaps" or "probably" these many examples throw some light on Old Testament practice and "perhaps" they prove that the Old Testament narratives are "folklore and nothing more."

But it will take much more than a promiscuous citation of "analogies" from national epics and stories and birth and death customs to prove this point. Frazer concludes his chapter as follows: "All these various customs are intelligible if the threshold is believed to be haunted by spirits, which at critical seasons must be propitiated by persons who enter or leave the house. The same belief would explain why in so many lands people under certain circumstances have been careful to avoid contact with the threshold, and why in some places that avoidance has been enforced by warders stationed for the purpose at the doorway. Such warders may well have been the Keepers of the Threshold in the temple at Jerusalem, though no notice of the duties which they discharged has been preserved in the Old Testament."

It will be noticed that Frazer uses the dubious phrase "may well have been." His book is full of such qualifying parentheses. They detract from the scientific value of his compilations and make his huge volumes a storehouse of curious facts and fancies rather than a contribution to biblical exegesis.

The Catholic Rural Life Conference

It was a happy thought to bring the sixth annual conference on Catholic Rural Life to Atchison, Kansas. St. Benedict's College auditorium was ideal, and the Benedictines hold a special brief for rural life conferences.

The programme of subjects, discussions, and addresses was in close keeping with the main purpose of the conference. It was emphasized that not only the rural life of Catholics as such, but its importance from the view-point

of the Catholic Church, was to be kept steadily in mind.

Not all problems of rural life can be treated in any single conference. But each conference should have a dominant note. In this one it was the rural child.

It is a pity so little interest is shown by Catholics generally in farmers. The Lutheran churches are very active in keeping their farmers on the land. In consequence they are growing, or at least not losing, in the rural districts. To make the child love the country so that it will not be allured to the cities is, no doubt, well worth trying. The rural parish as a community center must be encouraged. The rural pastors must not be considered inferior to those in the cities. The zealous country pastor is, like the farmer to the country at large, the very backbone of the church body. Young people obliged to seek a livelihood in urban centers should be prepared in the country school and home, not only to avoid the pitfalls of the city, but to compete with city-bred children. They are not merely to furnish common labor with brawn, but be fitted by education to do expert work.

There is much for Catholic rural life conferences to study and put into practice if the Church in this country is to be saved losses; all the more now that immigration is so greatly restricted.

Joseph Selinger

Jefferson City, Mo.

W. J. Blyton writes in the *Liverpool Catholic Times* (No. 3,180) after a visit to Catholic Cologne: "Katharine Tynan, herself Irish, several years ago wrote: 'I like the religion of Catholic Germany—I mean the manifestation of it—incredibly better than I like the same thing in Catholic Italy or Catholic Spain or France. I suppose we islanders are more akin to the Germans, sober and restrained.' That is true, to some extent, though it is good also to see Belgian and Dutch Catholicism in action. It is rather thrilling, I think, to see how easily and thoroughly the Catholic Faith works among a people noted for their modern method, kultur, science and practical progressiveness."

Satanism:—Father Herbert Thurston versus Mr. Montague Summers

By Robert R. Hull, Huntington, Ind.

I

I quite agree with the opinion which is expressed by the learned Father Herbert Thurston, S.J., in his notable review, "Diabolism," in *Studies* (Dublin, Sept., 1927, p. 449), that "the view which Mr. Summers," in his three books¹ on witchcraft, "presses upon his readers is one which has steadily fallen into disfavor even in the most orthodox Catholic circles" since the middle of the seventeenth century. But does it follow that this sceptical attitude has been determined wholly by the discovery that the available records in the witchcraft cases are untrustworthy, or, from actual experience, that the most of the persons reported as "possessed" have been victims of hysteria or insanity? I think not.

With all due respect to the opinion of a famous critic and theologian, for whom I entertain the warmest admiration, I have an alternative to offer.

Catholic thought, even in the sphere of Biblical criticism, has not been unaffected by Rationalism. A short while ago I read the article of a priest, who expressed the opinion that what had actually occurred when "the sun stood still" in the days of Josue was that the sun was overcast by clouds while the Hebrews joined battle with the Amorrihites. Whatever else may be said, the medieval view of witchcraft has fallen into disfavor with the profane world to exactly the same extent that Rationalism has grown in favor; and Rationalism, to say the least, has been one of the factors in determining some of the directions more recently taken by Catholic thought.

The Church in medieval times often resorted to exorcism. To-day she seldom does. Does this indicate that there is little or no diabolic possession in modern times? I do not think so. I believe the conclusion, that there are propor-

tionately as many genuine cases of diabolic possession to-day as in the times of Christ and His apostles, is a reasonable one.

The teaching of the Church has certainly not changed, but there *have been* some changes in her policy. I believe we are supplied with an analogy in the case of heresy to explain what has happened. Undoubtedly there is as much heresy to-day as in medieval times; but one rarely hears of a heresy trial or a formal excommunication. Whenever there is such an occurrence, the hue and cry against the "heresy hunters" is immediately raised. There is no doubt that the policy of the Church toward the heretic has been partially determined by the readiness of the profane world to make capital out of any tendency to "hunt heretics." One of our bishops a short while ago confessed as much to me. "The average Catholic," he stated, "is opposed to all 'religious wrangling' because the Church has so often been accused of intolerance."

I make bold to say that the same thing has happened to an appreciable extent with reference to witchcraft and diabolic possession. In the few instances within living memory where ecclesiastical authority has granted faculties to exorcise afflicted persons, the Church has suffered from "embarrassing publicity." Ecclesiastical authority has become more and more reluctant to grant such faculties, or even to venture upon an investigation when a case of possession is reported, because the scoffer has been as ready to seize upon the occasion to accuse the Church of "obseurantism" and "superstition" as he has been to charge "intolerance" in every case where the Church deals with heresy. In consequence, also, there has been in Catholic circles a disposition not to stress the Church's teaching with regard to Satan's power to afflict mankind and a tendency to reduce the extent of this power to a minimum.

¹ *The History of Witchcraft and Demonology; The Geography of Witchcraft; the Demoniacity of Sinistrari* (trans.).

I believe that it is very possible, not indeed that the teaching of the Church has been affected, but that we have needlessly allowed ourselves to be "jockeyed" into a defensive position. Some Catholic writers appear to be more fearful of what scoffers may say about the Church than anxious to secure divine approval by faithfully declaring "the whole counsel of God."

Wherever *bona fide* cases of diabolic possession may be found, there should be no hesitation on the part of the clergy to deliver those who are in bondage to Satan; and Catholic writers should not be reluctant to defend the Church's belief nor hesitate even to carry the war into the enemy's country.

The Rationalists are very aggressive. Catholic timidity, on the other hand, is notorious. To what extent have Catholic writers been "bluffed" by the sheer audacity of the Rationalists? It is an interesting question. Mr. Joseph McCabe once admitted that the Rationalistic talk about "unchangeable laws of nature" was intended to "bluff" Christians. Assuming the existence of God, he acknowledged, all things are possible. Many a Christian is even yet "bluffed" by this tactical move of the Rationalists and is ready to flee when one pursues him. I do not believe that Father Thurston is conscious of running away; but I am obliged to consider how far, in his estimate of the three "extraordinary books" which Mr. Summers has written, he may have been unconsciously influenced by the dominant Rationalism.

Where is the Rationalist who does not boast that, to the degree humanity approaches electric lights and other modern conveniences, it leaves witchcraft and other "superstitions" behind? Has not the pronunciamiento, that there are neither gods nor demons to interfere with the orderly processes of nature, repeatedly gone forth from the "infallible" hierarchs of Rationalism? Has not the miraculous been discarded as *ipso facto* impossible? This is why source material, such as Mr. Summers uses, is on the Rationalist "Index," and such dissenters as Mr. Charles Fort, the author of *The Book of the Damned*,

who have occasionally come forward with data culled over a period of years from newspapers and even scientific journals, have been consigned to oblivion, that "limbo" of "free thought." It makes no difference at all that Mr. Fort is concerned almost solely with extraordinary meteorological phenomena: such variants simply do not "fit in" with the Rationalistic philosophy of the universe.

Ernest Renan was more consistent. He abandoned the Rationalistic hypothesis and adopted the historical method of attack on Christianity. It is precisely on account of this fact that he is to be regarded as a respectable opponent, whose arguments call for attention and rebuttal by Christians. Renan conceded what is self-evident: alleged miraculous occurrences were to be believed or disbelieved according to the trustworthiness or untrustworthiness of the testimony of the persons who claimed to have witnessed them. If, perhaps, the witnesses were dead, but had left records of the alleged occurrences, these records were to be subjected to scrutiny according to the canons of evidence applying to all documents relating to alleged occurrences of the past.

It is impossible to survey, with Mr. Summers, the trial records of the witchcraft cases without being convinced that the historical method of approach to this question is alone likely to elicit the truth.

Certainly it is to be granted that, in witchcraft and diabolic possessions, we are dealing with extraordinary phenomena and are obliged to proceed with extraordinary caution. But the summary denial of the possibility of witchcraft can be accounted for only on the supposition of prejudice. The Rationalist, in rejecting witchcraft along with the miraculous in general, merely assumes that, because he himself has never seen a witch, witches have never existed.

Can it be seriously contended that all the records, of which there is such an abundance, are simply useless? Were all the jurists, philosophers, and theologians of more than five centuries de-

luded? Were all the neighbors of the accused persons, who testified against them, hysterical when they were not malicious? Mr. Norman Angell has a convenient formula for disposing of this whole body of evidence. "Obviously," he affirms, "if she [the witch] was able to use such powers, she would use them to render her judges impotent to send her to death." (*The Public Mind*, p. 194.) It is not so obvious, if the Evil One, whose chief desire was the destruction of his dupes, soul and body, abandoned them when they were in trouble.

It may be replied that so many "confessions" of alleged witches and sorcerers were extracted under torture that it is impossible to separate the false from the true. There is a story about a certain Spaniard, suspected of crypto-Judaism, who invited an unsuspecting inquisitor to his house, locked the doors to prevent his escape, produced a red-hot helmet, and threatened to place it on the inquisitor's head if the latter did not make a full confession of heresy. But the *Demoniality* of Sinistrari, designed to serve as a guide to the inquisitors of the seventeenth century, is witness (pp. 93-95) that the torture of the rack could not legally be applied to persons accused of carrying on commerce with demons except to establish the extent of guilt after their guilt had first been proven in the ordinary course of examining witnesses. However we may deprecate the barbarity of torture, we shall be obliged to admit that there is no parity between the situation of the man suspected of crypto-Judaism and the inquisitor, since the latter had neither been suspected of heresy nor accused by witnesses before a tribunal.

A very remarkable feature of the witchcraft trials, which makes it impossible to accept the hypothesis of a terrible delusion built up by the extorted confessions of poor wretches suffering on the rack, remains to be considered. Father Thurston himself has written. (*Cath. Encycl.* art. "Witchcraft"): "The most bewildering circumstance is the fact that in a large number of witch prosecutions the confessions of the victims, often involving

all kinds of satanic horrors, have been made spontaneously and apparently without threat or fear of torture. Also the full admission of guilt seems constantly to have been confirmed on the scaffold when the poor sufferer had nothing to lose or gain by the confession."

The Christian-Scientists account for the fact, that infants uninstructed in the false philosophy of "mortal mind" suffer pain, on the hypothesis that they are unconsciously influenced by the attitude of adults who believe in the reality of pain. Must a similar hypothesis be employed to explain the spontaneous confessions of the persons mentioned by Father Thurston? Were these persons hysterical because all of Christendom at the time was hysterical? Were they irresistibly impelled to confirm on the scaffold (when, as Father Thurston says, they "had nothing to gain or lose") the beliefs of their neighbors, however unwarranted these beliefs may have been? Was the belief in witchcraft so powerful that they could not withhold their assent to what they knew was false in their own particular cases? Surely they knew!

Gibbon has a plausible theory about the martyrdom of St. Cyprian. He thinks the Saint was almost bound to persevere in the Christian faith, inasmuch as a great multitude of devoted followers surrounded and supported him on the scaffold. Had he recanted, succeeding generations of Christians would have execrated him. It was also expected that he should do what he could to preserve the Christian morale. In this view of the matter those who confessed on the scaffold to their participation in Satanic rites, if they were not all insane, persisted in their Satanism to uphold the morale of the Satanists. But it is more likely that, as penitents imploring the mercy of God, they confessed the truth.

Witchcraft lore, except for the imperative which calls for a greater weight of evidence than is demanded in ordinary cases, is on all fours with the lore of all historical chronicles. Lecky (*Rationalism in Europe*, Vol. I, ch. I) says of the *Sadducismus Triumphatus*

of Joseph Glanvill that it "is probably the ablest book ever published in defence of the superstition," *i. e.*, witchcraft; hence I feel no hesitation in quoting the remarks of Glanvill about the state of the controversy with Rationalism: "Matters of fact well proved ought not to be denied, because we cannot conceive how they can be performed. Nor is it a reasonable method of inference first to presume the thing impossible, and then to conclude that the fact cannot be proved. On the contrary, we should judge of the action by the evidence, and not the evidence by the measure of our fancies about the action." (*Sadducismus Triumphatus*, 3rd ed., London, 1700, Part I, pp. 7-8.)

The fruits of Mr. Summers' research embodied in his three volumes, I believe, will convince the most skeptical of his prodigious learning. I spent a whole afternoon in going over the bibliography of the "History" alone. It fills thirty-one pages of small type. Discount as one may the several instances in which Mr. Summers has gone astray (these will be considered in their place), it is improbable, in the premises, that the unprejudiced mind will withhold its assent to this typical observation (*History of Witchcraft and Demonology*, p. 224): "It is, of course, impossible even briefly to catalogue the most important and striking of the numberless cases of possession recorded throughout the centuries in every country and in every era. Of these a great number are, no doubt, to be attributed to disease; very many to a commixture of hysteria and semi-conscious, or more frequently unconscious, fraud; some few to mere chousing; and, *if human evidence is worth anything at all*, many actually to diabolic influence."

"But, none the less," Mr. Summers also remarks (and the statement may be considered to sum up his own conclusions), "when every allowance has been made for incorrect diagnosis, for ill-informed ascriptions of rare and obscure forms of both physical and mental maladies, for credulities, honest mistakes, and exaggerations of every kind, there will yet remain a very considerable quota which it seems impossible to

account for and explain save on the score of possession by some evil and hostile intelligence." (*Ibid.*, p. 220).

I believe this is a well considered statement. For if the dreams of the old alchemists are regarded as not scientifically impossible, and men even begin to accept the conclusions of "the new astrology" (that the universe is one and that disturbances in one part of it are felt, however remotely, in every other part), it is not improbable that we shall discover, if we are willing to look, proof in abundance even in the twentieth century that the despised medievalists were substantially right about witchcraft and demonology.

I, as much as anyone, recognize the necessity of judging each case upon its merits; but I hope to see this actually done. The documents which have preserved the records of the medieval witchcraft trials and the books of the demonologists should be examined with strict impartiality by the historical critic; and it should be as readily possible for "assured results" to emerge from this scrutiny as in the case of documents devoted to more prosaic themes.

There are too many of these documents, and their testimony is too uniform, to warrant the hypothesis of hysteria. It is easier for the Catholic to believe that, in the restless and eventful years which preceded and followed the Protestant Reformation, there was an incursion of demons from the abyss. Hilaire Belloc admits this possibility in the case of the French Revolution. Is it not significant that the countries most troubled by heresy were the most afflicted by sorcery and witchcraft? The followers of Ziska fought with a fury which seemed "inspired;" and the secret history of heresy, the pages of which are sometimes turned by foes of the Church who boast that their progenitors undermined the medieval social fabric, reveals the presence of a multitude of Kabbalists, occultists, and magicians at work to prepare the way. The Hussite and Lutheran revolts were, it is quite true, accompanied by "hysteria;" but that hysteria is yet to be explained. There are overtones which

unmistakably belong to the spiritual world, which cannot be compressed

within the artificial historical framework of the Liberal apologist.

Ludwig von Pastor, the Historian of the Popes

Professor J. Ph. Dengel, von Pastor's successor in the chair of church history at the University of Innsbruck, devotes a touching article to the great historian in No. 226 of the *Augsburger Postzeitung*. He says that Dr. von Pastor called him to his bedside when he felt death approaching, and asked him to convey to His Holiness Pope Pius XI his last reverent and grateful respects and to assure him that "the last beat of his heart was devoted to the holy Roman Church and the papacy."

Dr. Dengel describes Pastor as "a Hercules of unceasing creative work," who during his long life never once lost sight of the great goal he had set for himself under the influence of his teacher, Johannes Janssen, namely, to write the History of the Popes since the close of the Middle Ages. God gave him good health and he conscientiously employed every moment of his time in research work and composition, so that he was able to publish thirteen massive volumes and to prepare three more, bringing the record of the papacy up to the year 1800. Thus he lived to see verified the prophecy which Pius X had uttered in his presence,—that he would complete his great lifework.

"The titanic labors of Pastor," says Dr. Dengel, "can be duly appraised only by those who observed him in his workshop, where he absorbed bits of information from a hundred thousand printed and manuscript sources, and converted the knowledge thus obtained into the clear honey of historic truth: '*Vitam impendere vero*, to devote one's life to the truth,' was his motto, which he took very seriously. . . . No historian ever inspected as many archives. Incessantly he worked in the archives and libraries of Central and Western Europe—sometimes sacrificing even his Christmas vacation—and from their depths he brought to light the source material necessary to give his History

of the Popes a solid basis of fact. Each single volume contains the names of no less than 80 to 100 manuscript collections which he had laid under contribution, apart from the wealth of quotations from printed literature, which he commanded with sovereign mastery. He was not only an expert in unearthing and employing source material, but had the rare gift to be able to penetrate to the essence of things, to perceive and point out the influences at work in every epoch of history and to estimate correctly the rôle played by the leading personages. Following his teacher, Janssen, he rejected the traditional method of writing history from the purely political standpoint and paid careful attention also to the social, cultural, and literary factors of each age. He is the father of a new view of the Renaissance and of the Catholic Counter-Reformation, and by his masterly treatment of art has secured for himself an honorable place among the historians of the fine arts. His brilliant style makes the study of his writings a pleasure also for those who are not experts in the subjects with which he deals."

The critics have hailed Pastor's History of the Popes, which has been or is being translated into all the leading modern languages, as "a literary St. Peter's Basilica." It is truly a masterpiece of modern historical writing, and while future savants will no doubt be able to correct Pastor here and there in details, and complete his researches, it is not likely that we shall see another historian who will reveal to the world the universal history of the papacy with the heroic self-discipline, the colossal erudition, and the wide and profound knowledge of the sources that characterized Dr. von Pastor.

Pastor was not only a great scholar, he was also a devout Catholic, who dearly loved the Church of Christ and perceived that her history is really the history of the human race since the

days of her Founder. And he loved the truth with an all-conquering devotion. The sincerity with which he dealt with the darkest periods of the papacy and the frankness with which he revealed the sins and faults of men like Alexander VI, has been admired by all educated Catholics, including four contemporary popes. "Genuine love for the Church," he remarked upon one occasion, "should not cause us to overlook weaknesses and faults, but it should impel us to ascertain and tell the truth, the whole truth, and nothing but the truth." In this respect too, Pastor should and will no doubt be a model for all contemporary and later writers.

A Mythical Sportswoman of the Fifteenth Century

Bibliographers have been very fertile in inventing personages who never lived. They have ingenious ways of splitting up one man into two and three, of combining several into one, or, even better, of creating men and women out of nothing. A case in point is that of Dame Berners or Barnes, Prioress of Sopwell.

The latest volume of *Universal Knowledge* (II, p. 713) states that "Dame Juliana Berners or Barnes is supposed to have been the daughter of Sir James Berners, beheaded on Tower Hill, 1388, and after several years at court to have become prioress of Sopwell near St. Albans and author of the 'Boke of St. Albans.'"

Earlier bibliographers know nothing of this supposed nun, to whom is attributed the best treatise on medieval English sport. She came into existence on the authority of the colophon appended to the "Boke of St. Albans," where it is stated that the "Boke" was printed "in domu Juliani pueri" (in the house of Julian Boy). These words were misread as "Dame Juliana Berners" by the bibliographer Haslewood in 1811, and ever since that time this mythical English writer has been haunting books of reference and encyclopedias. Bernard Quaritch, the great London antiquary, discovered the

mistake some twenty years ago and, accordingly, the "Gesamtkatalog der Wiegendrucke" has recently expunged Dame Juliana Berners from the list of fifteenth century authors.

Yet, despite these weighty authorities, Dame Juliana Berners will probably have a long lease of life with future writers, for popular writers are wont to copy slavishly erroneous statements. It may be ruthless on the part of bibliographers to relegate the Prioress of Sopwell and authoress of the "Boke of St. Albans" to the realm of fiction. Yet it is gratifying to know that this famous book of English sport was not compiled by a nun. It behooves nuns rather to describe their mystical experiences than the vanities of the world. Nevertheless, the creation of a nun who is final arbiter in matters of sport is infinitely more agreeable than the countless gruesome stories about nuns which were invented by other English writers.

Although the "Boke of St. Albans" was not penned by a gentle nun, it remains no less an interesting work. Hawking and hunting, with other diverse pleasures, and, finally, heraldry, are described in its 176 sparkling pages. The author's name remains unknown. The book was first printed in 1486 in the abbey of the Cluniacensian monks by a schoolmaster whose name has not been handed down to us. Numerous reprints attest its great popularity. Facsimile reprints appeared at London in 1811 and 1881, and copies of the originals fetch high prices at modern book auctions. As a monument to medieval sport, the "Boke of St. Albans" must always remain dear to the scholar who studies the manners of "Merry England," which was sorely blighted by the onset of the Protestant Reformation.

John M. Lenhart, O. M. Cap.
Brookland, D. C.

The unction of prayer oils the wheels of life and lightens and sweetens the load which we are called upon to carry. Without prayer a serious breakdown is inevitable.

The Church and Education in the Early Centuries

By Charles N. Lischka, Georgetown University

Owing to a late vacation I have been late in taking notice of a criticism in the F. R. of September 1 (Vol. XXXV, p. 331). The critic questions a summary statement of mine, made in an article on "The Historic Parochial School," in the May issue of *The Sign*, and quoted in the F. R., XXXV, 13, page 260. I trust I shall be given an opportunity to reply.

When I wrote the article for *The Sign*, I was attempting a popular paper in refutation of some wild propositions advanced by that befuddled anonymous "Ecclesiastic" of *Atlantic Monthly* notoriety. I undertook to make the simple point that the parochial school was not "an American invention." I think I made that point—made it by citing facts and testimony. I had not set out to prove, and consequently can not be required to prove, that Christian schools for children existed in the early centuries of the Church.

Writing, as I was, in a professedly popular style, I did not uniformly express myself with scientific precision. My citations alone did not warrant the conclusion that the idea of the parochial school was ever present in the mind of the Church in the first fifteen centuries of the Christian era; they strongly tended to prove the same to be true *only from about the fifth* or, let us say, the sixth century onward. However, while not relatively true in the context, that conclusion, as a general statement, is absolutely true. Indeed, I might have spared myself the pains of gathering citations, and refuted "Ecclesiastic" by having recourse to the logic of the authority and mission of the Church Universal. This very thing I now propose to do, in answer to my critic.

Before I proceed, I want to say—lest there be any misunderstanding—that I presume that by the historic parochial school is meant, not a parochial school in the modern American sense, but any school, place, or facility for the education of Christian children, under the direct or indirect control or supervision

of the Church. After all, a "parish" was and is a "neighborhood," and a "parochial school" is a "neighborhood school." It seems to me not impossible nor paradoxical to assume that there were parochial schools before the definite organization of parishes.

My argument is that the idea of the parochial school was in the mind of the Church from the very beginning, because it must have been there. If the Catholic Church is the Church of Christ, then certain things are true in theological principle, regardless of historical practice,—certain things were always true, regardless of contemporary testimony.

If, then, the Church is divinely instituted; if she has the mission to be the exclusive teacher of the only true faith to all mankind; if she is the guardian and the guide of souls; if she is the dispenser of grace; if she is the ultimate and infallible earthly judge in matters of faith and morals; if it is her right and her duty to condemn error and evil; if error and evil have always existed since the Fall; if education is necessary for man; if religion is man's chief concern; if religion is inseparable from true education; if there is no conflict between science and religion, but rather all truth is one and there is a vital link between religious and secular knowledge,—then the idea of having schools of her own for all her children is a necessary part and parcel of the primitive and permanent mind of the Church.

In this view of the case, I care not what Tertullian tolerated. I say that before Tertullian was, the Church is. And if it could be shown (I can not conceive it) that any Father of the Church *approved* attendance at pagan schools, that Father was wrong, or else the Church is not the Church.

As regards the actual existence of Christian schools for children in the earliest centuries, I am not prepared to answer with any sense of certainty. Yet, even a hasty search and some

swift reflection have yielded a little. This bit I offer for whatever it may be worth.

1) It is claimed by Jews that elementary schools were common among the Chosen People in ancient times. Tradition has it that just before the advent of Christianity the high priest Joshua ben Gamla (63 B.C.) instituted general compulsory elementary education for children above the age of six years. (Rolloff, *Lexikon Jer Pädagogik*, II, 1025.) If, and where, the Jews were accustomed to putting their children in school, would they not naturally desire to continue the practice after their conversion to Christianity?

2) It is understood that infant baptism did not become common until the sixth century. This does not mean that only adults were admitted to membership in the Church before that time; undoubtedly not a few children were baptized before adolescence and were prepared for Christianity in the catechumenal schools.

3) St. Jerome relates that Origen, at the age of eighteen (ca. 200), was instructing the catechists in the various churches of Alexandria (*De Viris Illustribus*, c. LIV). Can it be that these catechists, trained by the young Origen, had only adults for their actual or prospective pupils?

4) Mother Drane quotes the Hymn to the Saviour, written by Clement of Alexandria while head of the catechetical school, thus: "O Shepherd of the lambs! assemble thine innocent children . . . Fed by the divine milk of wisdom, that mother of grace has taught our infant lips, and made them taste the dew of the Spirit." She considers this an indication "that at Alexandria at least young children took part in some of the exercises of the catechetical school." (*Christian Schools and Scholars*, London, 1924, p. 25).

The inference is most reasonable. What is more natural than that an advanced school should seek somehow to prepare students for its courses? That is why so many of our American colleges have preparatory departments. The advanced students at Alexandria and Antioch, at Caesarea and Jerusa-

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lem, at Edessa and Carthage, at Athens and Rome, where were they prepared? Is it too much to suppose that these schools themselves had elementary classes?

5) I have found more than one reference to an elementary school or a boys' school at Edessa, ca. 180; but the original source of the information is nowhere given. (*E. g.*, Krieg-Grunwald, *Pädagogik*, I, 67; Wm. Turner, on "Schools," in the *Catholic Encyclopedia*, XIII, 555). I have a "hunch" that here is a good lead.

6) There is some reason to believe that the early Oriental monasteries had something to do with the education of the young. Here is one good reason: St. Jerome, writing before the end of the fourth century, in one of his letters urges Laeta to have her daughter educated in the monastery under the direction of Laeta's mother-in-law, Paula, at Bethlehem (*Ad Laetam*, 11.)

I have read somewhere (alas! I have lost the note, you will have to take my word for it) that St. Cyril of Alexandria and St. John Chrysostom urged parents to send their children to a monastery for a number of years.

7) I gather from Siebengartner's *Schriften und Einrichtungen zur Bildung der Geistlichen*, Freiburg i. B., 1902, Pt. I, ch. 2, that it was a rather early custom at episcopal sees and important churches to take in children and youths to be trained for the priesthood. Attendance at the later cathedral schools was not confined to candidates for the priesthood; I wonder if the earlier ones entirely excluded the ordinary run of youngsters.

8) How could the resident priests of any place, at any time, avoid teaching the children of the "neighborhood"?

9) There are decrees of Church councils, dating back to the 7th, 6th, and 5th centuries, to the effect that priests should teach the young and that schools be established in connection with parishes. Would it not seem fairly sound to assume that those decrees did not aim at utter innovation, but rather expressed and followed principles already recognized and practices already established by custom or tradition?

My critic thinks that the matter under discussion has not been treated by a competent Catholic scholar. I don't know. I imagine that the following works deal with it to some extent. I have looked for all of them here in Washington, but have been able to lay my hands on none. One of them was practically snatched away from me at the Library of Congress. Somebody else must be interested in the problem.

Bürgel, F. W. *Geschichte des Religionsunterrichts in der katholischen Volksschule*, Gotha, 1890.

Mayer, J. *Geschichte des Katechumenats und der Katechese in den sechs ersten Jahrhunderten*, Kempten, 1868.

Probst, F. *Lehre und Gebet in den drei ersten christlichen Jahrhunderten*, Tübingen, 1871.

Lehmann, F. *Die Katechetenschule zu Alexandria*, Leipsic, 1896.

Vacherot, *Histoire Critique de l'Ecole d'Alexandrie*, Paris, 1864.

Goebel, P. *Geschichte der Katechese vom Verfall des Katechumenats bis zum Ende des Mittelalters*, Kempten, 1880.

I have not the audacity to pose as a "competent scholar" in this field, or in any other field. I hope, however, that I can lay some modest claim to a studious disposition. From the little I have learned, I am able to conclude with certainty that "even in the first fifteen centuries of the Christian era the idea of parochial schools was ever present in the mind of the Church;" and I am able to conclude with confidence—undaunted by the name of Harnack—that a thorough investigation of the works of the Fathers, the records of the councils, and the lives of the Saints would produce positive proof that even in the first four centuries there was elementary teaching of children under the auspices of the Church.

If the young man who writes the heart and home editor to ask what he can do for an excessively dry throat will communicate directly with us we may be able to give him a reliable telephone number or two.—*Ohio State Journal*.

The Kolping Movement

The *Kolping Banner*, the standard-bearer of the Kolping Society of America, deserves the active support and sympathy of American Catholics, on account of the splendid cause which it represents, namely, the spiritual and material welfare of Catholic young men. However, its editors must study American conditions, thought, viewpoints and customs more closely. We have already referred (*F. R.*, XXXV, 16, p. 3II) to the need for a complete presentation of its contents in the English language. If the Society is to attract the rank and file of present-day American boys, and thus extend its scope of activity to the fields where it is most needed, then it would seem that the logic of this remark is self-evident.

Moreover—and we are led to make the following criticism by a perusal of Volume I, No. 3 of the *Banner*—American conditions must be closely studied and the Society's activities directed accordingly. A column entitled "Dangers of the Day" is given over to a warning against Socialism. This may be a question uppermost in some centers of Europe, but assuredly not here in America. Picture a typical group of young American Catholics being interested in Socialism! As well expect them to be interested and agitated concerning the A. P. A. movement of the nineties of the last century. Socialism is not now an issue in this country, and the dangers to American youth lie in an entirely different direction. It is for such organizations as the Kolping Society to discover what these dangers are and then to warn and fortify the present generation in a language it can understand.

H. A. F.

One thing does make the "modern mind" different. It faces moral problems dishonestly. Quenching conscience, your so-called modern tries to paint black white. He has become a hypocrite. When the old-timer sinned, he admitted that he was a bad egg. Your modern is sour and rotten, yet claims to be sweet and pure. He has learned the hypocrisy of calling sin virtue.

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Theosophism and its False Christ

We have repeatedly noticed that strange delusion of our time, Theosophy, and its vagaries. This crank religion has a record of a little more than fifty years, if we date it from the foundation of the "Theosophical Society" in New York by a Russian adventuress, Madame Blavatsky, in 1875. She announced that she had a new gospel for the world, based on revelations obtained from the "Mahatmas"—Buddhist seers in Tibet (at that time a country closed to communication with all Christian lands). Little was heard of the new religion until, three years later, Madame Blavatsky and one of her disciples, Colonel Olcott, transferred their activity to India and established a propagandist centre at Madras. The new cult was a jumble of Buddhist and Hindu ideas, with some elements drawn from the Christian tradition, some talk of modern scientific theories, and a trace of Spiritism.

They found not a few native converts, and a very useful disciple in Mrs. Annie Besant, who had begun life as an Anglican, then joined Bradlaugh in his anti-Christian campaign, and in 1889 became a convert to Madame Blavatsky's new religion. She founded a Theosophist College at Benares, and in 1907 became head of the Theosophist Society.

In 1910 a new development began. Under the law of adoption Mrs. Besant became the guardian of a Hindu boy named Krishnamurti, at first entrusted his education to one of her colleagues, Mr. Leadbetter, and later brought him to Europe to complete his training. Then, in addresses and writings, she announced more and more plainly that this youth, Krishnamurti, would soon be proclaimed the World's Teacher, a new Messiah.

A special organization, the "Order of the Star in the East," was formed to prepare for his revelation in this capacity. Mrs. Besant spoke of "the return of Christ," and used such words

as "The Supreme Teacher will again, ere long, be incarnate on earth, again manifest himself as a Teacher, again living and walking amongst us as last He walked in Palestine." The immediate result was a revolt of many of the French and German Theosophists. This was sixteen years ago. But the blasphemous delusion kept many of its votaries and recruited many more.

Lately there have been evidences of the vitality of this phase of Theosophy. It has many wealthy adherents. One of them, the Dutch Baron van Pallant, some time ago gave to the Theosophist Society his castle and estate of Eerde, near the little town of Ommen, in the province of Over-Yssel, beyond the Zuyder Zee. At Eerde Castle a Congress of the Order of the Star of the East was opened early in August. The castle was occupied by Krishnamurti and other leaders, and 2,500 deluded votaries from thirty-seven countries camped in tents in its park.

To a journalist interviewer Krishnamurti declared, "I am one with Buddha and Christ." Asked what his claim to be the "World Teacher" meant, he replied: "The title matters little. Buddha called himself 'the Enlightened One.' Christ called himself 'the Son of God.' It is all the same. Once in many centuries a human being attains and gives of his understanding of that attainment. We have all three attained." In the voluminous literature issued by Mrs. Besant there is an account of Krishnamurti's alleged previous lives, extending through thirty-two successive appearances in 15,000 years.

Many hyper-critical moderns, for whom the Gospel message is not good enough, accept this kind of mischievous nonsense as a contribution to "the New Revelation." One may well wonder with the London *Catholic Times* (No. 3175) whether human folly can go any farther.

A Timely Warning

The press bulletins issued by the Central Bureau of the Catholic Central Verein are, we fear, not as fully appreciated as they deserve by Catholic editors and the readers of their papers. These timely articles always have some apologetic value and bring the full light of Catholic doctrine and of moral principles to bear upon much discussed topics of the day. We were especially struck by the concluding paragraph of Bulletin No. 13 on "Souls of Austrian School Children in Distress." Who that knows the glorious history of the now defunct Austrian Empire, will withhold his sympathy from the people of that much tried country? The children of Austria! Who will not pray for them and help them with material means if he can? The concluding words of the article are significant. They contain an exhortation to our own people to be on their guard lest similar unfortunate conditions gradually develop in our own land. We quote:

"On our part we must not rest content to sigh: 'How terrible! How frightful!' We should rather look upon Austrian conditions as a warning. The same powers of darkness which for more than a century have directed intellectual and social currents to the aims that have now been attained, at least in part, are likewise at work in our country. Thus the widely read American writer, John Burroughs, declares: 'You confound our ethical system, which we all accept, with Christianity. Our civilization is founded upon reason and science. Our civilization is not founded upon Christianity.' Many thousands of intellects are actively striving to exclude Christianity from our civilization. We must, therefore, rouse ourselves from idleness and lead the good fight against the enemies of Christianity while it is still day."

A. M.

The Talmud says that the angels bow before the man who can repress a witty but unkind story.

"Nulla dies sine linea": Do not let a day pass without doing some good.

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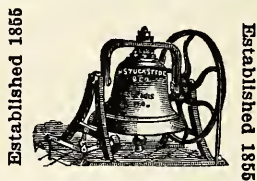
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Useless Revival of the "Great Controversy"

To the Editor:—

The publication of the life of Blessed Robert Bellarmine, S. J., by Father Brodrick, an English Jesuit, has renewed, with an intensity hardly equalled before, the "Great Controversy" or 350 year old battle between the Jesuits and Dominicans regarding the action of divine grace and the liberty of the human will.

If suggestions are in order, we would advise that the provincials concerned of both Orders call the contenders from the field. Father Whitacre, O.P., has about reached the limit of decent invective in the July number of *Blackfriars* in an article entitled, "A Saint Among the Theologians" (Vol. IX, No. 100, pp. 418-435). It does little, if any, good and is hardly to the point in the present instance, to show that Bellarmine, Lessius, and Suarez were guilty of wilful misrepresentation in supporting the Molinist doctrine. Controversy in the sixteenth century was not a fine art, to say nothing of its lacking the spirit of Christian charity, even among members of religious orders, as not only this but other controversies clearly prove. To muck-rake these now will do little good and may do much harm. What is needed in this connection is a thoroughly reliable history of the great religious orders of the Church by an historian of the caliber of Dr. L. von Pastor. In his hands, much of the evidence, including Serry's *Historia*, which is being used in the present controversy, would probably be ruled out of court altogether.

Such discussions as the present one will not contribute one iota to the better understanding of the mystery involved and very little concerning the historical circumstances attendant upon the successive phases of the controversy.

How Divine Providence can assist man through grace and still leave the freedom of the will inviolate, is and ever will remain a mystery. The Dominicans have one explanation, the Jesuits another. Msgr. Pohle has tried to harmonize them, as far as may be,

in his treatise on Grace (see Pohle-Preuss, *Grace, Actual and Habitual*, Herder). So long as theology must be transmitted through the imperfect medium of the human mind, that explanation which is solidly founded on human experience will probably be the more acceptable to the majority.

H. A. F.

Are There Cursed Races?

At the "Semaine Missiologique" lately held in Louvain, Fr. Pierre Charles, S.J., read a paper on "Cursed Races," in which he took the alleged curse of Cham under the microscope of his learning. He showed it was a curse of Chanaan (not Cham at all!) and that the airy assumption of an inherent slave mentality of all colored races was void of any shred of theological, anthropological or historical evidence. Indeed the sorry privilege of having started this nefarious and senseless theory, which sees in a pigmented skin the outward sign of a divine curse, seems to belong to Martin Luther, who thus must bear the responsibility of being the spiritual father of modern color-prejudice—that perversion of the human mind which was quite unknown before the Protestant Reformation and against which Catholic writers were altogether proof until the beginning of the nineteenth century, when, sad to say, the poison found entrance even amongst them. Fr. Charles having thus cleared out of the way certain preconceptions, all the more formidable because often held quite unconsciously, the Congress boldly attacked the main subject of the year—that of the essential one-ness of the human mind, even as regards such races classed as "Primitive." Obviously, if it can be shown that there is no essential difference between the mind of the white man on the one hand and on the other that of "savage" Negroes, Melanesians, "childraces" and Animists the world over: *a fortiori* there falls to the ground any possibility of inferiority on the part of such people as Hindus and Chinese, whose great and ancient culture is as incontestable as their "color."

Notes and Gleanings

A curious feature of the Souvenir of the golden Jubilee of St. Aloysius Parish of Carthagen, O., is the chapter devoted to an old Colored settlement which had its church and cemetery within the boundaries of the parish. The settlement was established in 1835 by Augustus Wattles, of Cincinnati, and in 1840 owned nearly 30,000 acres of land. It had a manual labor school known as Emlen Institute, probably the first of its kind for Colored children in the U. S. This Colored settlement, which extended over three townships, in 1840 gave rise to the present city of Carthagen, named after ancient Carthage in Africa. In consequence of the operations of a faithless trustee, the colony began to disband in 1847. The Institute was kept going until about 1857, when the building was sold. In 1861 it was acquired by the Fathers of the Precious Blood, who used it for a while as a seminary.

Dr. Douglas Adam told of a friend of his who was acting on a royal commission of which Thomas Huxley, the agnostic, was also a member, that one Sunday when they were staying together in a little country town Huxley said to his fellow commissioner: "I suppose you are going to church." "Yes," he said. "What if, instead, you stayed at home and talked to me of religion?" "No," he replied, "I am not clever enough to refute your arguments." "But what if you simply told me your own experience, what religion has done for you?" He agreed. Instead of going to church he told Huxley the story of what Christ had been to him and presently there were tears in the eyes of the great agnostic as he said, "I would give my right hand if I could believe that."

Man is a fool, and all institutions that are of his making are more or less reflections of his folly. Even the human side of the divine handiwork on earth lacks nothing so much as wisdom, which is why that human side is so often charmed into chasing after worldly

THE SPIRITUAL EXERCISES OF ST. IGNATIUS

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By

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FROM THE EDITOR'S PREFACE

I need no excuse for having persuaded the competent translator of St. Teresa's writings to render also the Spiritual Exercises of St. Ignatius from the original Spanish. Our purpose has been to keep the translation as literal as possible, in order that those ignorant of Spanish might be able to form as accurate an idea as possible of St. Ignatius' own words and meaning. Besides arranging for the publication, I have offered suggestions based upon my own study of the Exercises, and upon the advice of fathers Spanish themselves or acquainted with Spanish. But the translator herself is ultimately responsible for the work, and my final word is one of well-deserved thanks for her patient labour in her task, a task which the peculiar style of the Exercises renders far from easy.

The frontispiece represents the Cave of St. Ignatius at Manresa, of which my colleague Father Henry Davis, S.J., who has visited it, has kindly furnished the description that follows, checked at his request by our Spanish Fathers on the spot, to whom also I owe the photograph.

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triumphs. The Church of Christ does not need them and was never promised them. What she was promised was something entirely different, for she was told that the poor she would always have with her and that the Kingdom of her Founder was not a kingdom of this earth. This is the point that the world misses, the groat that the world lost. Humble and diligent must be the sweeping of the house if it is to be found.—Bishop F. C. Kelley.

An interesting document heads the current number of the *Journal of Theological Studies*. In the binding of an old book two sheets of vellum have been detected, on which are still decipherable fragments of a Gallican liturgy of the type of the one incorrectly called "Missale Gothicum," in reality a Romanized Gallican Mass book. The sheets are ascribed by the paleographers to a date about 750. Fourteen pieces, collects and prefaces, are fairly intact and legible, most of them from Masses in honor of St. John the Baptist and SS. Peter and Paul. Most of the material exists also in the other liturgical manuscripts of the same type; but these are so few that the new fragments make a notable and welcome addition to the Gallican group.

A priest of exemplary piety and long experience in the sacred ministry often declares that "people nowadays have too many devotions to be devout," which is another way of saying that novelty and variety have taken the place of regularity and fervor. It is no exaggeration to assert that the unwarranted multiplication of new devotions and the unwise propagation and practice of them constitute a great evil, the denunciation of which cannot be too frequent or too forceful.—*Ave Maria*, N. S., Vol. XXVI, No. 21.

In 1901 Rudolf Eucken wrote of "a clash of two worlds," meaning the Thomistic and the Kantian worlds of thought. Dr. Zybulski has shown us how infinite is the ocean of being and truth, how small and narrow the spirit of man, and, lending us his spectacles, has en-

abled us to see (a long way off, it is true) instead of two petrified figures sitting back to back in silence, the real Thomas and the real Kant walking and talking arm in arm together.—Catholic Book Notes, Vol. IV, No. 6.

The recent death of Dr. F. E. Gladstone reminds the London *Tablet* (No. 4,610) of the ever-increasing number of once distinctively Protestant English families of note in whose ranks the Catholic Church now has one or more children. William Ewart Gladstone penned that attack on "Vaticanism:" a collateral descendant dies a Catholic and leaves a son active in the faith. Two grandsons and a granddaughter of Charles Dickens are Catholics. Dean Farrar of Canterbury was in his day a tower of Protestant strength: his daughter is a zealous worker for the Church as foundress of the Catholic Women's Missionary League. Some one ought to draw up a list of all such cases; it would be edifying and instructive.

What a person thinks about determines his character and his conduct. Minds that muse upon such lofty and stimulating themes as the life of Jesus, become themselves fine and noble. And it is as easy to meditate upon great topics as upon trivial: every man may choose the tenants of his brain.

"Culture is the bouquet, the aroma of experience," writes John Erskine in the *Century Magazine*. "We connect it with education, yet we all feel that education is only a possible ingredient—not every educated person is cultured, not every cultured person has enjoyed, in any formal sense, a preliminary education."

A Mississippi Negro, who had gone to take a literacy test in the hope of being allowed a citizen's right to suffrage, answered all the questions perfectly. Finally the examiners queried: "What does 'eeny meeny miny mo' mean?" The Negro answered: "It means you gentlemen don't want to let me register."

Current Literature

—Father Francis P. Donnelly, S.J., well known in educational circles, has brought together in his recent book, *Literary Art and Modern Education*, subjects of vital interest to teachers, professional men and women, critics and educated folk generally. In thirty-six chapters he discusses such topics as trade schools, electivism, mental tests, vocationalism, liberal education and the proper teaching of art, science and literature. The book will, we think, be received with favor, since it is written by one who has been studying educational problems for fifty years. (P. J. Kenedy & Sons.)—C.J.Q.

—*Religiöse Lebenswerte des Alten Testaments*, by the Rev. L. Dürr, professor of theology in Braunsberg, East Prussia, is designed to show the profound religious value of the Old Testament for the Christian believer of our day. The author grasps the essence of the many problems involved, eliminates unproved and false opinions, and incidentally rectifies many assertions of that rationalist higher criticism which to-day poisons even the minds of educated Catholics. The book is a splendid popular introduction to the study of the Old Testament from the point of view of piety and devotion. (Herder & Co.)

—Dr. Alphons Steinmann's brochure, *Zum Werdegang des Paulus* (Herder & Co.), deals with St. Paul's youth in ancient Tarsus, showing especially, in broad outlines, the influence of the Hellenistic civilization of that day upon the mental and spiritual development of the future Apostle of the Gentiles. The brochure is a sort of programme, which we hope to see carried out in full by the learned author, who is one of the leading Catholic New Testament scholars of Germany.

—It was no easy task to construct a systematic description of the nature, properties, and marks of the Church from the huge mass of writings left by Bl. Albert the Great, the teacher of St. Thomas Aquinas. There are 394

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Koch-Preuss, Handbook of Moral Theology. Vol. II: Sin and the Means of Grace. 2nd revised ed., St. L., 1919. \$1.25.
- Mayer, Jos. Gesetzliche Unfruchtbarmachung Geisteskranker. Freiburg i. B., 1927. \$3.
- Boudignon-Finney, St. Vincent de Paul, Model of Men of Action. St. L., 1925. \$2.50.
- Grimmelsman, H. J. The Book of Exodus, with Translation and Concise Commentary. Cincinnati, 1927. \$1.50.
- Seitz, Don C.—Joseph Pulitzer, His Life and Letters. N. Y., 1927. \$2.
- Hockenmaier, F. (O. F. M.) Der beichtende Christ. Steyl, 1922. \$1.
- Wintersig, Ath. (O. S. B.) Die Väterlesungen des Breviers übersetzt und kurz erklärt. II. Frühlingsteil. Freiburg, 1928.
- Martindale, C. C. (S. J.) The Vocation of Aloysius Gonzaga. London, 1927. \$2.
- Worcester, Elwood. Was Jesus an Historical Person? N. Y., 1926. 75 cts.
- Tischleder, P. Der kath. Klerus u. der deutsche Gegenwartsstaat. Freiburg, 1928. \$1.
- Stegmann, B. A. (O. S. B.) Christ, the "Man from Heaven." A Study of 1 Cor. XV, 45-47. (Dissertation). Washington, 1927. \$1. (Wrapper).
- Pejska, Jos. (C. SS. R.) Ius Canonium Religiosorum iuxta Codicem. Freiburg, 1927. \$2.
- Smith, Matthew. Practical Ascetics. St. Louis, 1928. \$1.25.
- Dürr, L. Religiöse Lebenswerte des Alten Testaments. Freiburg, 1928. \$1.
- Creager and Alleman, Beginners' Hebrew Grammar. N. Y., 1927. \$2.
- Sisters of the Visitation. The Spiritual Life. Instructions on the Virtues and on Prayer Given by St. Jane de Chantal. London, 1928. \$2.
- Jehle, Edm. Katechesen für die Oberstufe. Sittenlehre. Mit einem Anhang von Beispielen und Gedichten. Freiburg, 1928. \$1.
- Denzinger-Bannwart, Enchiridion Symbolorum, Definitionum et Declarationum. 10th ed., Freiburg, 1908. \$1.50.
- Kolbe, Msgr. A Catholic View of Holism. [A Study in Evolution.] N. Y., 1928. \$1.
- Huard, V.-A. Manuel Théorique et Pratique d'Entomologie. Québec, 1927. (Illustrated). 75cts. (Wrapper).
- Lang, Alb. Die Loci Theologici des Melchior Cano u. die Methode des dogmatischen Beweises. Munich, 1925. \$1.50. (Wrapper).

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single pieces, not by any means all contained in the thirty-eight volumes of the *Opera Omnia* of this great philosopher and theologian. Dr. Wilhelm Scherer has undertaken the gigantic task by laboriously gathering up Albert's thoughts on the Church from his many treatises and sermons. The resulting monograph, *Des sel. Albertus Magnus Lehre von der Kirche*, published as No. 32 of the "Freiburger Theologische Studien," is a worthy pendant to Grabmann's *Die Lehre des hl. Thomas v. Aquin von der Kirche als Gotteswerk* (Ratisbon, 1903) and deserves the careful attention of all who are engaged in the study of the development of Catholic dogma. (Herder & Co.)

New Books Received

In the Savage South Solomons. The Story of a Mission. By the Rt. Rev. L. M. Rancez, S. M., Vicar Apostolic of the South Solomon Islands. 270 pp. 8vo. Illustrated. New York: The Society for the Propagation of the Faith, 109 E. 38th Str. \$1.

Johann Philipp Rothaan, der bedeutendste Jesuitengeneral neuerer Zeit. Von Augustin Neu S. J. Bearbeitet nach dem grösseren holländischen Werke des P. Petrus Albers S. J. Mit einem Titelbild. viii & 255 pp. 8vo. Herder & Co. \$2 net.

The Catholic Church and Confession. By Leonard Geddes, S. J., and Herbert Thurston, S. J. (The Calvert Series, edited by Hilaire Belloc). 104 pp. 12mo. The Macmillan Co. \$1.

Eucharistic Whisperings. Being Pious Reflections on the Holy Eucharist and Heart to Heart Talks with Jesus in the Bl. Sacrament. Adapted by Winfrid Herbst, S. D. S., from the German Translation by Ottilie Boediker. Vol. IV. viii & 110 pp. 32mo. St. Nazianz, Wis.: Society of the Divine Savior.

The Parish and the Play. Some Notes on the Boy Problem by Paul Hanly Furfey, Ph. D. Introduction by Wm. J. Kerby, Ph. D., D. D. xii & 181 pp. 8vo. Philadelphia: The Dolphin Press. \$2.

The American Foundations of the Sisters of Notre Dame de Namur. Compiled from the Annals of Their Convents by a Member of the Congregation. xxiii & 690 pp. 8vo. Philadelphia: The Dolphin Press. \$5.

Religion Outlines for Colleges. Course IV. Life Problems. By John M. Cooper, D. D. xv & 207 pp. 12mo. Washington, D. C.: Catholic Education Press. \$1.25.

Holy Orders and Ordination. A Study in the History of Dogma by the Rev. J. Tixeront. Authorized Translation from the Second French Edition by the Rev. S. A. Raemers,

M. A. xi & 371 pp. 12mo. B. Herder Book Co. \$2.50 net.

The Spiritual Exercises of St. Ignatius Literally Translated from the Original Spanish. By a Benedictine of Stanbrook. Edited by the Rev. C. Lattey, S. J. xii & 163 pp. 12mo. B. Herder Book Co. \$1.75.

Verbal Concordance to the New Testament (Rheims Version). By the Rev. Newton Thompson, S. T. D. 394 pp. large 8vo. Baltimore, Md.: John Murphy Company, 200 W. Lombard Str. \$3.75 net.

Die Aszeitische Theologie. Ein systematischer Grundriss von Dr. theol. Friedrich Murawski. 504 pp. 12mo. Verlag Josef Kösel & Friedrich Pustet, München. M. 9.50.

Der Wanderer Kalender für das Jahr 1929. Mit zahlreichen Illustrationen. 96 pp. 8vo. St. Paul, Minn.: Wanderer Printing Co.

God and Creation. An Epitome of the Fundamental Truths of Religion . . . for Colleges and Universities by Thomas B. Chetwood, S. J. 291 pp. 12mo. Benziger Brothers. \$3 (\$1.80 to colleges).

Das Buch Daniel übersetzt und erklärt von Dr. Johann Goettsberger, o. Professor der Theologie an der Universität München. (Die hl. Schrift des Alten Testamentes herausgegeben von Dr. F. Feldman und Dr. H. Herkenne, VIII. Band, 2te Abteilung). viii & 104 pp. 8vo. Bonn: Verlag von Peter Hanstein. M. 4.80.

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Dugald Stewart, in the true absence of mind of a philosopher, often forgot to return books which he had borrowed to read. On its being said that, eminent as he was in many branches of knowledge, he confessed himself deficient in arithmetic, a punster said, "that, tho' very improbable, might be true; but he certainly excelled in book-keeping."

A Negro was to be baptized in a lagoon by emersion, when he saw a big alligator watching him. The preacher, wading into the water, urged the convert to come in. "Don't you see dat big alligator looking at me?" said the Negro. "Never mind," said the preacher, "come in, brother. Don't you know, even Jonas was brought safely to land after the fish had swallowed him? Don't be afraid."

The Negro to be baptized: "But that fish had a better memory than dis here alligator. If one of them here alligators swallows you, he'll lie down in de mud and forget all about it."

The following joke appeared recently in a well-known English humorist weekly:

Bathing time at Brighton.

"Abe, can you float by yourself?"

"Don't talk business now, Izzy; call at my office tomorrow."

As it originally appeared in American papers, the words, "by yourself?" read "alone."

A Kentucky judge walking along a country road, met an old Negro mammy of his acquaintance.

"Good morning, mammy," said he. "Where are you going?"

"Laws, Jedge!" she said. "I'se *been* whah I'se goin'; I'se comin' back."

Heck—Come now, own up. Who is the head of your household?

Peck—Well, my wife used to be, but since my daughters have grown up we have a commission form of government.

A seed company had received from a man fifteen separate applications for free samples of pea seeds; and when the sixteenth arrived, the chief of the mail-order department dictated this letter to the customer: "Dear Sir—I am sending you the seeds as requested; but what are you doing with so many? Are you planting the whole of your suburb with

peas?" A few days later he received the reply: "No. We are not planting them at all. My wife uses them for soup."

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Catholic thoughts, and then proceed from thought to action, and from action to the Apostolate. Action means doing of deeds. The Apostles of action may not draw in their oars and lie down to sleep in the boat, they may not allow the net to rot on the shore; they must advance to the achievement of deeds. A word spoken at the right time may mean as much as a deed. The realm of action open to the Catholic movement is as wide as the world. If a man oppose falsehood and give testimony for truth; if a man champion decency in public life; if a man denounce cremation as an evidence of modern paganism; if a man bear with his bishop some of his cares and oppose a hostile action directed against him,—if a man do these things, he is an Apostle of the Catholic movement, filled with Catholic energy.

The fifth characteristic of the Catholic movement is

Catholic Optimism.

In the allocution delivered at Christmas, 1927, the Holy Father declared: "We wish to be and remain optimists." Not without apprehension many ask: "Will the Church fulfill her mission in our age?" "Will she preserve Christian culture from the aggressions of paganism?" We need not fear if we can muster a sufficient number of Apostles who will cast the net, not indeed on the wrong side and in their own name, but on the right side and in the name of Jesus. The Apostles had labored in vain throughout the night, which was long and cold. Again and again they had cast the net and had drawn it up empty. They were tempted to yield their souls to the spell of the night, to sleep and despondency! But when the morning dawned, as the Gospel says, Jesus stood on the shore. John, the disciple with the eye of an eagle, recognized Him first and said to the others: "It is the Lord!" And Peter jumped into the sea in order to be with the Master more quickly. And Jesus had the meal prepared after the great draught, and gave them bread and fish. Then indeed that long night's fatigue was forgotten!

The Catholic movement will not always experience such miracles, will not always find one hundred and fifty-three fishes, and large ones at that, in its nets; but it must not despair; it must not draw in nets and oars, and say: "I can do no more!" Let us labor with confidence in Him who has said: "I will draw all things to Myself."

[This sermon can be had in the form of a leaflet from the Central Bureau of the Catholic Central Verein of America, 3835 Westminster Place, St. Louis, Mo.]

The New Communal Church

The new many million dollar church being financed by Mr. Rockefeller in New York City is not to be denominational. Mr. Rockefeller and Dr. Fosdick, the pastor, are both Baptists, but the new big church is to be what Dr. Fosdick calls "communal." Its name is to be simply "Riverside Church," and no belief in any particular creed is to be required, and there is to be "free baptism and free communion, membership open to all disciples of Jesus."

There are people who see in this "communal church" the coming of a day when the Protestants will not be divided into denominational groups, but will all come together in a great church corporation, with no emphasis upon any of the different interpretations or practices of the various sects. It may come, but it is questionable whether the cause of true religion would be advanced by a unity which has been attained at the cost of so many revealed truths. One thing is certain: the new "communal church" is not the Church of Christ, for it lacks all the essential notes.

There seems to be a tendency towards centralization in everything except crime prevention.—A. F. K.

The trouble with the man who never makes a mistake is that he does not know a mistake when he makes one.

Satanism:—Father Herbert Thurston, S. J., versus Mr. Montague Summers

By Robert R. Hull, Huntington, Ind.

II

When the attitude of the modernists toward medieval witchcraft and demonology is subjected to closer scrutiny, the first thing which impresses one is the nominalism of the modernists: they spend most of their time in "strifes about words." It is almost startling to find that the quarrel of the modernist with the medieval Church is chiefly a quarrel about terminology, and, of course, about what "white magic" ought to be used to expel the demon—whether the ritual of the exorcist or the even more mysterious "mumbo-jumbo" of the psychologist and psychoanalyst.

As long as the criminologist, the neurologist, the alienist, and the psychoanalyst cast out the devils, it is well. There is no objection to Prof. Jastrow's cases of dual personality. His psychological works are hailed with acclaim as another stage in the triumphal progress of an omnipotent "Science." The extraordinary researches of the astronomer, Camille Flammarion, into certain manifestations of Spiritism, are regarded complacently, if not with admiration. Give the "complexes" from which some people suffer to-day other names, high-sounding "scientific" names of recent coinage, and there is no protest.

If anyone doubts that modern "Science" is quite unembarrassed in the presence of what the despised medievalists would have called the miraculous, and quite ready to admit the reality of the phenomena (although refusing to credit that the intervention of gods, saints, or demons is the cause), I refer him to the miracles of Lourdes. It is when the Church comes with her theology, or medieval history comes with its record of occurrences which, while not unfamiliar to the modernists, seem to them misnamed, that the hierarchs and prophets of modernism are afraid for their "magic" and the *status quo*. If modern "scientists"

had had the handling of the medieval witchcraft cases, the doubt cast by the Rationalists upon their historicity would to-day be directed strictly toward those for which the evidence is insufficient or faulty.

But the modernists, moved by professional jealousy toward the theologians, who, rather than their own magicians, in a former age were the leaders of the people, and desiring to exhibit their own age as the pinnacle of human achievement, their own "Science" as the true Messiah, and themselves as the natural leaders of the race, seek to discredit the whole of the medieval outlook. Accordingly they assume that almost everyone whom the Church opposed was harmless, if not an actual benefactor.

When the modernists do not feign to regard the witch of medieval days as a pure figment of the imagination, they think of her as a helpful old crone, who had learned how to compound various simple remedies from herbs gathered in the woods. Those who delight to dwell on the persecutions of a "superstitious" time think of her as a poor old woman compelled by adversity to dwell alone and gather a precarious living where she might.

Doubtless there were such cases. That poor old soul, Mother Sawyer, was indeed hounded by her neighbors, who called her a witch because of her unsocial habits, until she (if one may trust the records) actually became a witch, or at least invited the visits of the Evil One. Such cases, unfortunately, were only too frequent in Protestant England and Scandinavia, where witchcraft took on an aspect of gloom which was unrelieved by the amenities of the Catholic spirit. Admit, if we may, an invasion of evil spirits in connection with the Reformation; Protestantism was unprepared to meet the crisis. Neutral writers have repeatedly remarked on the fact that the

Reformation greatly increased the vogue of witchcraft throughout Europe, if it did not introduce it in an acute form.

That sorcery should not have been the theme of any French drama before 1805, whereas witches and their familiars were well known to the English stage from the days of Queen Elizabeth onward, indicates not only the extraordinary difference between a Catholic and a Protestant society with respect to the popular preoccupation with witchcraft, but also the difference between the two societies with respect to ability to cope with a diabolic invasion.

If the prevalence of witchcraft had been due to the popular belief in it, Protestantism, by its abandonment of tradition as one of the foundations of belief, would have brought about a weakening of the popular belief and a consequent diminution of witchcraft. The acceptance of the "Bible alone" as the basis of belief did not produce the expected result, and we must account for the paradox that witchcraft tightened its grip on the countries which followed the Reformers.

The real witch of medieval times, Mr. Summers thinks, was a heretic and anarchist. That she should have fallen under the ban of both Church and State is not surprising. The Sabbats of the sorcerers, even when stripped of every preternatural feature, were assemblies of conspirators and criminals who met in secret conclave to plot the subversion of the social order and practice immorality. I believe this conclusion is warranted.

Moreover, it was not an accident that the first witch to be burned (in 1275) should have suffered at Toulouse in the heart of the Cathari country. Mr. Summers at some length delineates the contacts between heresy and sorcery in the south of France and mentions the impulse given to the latter by an intransigent Judaism. The heretical cults graded downward almost insensibly from the Albigenes and Cathari, through the Adamites, to the true Palladians (or Luciferians) who worshipped the devil and invoked

his assistance in caricatures or sacrilegious celebrations of the Christian Mass.

These sects, it is testified by their contemporaries, met by preference in some unfrequented spot at night to celebrate their infernal rites. Here all restraint was cast aside. There are rhetorical embellishments in the almost classic account of Eliphas Levi in *Dogme de la Haute Magie*, but it gives a fair idea of the medieval notion of these saturnalia:

"A harsh funereal trumpet wines suddenly, and black torches flare up on every side. A tumultuous throng is surging about a vacant throne; all watch and wait. Suddenly they cast themselves on the ground. A goat-headed prince bounds forward among them; he ascends the throne, turns, and assuming a stooping posture, presents to the assembly a human face which everyone comes forward to salute and to kiss, their black tapers in their hands. With a hoarse laugh he recovers an upright position, and then distributes gold, secret instructions, occult medicines and poisons to his faithful bondsmen . . . Wine flows in streams, leaving stains like blood; obscene advances and caresses begin, etc." (*Transcendental Magic, Its Doctrine and Ritual* (tr., A. E. Waite), Introd., pp. 8-9.)

In some of these sessions, it is reported, Satan himself pontificated.

In attempting to winnow the true from the false in such narratives, we may follow the analogy of Spiritism. In many instances, no doubt, the Grand Master of the Satanists of the district, disguised in the skin of some beast after the manner of a reveller in the pagan fiestas, was the "Satan" of the Sabbats. But the very abundance of the testimony forbids us to believe (unless the Rationalistic prejudice against the miraculous intrudes), that the Satan of the Sabbats was always a masquerading mortal. There is a substratum of reality. If one credits the accounts of the "Grappin" phenomena which beset such saints as the Curé d'Arns, should one refuse to consider the probability that avowed

Satanists sought and found their master? What does one gain by being over-anxious to please the shallow, scoffing Rationalist? What boots it if he laughs at one? Does he not also scoff at belief in the Real Presence? Mr. Summers' position is a sounder one. "It is far better," he says, "to believe too much than too little." (*Demonicality*, Intro., p. xliii).

I find myself obliged, therefore, to dissent in important particulars from Father Thurston's evaluation of Mr. Summers' work as embodied in the three aforementioned volumes. I shall specify:

Father Thurston (*Studies*, Sept., 1927, p. 443) complains of Mr. Summers' "extremely frank presentment" of the matter in the witchcraft cases. "Mr. Summers' pages," he alleges, "are hardly any cleaner than those" of Miss Murray's *Witch-Cult in Western Europe*. "It surely ought to be possible," he continues, "to indicate sufficiently the filthy character of much that was said or done without quoting obscene details in the vernacular. From the point of view of indecency, the third work mentioned, *De Daemonialitate et de Incubis et Succubis*, is perhaps the most objectionable of all." Our learned reviewer anticipates that his attitude "will seem very early-Victorian" to some.

But is it not possible that Father Thurston's attitude is a little too provincial and narrowly British? Mr. C. Kegan Paul, in the Introduction to his translation of J. K. Huysman's *En Route* (p. ix) points out that, concerning frankness of speech, there is "a vast difference between the temper and tone of the English and French nations." He intimates that the English language does not have words capable of rendering some of the nuances of French ideology. It is quite evident that punctilio has invested certain English words with a vulgar and brutal significance. The same ideology, apart from its linguistic vehicle, might not shock the Continental or Englishman trained to a broader view.

Mr. Paul (*ibid.*, p. x) says of Huysmans' Durtal that he "writes in narrative certain matters which a translation must hide, and merely hint: that can be said in French openly, which English *men* would not say to each other in private." "This arises," he goes on to explain, "from a fundamental difference in the manner in which the two nations view certain facts of human nature. A young Englishman, who goes wrong, throws as a rule some glow or glamour of imagination over his coarsest excesses, justifying his deeds, if he thinks of them, by his imagination, or by some overmastering need; a young Frenchman takes the same acts as matters of course, needing no veil, and no excuse."

I believe the most casual perusal of Mr. Summers' books will convince the reader that the author has risen above the narrow British outlook. Mr. Summers is Continental-minded; he has a wide acquaintance with Latin and French literature; he habitually thinks after the manner of the Latin rather than the Englishman.

And it is just possible that Father Thurston is making the same mistake that some of the French clergy made with regard to Huysmans and his writings. They distrusted any man who did not adopt the unfortunately too prevalent stilted style of the "clerical" author. Durtal frequently bewails the fact that Catholic writers seem unable to break away from a frozen and lifeless form of expression. He wonders why the enemies of the Church have all the brilliant style and scintillating wit. Our foes, he thinks, have been able to capture the imagination of the people, chiefly because nobody opposes them: it is a shame that the soul-stirring truths of Catholicism have had to depend for their dissemination upon unbending pundits.

There is hardly anything that causes more sorrow over the years than family divisions. Family estrangements should be avoided at any cost. They bring nothing but unhappiness to all concerned.

A Catholic View of Mahatma Gandhi

The editor of *The Week*, now published in Bombay, in Vol. III, No. 26 of his scholarly review answers the question of an American correspondent why he, and the Catholics of India generally, do not espouse the cause of Mahatma Gandhi, which makes such a powerful appeal to the West. He says that while he has the highest veneration for Gandhi personally, he dreads to follow him as a political leader, because "his ideas are towards a *simpliste* solution of problems which are anything but simple." Gandhiji (that seems to be the correct form of the name), according to Dr. Zacharias, is "by nature an extremist and a doctrinaire. He has been largely under the influence of Puritanic Protestantism and, like his teachers, is apt to recognize only the difference between good and evil, not that between good and better, and, as a consequence, the distinction between precept and counsel does not exist for him. He is anxious to push everything to an extreme. The two men, above all others, under whose spell he has been standing are Tolstoi and De Valera."

On Ghandiji's "non-co-operation" campaign Dr. Zacharias says:

"What has all this tremendous mass-movement led to? It has wrecked a great number of youthful careers, by his calling out students and pupils from government to 'national' colleges and schools, where, alas, patriotic fervor and the *charkha* took the place of discipline and instruction. It has wasted much cloth which might have gone to cover the naked; it has wasted much more treasure still, which to this day has remained unaccounted. But serious as these results were, they are nothing compared with the dreadful harm done to our whole national outlook. Gandhiji came and promised by the magic turn of a wheel that within a year *Swaraj* would drop from the sky into the lap of all of us . . . On the famous 30th of September, 1921, India held its breath, to see *Swaraj*. The consequent disappointment and disillusion, not to say disgust, have done,

we believe, far greater harm to the national cause, than all Gandhiji's previous success in rousing people to recognition of it, has done good. Worse still—where the aftermath of 'non-co-operation' has not created cynicism, it has instilled deeply the vain belief that wish-fancies can come true by magic or by doing nothing at all. It has confirmed the nation in its attitude of lethargy, of negative passivity; instead of inculcating the duty of the citizen to the State and thus laying the foundations to *Swaraj*, it has trained the people to think as nothing of them, and made it almost impossible for them to conceive of *Swaraj* in terms of a greater responsibility and of heavier duties to be assumed—not by others, but by you and me, by us, the men in the street."

Gandhiji himself, the "Sage of Sabarmati," is aware of the mistake he has made. "He has condemned himself to political inactivity and is leading a life of real penance, to atone, if he could, for his own failures of judgment and for the sins of his people. He is proceeding meanwhile on economic lines which are undoubtedly right in many ways; but once more he is after a *simpliste* solution where none such is possible. His insistence on ethical principles, his call to the simple life, his work towards removal of untouchability, so much, so very much of his activity, is so truly Catholic, that as Catholic Indians we think we can claim a double veneration for Mahatmaji; yet for all that, and though his heartbeats set vibrating the chords of our own hearts, we can give him our heart, we cannot give him the assent of our head."

The spectrum of love has nine ingredients: patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity.—*Drummond*.

There is no hate in a child, and Christ has said: "Unless ye become as little children, ye shall not enter the kingdom of heaven."

"Order"—A New Catholic Magazine

A new English Catholic magazine, appearing under the title of *Order* (and the significant subtitle: "Nequando dicant gentes, ubi est Deus eorum ut sapientes dicantur qui res recte ordinant et eas bene gubernant"), anonymously published and apparently edited by a layman, proposes to spank its way through English Catholic periodical literature. Judging from the two numbers that have thus far appeared on this side of the Atlantic—the job is being well done, both as regards the effectiveness and the manner of castigation. Anonymity will both assist and impede the attainment of the purposes designated. It is true that in some matters too much attention is paid to the person making a remark, and thus an unknown editorial pen may cut deeper than one with a label; on the other hand the editors will likely discover soon that in their jousts with "ecclesiastical materialism" they will be getting little or no return. An anonymous thrust at a condition created by individuals, in so far as achieving results is concerned, is akin to twisting a rope of sand. *Order* is undoubtedly badly needed in English Catholic life and if its editors have an infinite store of patience, heroic humility, and an unfailing source of financial sustenance, this well-edited magazine may live to achieve not a little good.

The appearance of a new magazine like *Order* calls forth the observation that what is seriously needed at this juncture throughout the western world is a publication devoted to the *whole* of Catholic life. With the possible exception of one or two German magazines, such as the *Stimmen der Zeit*, there is nowhere to be found a Catholic publication that synthesizes, analyzes, and interprets all aspects, phases, and sectors of this present day and age. We need only mention the word "scientific" and the great hiatus in Catholic interpretation at once becomes patent. Here and there, of course, the penetrating Catholic world-view ray is shot through some scientific problem or question. But only occa-

sionally and spasmodically. In the United States there is very little of it and nothing like an organized interpretation on an adequate scale of all phases of life.

Perhaps it is too early to look for such a magazine in this generation. Even though the men capable of supplying it were to appear to-morrow, they would be doomed to an early failure for lack of support. American Catholics in particular have neither the taste nor the ability to consume anything stronger than the superannuated and devitaminized apologetics so slovenly served to them in our so-called Catholic press.

H. A. F.

Woman's Dress

Modern woman had to provide herself with attire suited to her changed conditions of life. To say that the glory of womanhood departed when she ceased to cover her ankles is foolish. But this mainly laudable uniform of modern woman lends itself to facile abuse, and the best friends of woman-kind will be those who take pains to see that the new liberty in dress does not become license. Good women, who believe that the new modes are essentially modest, are bound to take a strong and plain stand against every sort of behavior which cheapens their sex.

"Let libertinage go much further," says the *Tablet* (No. 4607), "and it may become necessary for Catholic women, like the Christians of the first ages, to differentiate themselves from their more careless sisters by returning, at least partially, to uglier and more depressing raiment. This would indeed be a pity. A long step forward has been taken towards a realization of Horace's *simplex munditiis*; and the hussies must not be allowed to put back the clock."

It is not by an iron chain that a husband and wife are bound together, but by a thousand and one fine threads of habit and tenderness.

Hypocrisy, the Prevailing American Vice

(Extracts from an Editorial in the *San Francisco Monitor*, Vol. LXX, No. 5)

The great American vice seems to be hypocrisy, *i.e.*, the pretension to qualities which one does not possess, the putting forward of a false appearance of virtue or religion.

Manifestations of this tendency appear in nearly all our legislative attempts to regulate public morality. We attach a great deal of importance to legal expressions of virtues that we do not as a people possess. We seem satisfied with a public appearance of morality, no matter how immoral may be certain practices generally indulged in, while discreetly hidden.

Take, for instance, the matter involved in the prohibition amendment. Legally we declare ourselves not merely a sober people, but also an abstemious people. Deliberate abstention from alcoholic liquor on the part of an individual or a group of monks, if undertaken for a Christian motive of mortification, would be a virtuous resolution. A merely sober person is practising an ordinary obligatory virtue. An abstemious person is practising an extraordinary non-obligatory mortification. But a person or a group pretending to be abstemious and placing themselves under an almost contractual obligation to be abstemious, while laughing about the declaration of abstemiousness and indulging immoderately in alcoholic beverage, would be hypocritical. In such a state is the American people placed, and this state is dangerous, for it is the acting nationally of a lie.

So in other matters we notice the American people deceiving themselves by trying to deceive others. Reformers hating the external manifestations of sin more than sin itself have thrown the cloak of hypocrisy over many other vices. Officially there are no immoral neighborhoods in our American cities, because professionally immoral people have been scattered to contaminate decent family neighborhoods, and allowed to remain as long as they cloak their vices under the appearance of exter-

nally respectable habits. Living in adultery is forbidden by the laws of the Americans, who at the same time countenance this mode of life by their divorce laws. Child murder is punishable by death and indecent behaviour is socially ostracized, but both these practices are very generally condoned provided they are kept under cover. Financially we proclaim ourselves the most prosperous of nations, while the general tendency of our financial method is to enrich the few and to make them the masters of the many, materially, and even morally.

On and on we could go, illustrating the habit of Americans to say one thing and do another, to pretend to be one kind and actually to be another.

At the root of the difficulty lies the attempt to reconcile the external practices taught by the Christian tradition with the lies of those who revolted against the full implications of Christianity. We are placed in a situation similar to those Scribes and Pharisees whom Our Lord condemned because they were keenly attentive to external observances, while leaving undone "the weightier things of the law: judgment, and mercy, and faith." Our Lord called them "blind guides, who strain out a gnat and swallow a camel."

Most of the laws requiring external or apparent observance of morality have been promoted in this country by men identified with sects that are what may be generally described as Puritanical departures from Catholic Christianity,—sects that cling to external material observances, while furnishing not the food that gives life to the soul in its loving reasonable observance of the right practices. The smuggest politicians in America have availed themselves of alliance with blind sectarian leaders, to befog real issues.

In violent reaction to these hypocrisies cry out the radicals, the believers in no revelation, who mock all Christianity because these nominally Christian lawyers (Scribes) and false priests (Pharisees) are so open to attack. Some Catholics think the radicals are unconscious allies of the

Church. We doubt it. While they expose some unsavory truths, the mockers are destroying respect for the idea of religion in the minds of millions of Americans, who want to be sincere. This destruction is not constructive, nor does it lead to the solid rock on which the arguments for the great truths of religion may be built.

To guard against the contamination of this hypocritical tendency within the true fold is a work requiring the care of Catholics; to eradicate it from our national life is the patriotic duty of Catholics in their individual political action.

After the Election

As has been its wont during eight successive presidential campaigns, the F.R. took no stand in the recent contest that ended in the triumphant election of Mr. Herbert Hoover to the presidency. Those of our subscribers who read their magazine with attention probably inferred our opinion of the candidacy of the Hon. Alfred E. Smith from the lengthy article on "Catholics and the Presidency," printed in our edition of Jan. 1st, 1928. Now that what we feared has partly come to pass, the concluding paragraph of that article may not be without a lesson:

"Such reflections tend to the conclusion that the time is not yet ripe for a man of the Catholic faith to seek the presidency. It is not ripe because neither Catholics nor non-Catholics are prepared to face the ordeal with the necessary equanimity. Our people are not prepared to consider the issue solely as political, for they still remember the disabilities under which Catholics labored in the countries from which their ancestors have come. Non-Catholics are not prepared to judge the issue impartially, for their minds retain too much of the poison that bigotry and prejudice have employed for four centuries against Catholicity. So far as the Church is concerned, the game is not worth the candle. Judging success as God measures success, it will be far more profitable for us to expend in saving souls the energy that so many

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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of us appear ready to put forth for the vain glory of a political triumph. Souls for Heaven, not a Catholic president, should be the *summum bonum* at which we aim."

A New Life of Las Casas

The altered view of Las Casas which is latterly gaining ground among Catholic historians, is expressed by Fr. J. A. Otto, S.J., in a notice of Marcel Brion's book, *Bartholomé de Las Casas, Père des Indiens*, Paris. Plon; 1927), in No. 7 of the *Katholische Missionen*. Brion nowhere gives his sources, but he re-echoes all the views and complaints of Las Casas. This, Fr. Otto insists, is not in accordance with the modern critical method of writing history, and results in a one-sided and therefore false picture of Las Casas and his work. In an endless, uninterrupted series the most terrible accusations against the Spanish soldiers, officials, and colonists pass before the eyes of the reader and create an impression of Spanish colonial activity which does not do justice to the historical facts. If the figures given by Las Casas concerning the extermination of the Indians were correct, more natives would have been massacred in those colonies than lived there at the time.

The Indians were not exterminated by the Spanish conquistadores. True, their number was reduced, but this reduction is attributable to several other causes besides Spanish cruelty. It would have been better had M. Brion treated the work of Las Casas more in connection with the work of the other missionaries; but he seems to have overlooked their co-operation, just as Las Casas himself, who, towards the end of his life, anxiously asked who would defend the Indians after his death, though every vessel from Europe brought new missionaries, — Augustinians, Dominicans, Franciscans, and Jesuits,—all ready to dedicate themselves to the cause of the natives. These priests, in contradistinction to Bishop Las Casas, did the real missionary work among the Indians, and therefore it is unfair to

treat his efforts as if they had been altogether solitary and unsupported. His peculiar mission and task was to voice the complaints of the Indians and of his fellow missionaries at the Royal Court of Spain.

An adequate Life of Bishop Las Casas still remains a desideratum, and we hope it will soon be written by Fr. Otto or some other competent representative of the younger school of Catholic historians, who have no other aim than to tell the truth, the whole truth, and nothing but the truth, regardless of what becomes of pious legends and traditions.

Primitive Man

Fr. Wilhelm Schmidt, S.V.D., director of the Lateran Missionary Ethnological Museum, and the greatest living Catholic ethnologist, insists that the souls of men of the primitive races are truly human. In a conference which he recently held on this subject in the Sapienza University at Rome he said that everything which has been established regarding the psychology of the primitive races leads us to exclude absolutely the idea that their souls are not truly and completely human, but akin to the souls of animals. On the contrary, the souls of primitive men are from the outset entirely human. They in no way form a connecting link between the human and the animal soul. There is no longer any hope of finding such an intermediate type of soul, for our investigation of the primitive peoples is now complete, except for those which remain yet to be explored in the interior of New Guinea, Central Africa, and South America. But our conclusions cannot be modified by any further discoveries among these tribes. So much for the negative side.

Positive results which investigation has established are these: Primitive men reason as other men; their sentiments are the same; their moral sense and effort is the same as that of civilized men. Like the rest of rational beings they appreciate the meaning of life and the world in which they live. From the existence of the world they

argue logically to the existence of a Creator. Their family life, the stable monogamous family unit, and their concept of social order based on ideas of duty, work, and mutual assistance, are equally human. These intellectual, ethical, social, and religious ideas, which even advanced civilization has not been able to improve, are not the fruit, as is sometimes held, of a long evolutionary process. There is no evidence for such an evolution, and it cannot, therefore, be maintained. On the contrary, all these things have existed from the beginning amongst the oldest races known to history.

Notes and Gleanings

In a notice of Volume II of Father Joseph Fröbes's excellent *Psychologia Speculativa* (F.R., Vol. XXXV, No. 9), surprise was expressed that "no mention was made of the facts of abnormal psychology." It is interesting to note that almost at the same time (cfr. *Scholastik*, Vol. III, Heft 2) Father Fröbes contributed an article on "Dynamische Psychologie," in which he reviewed the books of Dom Moore and Professor McDougall with scholarly appreciation, and in conclusion adopted McDougall's statement that "academic psychology can no longer shut its eyes to psychopathology, but must absorb all forms of newer insight into human nature." "If any," the learned Jesuit finally comments, "it is Scholastic philosophy that has sufficient room and broadmindedness for this most desirable combination." No one is better fitted to strike out on this new path of service than the writer of that comment. May his words foreshadow the deed!

Everything done in the United States is supposed to be superlative. However, we still have much to learn. Thus we read the following Reuter dispatch from Sydney, Australia, in the English Catholic press: "Mon-signor Heylen, the veteran Bishop of Namur and the President of the Permanent Committee of International Eucharistic Congresses, declared to-

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day: 'I have been present at sixteen Eucharistic Congresses, but none of them compares with the Congress being held at Sydney—it is the best of them all.'"—Pittsburgh *Catholic Observer*, Vol. XXX, No. 21.

Tempo, a new daily, has made its appearance in Berlin. It is printed by the Ullstein Company, which owns the *Vossische Zeitung*, the *Zeit am Mittag*, the *Berliner Illustrierte Zeitung*, an illustrated weekly of which about 1,800,000 copies are sold each week, and other well-known publications. The name of the new paper is difficult to translate. It is slang for a display of energy, speed, and alertness. *Tempo* is to be "a lightning reflection of events." It is published in several editions, following one another in quick succession. Part of its reporting is done by illustrations. It is not a paper which goes into matters very deeply, yet it is by no means as shallow as our "tabloids." Whether it is really worth-while from the point of view of ethics is another question.

The finest work in the world is the result of drudgery. Nothing great has ever been done but by the sweat of brain and body. Monotonous effort, and sometimes the uttermost self-sacrifice, is the condition of good work. When to these men bring a love of the ideal and the hope of its perfect attainment, they have solved the secret of true success and the highest happiness. Toil is for them something more than the means by which they may attain all that is true and good in the world. It becomes the source of all that is most joyous in their own hearts. The zest of life is theirs, and its warm glow gives them a steadiness and balance which keep them true in all life's fortunes and spices all experience with a relish of purest enjoyment.

Arrangements had been made for Clarence Darrow, the famous Chicago infidel lawyer, to face representatives of three religions at Sinai Temple, Chicago, on Oct. 21, in a discussion of "the why of religion." These three

representatives were Bishop Francis C. McConnell, speaking on "Why I Am a Protestant;" Dr. Louis A. Mann, on "Why I Am a Jew;" and Rev. Frederick Siedenburg, of Loyola University, on "Why I Am a Catholic." The discussion was duly held, except that there were but two speakers opposing Mr. Darrow, Cardinal Mundelein having very wisely called off Fr. Siedenburg's part in the programme.

Speaking of Beveridge's incomplete life of Lincoln (cfr. F.R., XXXV, 20, pp. 395 sq.), the *Nation* (No. 3301) says: "What Senator Beveridge's final estimate of Lincoln might have been must remain, unfortunately, only a conjecture. The two volumes of biography that have now been published are only the first half of the four that he planned, and they bring the narrative down only to the close of the great debate with Douglas in the Illinois senatorial contest of 1858 . . . One gathers, however, that if Beveridge had lived to finish the great task which he undertook, he would have succeeded in accomplishing at least two things. He would have sifted to the last straw the facts of Lincoln's life, and he would have shattered the Lincoln myth. That either of these things should need to be done more than sixty years after Lincoln's death is an illustration of the large fields that American historical scholarship has still to conquer, and a striking commentary upon the beclouding haze with which a sentimental people have been content to surround their national heroes."

At the recent Congress of Orientalists, Prof. J. H. Breasted, of Chicago, the famous Egyptologist, read a paper on "The Edwin Smith Surgical Papyrus and the Relations of Egyptian to Early Greek Medicine." This papyrus is the oldest known surgical treatise and was written between 3000 and 2500 B. C. It contains 48 surgical cases, of which the first and last are not complete. They begin with the head and proceed down as far as the thorax and the spinal column. Among the illustrations is one showing a Greek

surgeon of the third century in the act of reducing a dislocated mandible, and the hands are in exactly the same position as in the ancient Egyptian treatise. Historians of medicine seem to have overlooked the fact that Darius sent one of his Egyptian officials from his court in Asia to Egypt to restore the school of medicine at Sais in the Delta. This was the oldest State establishment for the teaching of medicine known in the history of science.

Those who are interested in odd things, mysteries that have never been cleared up, unsubstantiated claims made by cranks and others, will welcome *Oddities: A Book of Unexplained Facts*, by Rupert T. Gould (London: Philip Allan). Commander Gould casts his net wide. His first item is an account of "the Devil's hoof-marks," strange marks which appeared in the snow one morning on the Devonshire coast, in 1855. Richard Owen declared them to be the foot-prints of a badger, but Commander Gould is not so sure. Two derelict ships sighted in 1851, and supposed to be Franklin's *Erebus* and *Terror*, lost in 1845 or so, are the subject of another paper based on the Admiralty Blue Book with the prosaic title "Vessels in the North Atlantic." Perpetual motion in the shape of "Orffyreus' Wheel," spontaneous generation as exemplified by Crosse's *Acari*, are the subjects of other studies, as are the claims of a French astronomer to have discovered a new planet—*Vulcan*—and Fermat's theory of the so-called Mersenne Numbers.

THE BEGGAR'S CUP

By *Rosamond L. McNaught*

Into the beggar's cup
I drop my mite,
I who have feet to walk,
And eyes for sight.

Some day when my own cup
All empty stands,
I shall hold out to Heaven
My suppliant hands.

Then may He think of this
Small, kindly deed,
And fill with heavenly grace
My hour of need.

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Current Literature

—*De Vera Religione Quaestiones Selectae*, by the Rev. W. Pohl, is the first part of a two-volume text-book of apologetics or fundamental theology. It deals learnedly, and with copious references to the latest literature, of the philosophical foundations of religion, the origin of religion and the nature and possibility as well as the criteria of supernatural revelation. The author's treatment of the philosophical proofs of the existence of God and his refutation of Monism, both materialistic and pantheistic, strikes us as particularly well done. Dr. Pohl, who teaches apologetics in the University of Vienna, is a true disciple of St. Thomas, whom he strives to imitate in regard to universality, objectivity, and modesty. (Herder & Co.)

—Friedrich Ritter von Lama has issued a second, revised and enlarged edition of his valuable brochure, *Therese Neumann von Konnersreuth, eine Stigmatisierte unserer Zeit*. It is the best and most exhaustive Catholic work so far published on the stigmatized virgin of Konnersreuth, whom Mr. von Lama believes to be a real saint, entrusted with the supernatural mission of shaking up the present-day materialistic age. We recommend this brochure to those who are seeking reliable and detailed information on the case of Teresa Neumann, now so widely discussed all over the world. (Bonn, Germany: Druck und Verlag der Rhenania; can be ordered through the B. Herder Book Co. of St. Louis.)

—Dr. Joseph Schnitzer's well-known *Katholisches Eherecht*, which was built up on an older work by Weber, has been recast and developed in the light of the New Code by Dr. August Knecht, of the University of Munich, under the title, *Handbuch des katholischen Eherechts auf Grund des Codex Iuris Canonici*. The work comprises nearly 1,000 large octavo pages and is probably the most extensive and solid monograph on the marriage law of the Church extant in any language. The author describes the present legislation on the background of that of the past and

thus enables the student to understand it correctly and to enter into the spirit of the Canon Law of the Church. There are constant references to the civil marriage laws of Germany, Austria, Hungary, Czechoslovakia, and Switzerland. The work in its new edition will continue to be regarded as a classic. (Herder & Co.)

—In our days of congresses held to promote the union of churches, the monograph of Fr. Wilhelm Koester, S. J., *Die Idee der Kirche beim Apostel Paulus*, is especially opportune (*Neutestamentliche Abhandlungen*, edited by Dr. M. Meinertz of Münster.) If the unity sought is a unity of doctrine and not merely of economy, a union of churches amongst Protestants according to Protestant principles must hark back to the Scriptures for the genuine concept of the Church. When St. Paul explained what the Church of Christ is, he portrayed the Catholic Church of 1928. Fr. Koester has the Apostle of the Gentiles first declare briefly to us what he understood by the word "church" in general, viz.: a visible aggregation of persons holding a common body of doctrines and Sacraments received from Christ and sacredly preserved. Then, through the bulk of the monograph, we have pieced together the sublime doctrine which raised St. Paul to such heights of enthusiasm on the "divinization" of man by his incorporation into the mystical body of Christ. This supernatural life of the soul infused into the branches by the divine trunk of the vine has been practically smothered from Protestant consciousness by the agnosticism of their theologians. A realization of the teaching of those Scriptures, in which alone they profess to have the word of life should bring them to see that they have traded their supernatural birthright as adopted sons of God for a mess of rationalistic pottage.—F. J. McG.

—The life of Father *Joseph Freinademetz, S.V.D.*, as told by Bishop Aug. Henninghaus, of the same Society, in a 653-page illustrated book, printed and published by the Catholic Mission Press of Yenchofu (Shantung), China,

is that of a zealous priest who was born in Tyrol and devoted the better part of his manhood to the Chinese missions, where, as "Fu Shenfu," he was the idol of the people, who confidently expect that he will some day be canonized. Fr. Freinademetz seems to have been an ideal missionary, and the reading of his life will no doubt evoke new vocations and arouse more popular interest in the foreign missions. The Techny Mission Press ought to give us an abridged English version of this excellent and edifying biography.

—It is difficult to refrain from over praising the *Introductory Sociology* by Fathers Albert Muntzsch, S.J., and Hy. S. Spalding, S.J. It is apparent at first glance that the author's are acquainted with their subject in the light and experience of the class-room. They have not only treated the sprawling and rankly luxuriant subject of sociology in a comprehensive manner, but they have served it with such garnishments as are necessary to make it digestible, nay, even palatable for the college student. At every turn the authors refer back to fundamental principles. As they truly say in their introduction: "In no other book on the subject is there a clear exposition of the difference between principles and programs in social action. Herein lies one of the essential differences between Catholic and non-Catholic sociology." The authors have not merely discovered this difference, but expounded it sanely and appetizingly in a book intended for the class-room; and this is no mean achievement. At every turn the student's poise and equilibrium is maintained by the sane and judicious treatment of the multitude of topics which properly fall under the head of sociology. If the authors express a preference on any disputable point, it is not without first giving a fair exposition of the various tenets. In no other similar work have the latest developments in the ethnological and anthropological field been so neatly woven into the fabric of sociology. The development of the subject, beginning with "social origins," passing through "social prin-

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ciples," "social factors and social institutions," "social pathology," and concluding with a section devoted to "social action" (Part VI is devoted to "selections for collateral reading") provides an excellent frame-work upon which this multifarious subject can be developed. "Topics for Discussion" at the end of each chapter assist the student in preventing the subject from unraveling into a disconcerting mass of loose-ends. And the "references" prove that the authors have garnered from every possible source. Minor points of disagreement and divergence are inevitable in a work of this kind. Some topics need undue emphasis and elaboration solely because they happen to be the centers about which the heresies of the day are revolving. Is this not true of psychiatry, for example? Would it not have been advisable, in view of the present widespread maltreatment of this subject, to capitalize the current errors, state the limits which Catholic philosophy imposes, and indicate the line which sane psychiatry must pursue? (Boston: D. C. Heath & Co.)

—On November 19th a century will have elapsed since the death of Franz Schubert. Schubert celebrations took place here and abroad to commemorate this centenary, and the firm of Alfred Coppenrath in Ratisbon, Germany, seasonably published the composer's most beautiful Mass, the one in E flat major, "for practical Church use." Schubert wrote this Mass at the height of his powers, during the last year of his life, 1828. The work is one of the author's masterpieces; it by far surpasses the Masses of his youth not only in artistic worth, but also in churchliness, the latter quality is generally lacking in the former. This beautiful work hitherto had to lie neglected for church use on account of its enormous length and its arbitrary handling of the liturgical text. The Coppenrath edition, however, presents it in a form liturgically correct, not too long and, in spite of abbreviations and rearrangement, retaining its well-ordered organism. The Mass, now entirely ecclesiastical in character, is of medium

difficulty, in some passages even quite easy.—Ludwig Bonvin, S.J.

—The other day my attention was drawn again to the three choruses in honor of the Blessed Virgin Mary for two female voices, composed by Joseph Haas of Munich, and published with English words in the musical supplement of Singenberger's *Caecilia*, 1927, No. 4. Since Carl Greith passed away, forty years ago, none as lovely and poetical as the "Ten Marienlieder" by J. Haas have been heard. The three referred to above are taken from this collection. A gentle echo of the spirit of the South German Catholic hymns of the 17th century breathes through them, with modern harmonies flowing quite naturally from the delightful melodies. Female choirs should not neglect these jewels.—Ludwig Bonvin, S.J.

—Father Albert R. Bandini, an American priest of Florentine birth, has made the latest attempt to render Dante's *Inferno* into English rhymes. He follows the text very closely, and though there are some obsolete words, awkward constructions, and not a few imperfect rhymes, here and there, the work has elicited praise from no less an authority than Professor C. H. Grandgent of Harvard, who says that Fr. Bandini's translation is "notable for its vigor and originality." We quote as a specimen the English rendition of the famous verses in Canto III, "Per me si va nella città dolente. . . ."

Through me ye go into the City of woe,
Through me ye go into distress diuturnal,
Through me among the people lost ye go.
Righteousness moved my Architect Supernal:
The Power Almighty did my ramparts rear,
The Highest Wisdom and the Love Eternal.
No things but timeless were created ere
My walls were built, and timeless I endure:
All hope abandon ye who enter here.

(*Dante's Inferno. A Lineal and Rhymed Translation.* San Francisco, Calif.: The People's Publishing Co., 40 Columbus Ave.)

—After a careful perusal of *Social Principles of the Gospel* by the Abbé Alphonse Lugan, one readily agrees with Fr. John A. Ryan, D.D., in his preface that Christ's teaching on the

dignity of man, on fraternity, equality, and liberty, has nowhere been more accurately or suggestively explained. The author steers a middle course between the two extreme and mutually antagonistic views which have been widely prevalent concerning the social element in the teaching of Christ. The everyday Catholic will find here comfort and consolation; comfort in the amount of information the Abbé Lugan has been able to marshal to such good effect, and consolation in the apologetic values which the author has provided for the modern Catholic for use in his contact with the social questions of the day. *Social Principles of the Gospel* should be added to the compulsory reading list for sociology courses in Catholic schools. Father T. L. Riggs has provided an excellent English translation. A complete index should be added to the present meager table of contents. (The Macmillan Co.)

New Books Received

- Dante's Inferno.* A Lineal and Rhymed Translation by Rev. Albert R. Bandini. xxiv & 220 pp. 8vo. Illustrated. San Francisco, Calif.: The People's Publishing Co., 40 Columbus Ave.
- The Advent Epistles and Gospels Homiletically Explained.* By the Rt. Rev. Paul Wm. von Keppler, D.D., Late Bishop of Rottenburg. Translated by the Rev. Hamilton MacDonald. With a Preface by Cardinal Bourne. xv & 208 pp. 12mo. Sands & Co. and B. Herder Book Co. \$2.25 net.
- The Achievement of the Middle Ages.* By W. E. Brown, sometime Lecturer in History in the University of Glasgow. 240 pp. 12mo. Sands & Co. and B. Herder Book Co. \$2 net.
- Two Hundred Sermon Notes.* By the Rev. F. H. Drinkwater. 275 pp. 12mo. Sheed & Ward and B. Herder Book Co. \$2.25 net.
- The Atonement.* Papers from the Summer School of Catholic Studies Held at Cambridge, July 31—Aug. 9, 1926. Edited by the Rev. C. Lattey, S.J. xvii & 309 pp. 12mo. W. Heffer & Sons Ltd. and B. Herder Book Co. \$2.50 net.
- The Church.* Papers from the Summer School of Catholic Studies Held at Cambridge, Aug. 6—15, 1927. Edited by the Rev. C. Lattey, S.J. xiv & 303 pp. 12mo. W. Heffer & Sons Ltd. and B. Herder Book Co. \$2.50 net.
- The Life of Jesus Christ.* By the Late Père Didon. With a Memoir of the Author. Sixth Edition in One Volume. xv & 399 pp. 8vo. Kegan Paul, Trench, Trubner & Co. and B. Herder Book Co. \$3.75 net.

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Koch-Preuss, Handbook of Moral Theology. Vol. II: Sin and the Means of Grace. 2nd revised ed., St. L., 1919. \$1.25.
- Mayer, Jos. Gesetzliche Unfruchtbarmachung Geisteskranker. Freiburg i. B., 1927. \$3.
- Boudignon-Finney, St. Vincent de Paul, Model of Men of Action. St. L., 1925. \$2.50.
- Seitz, Don C.—Joseph Pulitzer, His Life and Letters. N. Y., 1927. \$2.
- Wintersig, Ath. (O. S. B.) Die Väterlesungen des Breviers übersetzt und kurz erklärt. II. Frühlingsteil. Freiburg, 1928.
- Martindale, C. C. (S. J.) The Vocation of Aloysius Gonzaga. London, 1927. \$2.
- Worcester, Elwood. Was Jesus an Historical Person? N. Y., 1926. 75 cts.
- Tischleder, P. Der kath. Klerus u. der deutsche Gegenwartsstaat. Freiburg, 1928. \$1.
- Stegmann, B. A. (O. S. B.) Christ, the "Man from Heaven." A Study of 1 Cor. XV, 45-47. (Dissertation). Washington, 1927. \$1. (Wrapper).
- Smith, Matthew. Practical Ascetics. St. Louis, 1928. \$1.25.
- Sisters of the Visitation. The Spiritual Life. Instructions on the Virtues and on Prayer Given by St. Jane de Chantal. London, 1928. \$2.
- Denzinger-Bannwart, Enchiridion Symbolorum, Definitionum et Declarationum. 10th ed., Freiburg, 1908. \$1.50.
- Kolbe, Msgr. A Catholic View of Holism. [A Study in Evolution.] N. Y., 1928. \$1.
- Huard, V.-A. Manuel Théorique et Pratique d'Entomologie. Québec, 1927. (Illustrated). 75cts. (Wrapper).
- Lang, Alb. Die Loci Theologici des Melchior Cano u. die Methode des dogmatischen Beweises. Munich, 1925. \$1.50. (Wrapper).
- Labouré and Byrnes. Proceedings in the Diocesan Matrimonial Courts of First Instance. N. Y., 1928. \$3.
- Weingärtner, Jos. Marienverehrung u. religiöse Kultur. 9 kurze Marienpredigten. Freiburg, 1927. 35 cts.
- Schilling, O. Lehrbuch der Moraltheologie. Vol. I. Allgemeine Moraltheologie. Munich, 1928. \$2.50.
- Lasance, F. X. Our Lady Book. N. Y., 1924. \$1.50. (Small format, bound in flexible leatherette).
- Gier, Wm. (S. V. D.) How to Pray Well. Short Instructions on the Most Important Religious Exercises. Techny, Ill., 1925. \$1.25 (Flexible leather binding).

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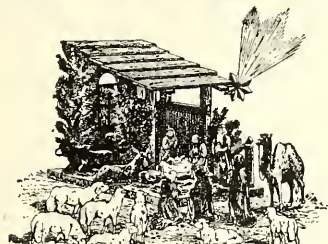


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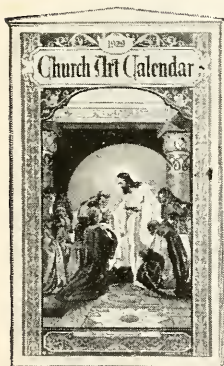
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The Fortnightly Review

Vol. XXXV, No. 23

ST. LOUIS, MISSOURI

December 1st, 1928

Americanismus Redivivus

The New York *Sun* of October 22nd printed a letter written by the editor of the *Atlantic Monthly*, the magazine which achieved such questionable notoriety during the past year by the publication of anonymous attacks upon Catholics and the Catholic religion. The letter says:

"As an editor who during the Smith-Marshall debate chanced to be where religious controversy was thickest, and who before and since the historic episode has had abundant opportunity to observe the relations in this country between Church and State, may I be allowed to bear public and admiring testimony to the dignity, the forbearance, and the good citizenship of the Roman Catholic clergy in America? I doubt indeed whether our history affords an instance of a large and cohesive body of men who, under the bitterest provocation, have kept their self-control and self-respect. What they have felt under a campaign of undeserved aspersion could perhaps not be expressed in words. But in all the welter of open slander and covert sneers I have not noted a single un-Christian retort, a single unworthy reply made by a priest of the Church of Rome.

"Let us be just. This Church, quite alien to the most of us, has taught us a lesson in manners and morals. It is a commonplace of such reasonable controversy as is still conducted during this campaign that had the Catholic clergy thrown themselves into the hurly-burly after the pattern of their Methodist brothers, the Republic would have rocked on its foundations. What

would good Americans say if some Democratic daughter of Rome were to appeal to Catholic churches to organize as definite political groups and strike a blow for the cause which they believe to be the cause of temperance? Possibly that 'Joan of Arc' would have been burned at the stake, and not ill-deservedly.

"But it is not the mischievous fanaticism of Mrs. Willebrandt to which I refer (though to many citizens Mr. Hoover's willingness to profit by her activities injures his otherwise unexceptional stand), but rather to the vulgar and ignorant abuse given the central Church of Christendom by the unthinking of all classes. These are matters brought home to my personal knowledge. My mail reeks with imbecilities about 'Rum and Romanism.' It is stated that the Jesuits have bought in secret the magazine which I edit, and I am offered the choice of pleading guilty either to knavery or utter folly. The fine appeal made by Franklin Roosevelt to the sense of public decency is not misplaced.

"The ventilation of this festering sore is for the best. To the Americanism preached by Ireland and Gibbons is now added the Americanism practiced by Smith. The Catholic Church in America is in the civic sense an American church. Ultramontaniam is in this country a lost cause. To the limbo where it belongs, Protestant bigotry must follow. The conduct of the Church, high above reproach in this bad crisis, will not be forgotten.—Ellery Sedgwick."

This letter gives us an interesting side-light on the tolerance of the much-vaunted intellectual class who read the *Atlantic Monthly* and between the lines furnishes a commentary on the apparent repentance of an editor who gladly printed a series of anti-Catholic articles under the protection of cowardly anonymity. Lastly, and most important of all, Mr. Sedgwick's references to "Americanism" (in the religious and Catholic sense) may be truly and tragically prophetic. If Catholic aspirants to high public office continue to defend themselves and their faith, with ecclesiastical assistance, in matters pertaining to the relations of Church and State, so as to be undistinguishable from Protestants, it is to be feared that the heresy of Americanism must again be confronted,—this time, let us hope, with vigor and finality.

In a recent issue of *Young East*, a Buddhist monthly published in Tokyo, Mr. Har Dayal has an article on "Buddhist Propaganda in Europe and America." He discusses the basis on which this campaign is conducted. The article consists largely of a description of what the author believes to be the mistakes of Christian missionaries in the Far East, with suggestions as to how those mistakes may be avoided in the Buddhist approach to the West. There must be, first of all, no attempt to present the distinctive tenets of the various Buddhist sects. "The Christian missionaries in India, China, and Japan make the fatal mistake of trying to convert us to the Anglican Church, or American Presbyterianism, or German Lutheranism . . . They cannot seize the spirit of Christianity and embody it in new forms for Asia." Second, it is the essence of Buddhism which must be taken to the West. Interestingly enough, the writer believes essential Buddhism to be thoroughly rationalistic, and insists that Buddhist missionaries must leave behind in the Orient all ideas of reincarnation, miracles, salvation by faith, paradise, hell, or of the existence of God.

The Konnersreuth Case

Bishop Dr. Sigismund Waitz, of Feldkirch, who recently visited Teresa Neumann, speaks highly of her in a brochure just published under the title, *Die Botschaft von Konnersreuth* (Caritasverlag, Feldkirch, Austria). The message of the stigmatized virgin to the modern world, according to Msgr. Waitz, is the message of Jesus Christ crucified, the message of the nothingness of this world and the reality of the world beyond, a message which the present generation of men needs above all else in order to turn it from its evil ways to the practice of the Christian faith.

Meanwhile the Konnersreuth case is being studied from a more critical point of view by other Catholic writers. Thus Dr. P. H. Diehl, of Munich, in a paper contributed to Vol. V, No. 1 of the *Gelbe Hefte, Historische und politische Zeitschrift für das katholische Deutschland*, edited by the Rev. Dr. Max Buchner (Munich, VIII, Metzstr. 9/1), compares the experiences of Teresa Neumann with those of the late Ann Catherine Emmerick, the only case of the stigmata which offers material evidence that can be scientifically utilized. Dr. Diehl draws a parallel between the two cases which is truly striking, though there are also some notable differences. The visions of the two seeresses show so many striking similarities that it has been suggested that Teresa Neumann draws upon Ann Catherine Emmerick.

The case of Ann Catherine, by the way, was investigated not only by an ecclesiastical, but also by a civil commission, which regarded her as a fraud, and reported, after an inquiry extending over twenty-four days, that while there was no objective evidence to that effect, the members were subjectively convinced that she had produced the stigmata herself. Unless the Konnersreuth phenomena are more thoroughly investigated than they have been so far, the case of Teresa Neumann will probably remain a greater enigma even than that of Ann Catherine Emmerick.

"America"—A Text-Book of U. S. History

A Reply and a Rejoinder by the Rev. Philip J. Furlong and the Rev. Francis Borgia Steck, O. F. M., Ph. D.

To the Editor:—

The Rev. Francis Borgia Steck, O.F.M., Ph.D., in a criticism published in the *F. R.*, September 15th, 1928, which has just come to my notice, was kind enough to write of my text *America* as follows:

"The volume is richly and beautifully illustrated with pictures and maps that will attract the attention of the child and aid the teacher in making the lessons interesting and intelligible. Generally speaking, the text is suited to the mental capacity of the child. Where difficult issues and problems are discussed, it will be for the teacher to explain and illustrate in simpler terms. With regard to content, the best portion of the text is undoubtedly that which covers the national period of our history (Chapters IX-XXXII.) From it the child will derive a clear knowledge and just appreciation of the formation and development of the United States as a world power. Worthy of special praise is the graphic portrayal of the social and economic phases of our history."

After the foregoing statement the reviewer proceeds to condemn the entire book because of the treatment of the World War in Chapter XXX, although this is a part of the section from which—to quote his words again—"... the child will derive a clear knowledge and a just appreciation of the formation and development of the United States as a world power," and because in some eleven pages in two chapters, II and VII, the reviewer believes he has found instances where the author is "mistaken" and "inaccurate."

The reviewer takes exception to the term "prior" (rather than "guardian") in connection with Father Perez (page 25). "Guardian" is undoubtedly the more accurate title, though the definition of "prior" in the Catholic Encyclopedia might admit its use in the present instance.

Question is raised about the date of Ponce de Leon's discovery of Florida (page 35), the date for the founding of Santa Fe (page 38), and the spelling of Joliet (page 115). In each case the reviewer settles with finality matters about which authorities disagree. A knowledge of this fact should have made the critic less hasty and more scientific. The critic states that Cabeza de Vaca "certainly did not reach the plains of Kansas,"—neither does the text state this (page 35). The word "probably" is used. A better arrangement of the material in this footnote is desirable but to speak with certainty as the reviewer does about a narrative based on source material the credibility of which is questioned, seems somewhat rash. Furthermore, the details of these explorations have no place in an elementary text book.

The time of Father Serra's arrival in California (page 38) is variously given, 1768 and 1769. 1769, as the reviewer points out, is the correct date.

My statement that "the Franciscan Recollects were soon followed by the Jesuits" (page 113) is correct.

The reviewer gives considerable space to a discussion of the report of Father Marquette's journey (pages 114-116). My text does not state, as the reviewer says it does, that Father Marquette was at the Strait of Mackinac when he heard of the great river in the West. From what is known of Marquette's character, the author was safe in assuming that Father Marquette informed the Governor "immediately." The critic would lead the reader to think that the text reports that Marquette's death occurred during this expedition. The text distinctly states otherwise. Now for the larger items.

The reviewer seems to feel the necessity of apologizing for Germany's part in the World War. Germany does not need this defense. In the paragraph "The Roots of the War" the text reads: "The fact of the matter is

that in Europe there were groups of nations opposing each other. Sometimes it was a matter of commercial rivalry, for instance that of England and Germany. In other cases it was racial antagonisms, Serbia and Austria. Europe was a powder-magazine; the lighting of the fuse was all that was necessary to bring about war. The fuse was lighted by the assassination of the heir to the throne of Austria by a Serbian" (pages 565-566). The foregoing is a fair statement of the case. The footnote to which the reviewer objects naturally is to be interpreted in the light of the excerpt here quoted, as it refers to it. In commenting upon the newspaper reports of conditions in Europe the critic shows his own bias by lifting a single word out of a sentence (page 566). No answer need be made to that sort of criticism, nor to the objection to a quotation from President Wilson's War Message.

The critic remarks elsewhere: "He [the author] sketches the activities of the Spanish missionaries in the 'New World' (pages 39-42) but overlooks their activities in Florida, Texas, New Mexico, and Arizona." Does the critic imagine that these places were located outside the New World? Since they were within the sphere of Spanish influence, it may be safely assumed that the influence of the missionaries was felt in these regions. Had he read the text carefully, studied the pictures on pages 38 and 40, and the specially prepared colored map facing page 47, he would not have fallen into this blunder. Let the reader judge of this matter for himself from the following excerpts: Having stated definitely on page 38 that "Spain planted settlements within our present borders" and noted the founding of St. Augustine and Santa Fe, the text continues (page 39): "There is nothing more beautiful in our history than the story of the priests and friars who came to America to serve the Spaniards and to work for the conversion and welfare of the Indians. These priests and brothers were men of fine families. They left their beloved Spain to come into a wilderness, not for gold, not for fame, not

for power, but for God and His Church. Wherever they went they left a blessing. The task of the Spanish Missionaries, Franciscans and Jesuits, Carmelites and Dominicans, was a tremendous one." Pages 40, 41 and 42 contain descriptions of the work of the Spanish religious in the New World, the founding of colleges, universities, libraries, and hospitals and the setting up of printing presses. The headings of these sections in bold face type are: "The First Schools on the American Continent," "First American Hospitals," at the end of which there follows this conclusion: "The Church did everything possible for the welfare of the Indians. The priests looked after the poor and the sick. The Indian children were taught to live useful, holy lives. The grown people were encouraged to work faithfully and to love God fervently. Their teachers were priests and friars who taught by example."

In commenting upon Chapter VII, which deals with the founding of New France and the struggle between the English and the French for the mastery of North America, the critic writes: "From what is presented in this chapter the children will conclude that only French missionaries suffered martyrdom at the hands of the Indians, whereas *de facto* the Spaniards in this respect far outnumbered the French." It should hardly be necessary to state that the subject matter of this chapter required the study of the activities of the French missionaries rather than the work of those of other nationalities. Nor should it be necessary to apologize for a somewhat full and sympathetic account of the martyrdom of America's Blessed, even though their number was comparatively small. The Church has beatified these heroes of our early history, and surely we should not hesitate to give them every possible honor. Had the critic turned to page 280, he would have found mention of the death of Father Padilla and also a refutation of his stricture evidently directed against this text. "It is strange how even Catholic textbooks will persist in representing the Spanish heroes as mere

gold seekers." His remark is particularly unjust because, to impress the children with the exact opposite, pictures showing the religious character of the Spaniards were sought at great trouble and given the utmost prominence, consistent with proportion. On page 38 there is one entitled "The Founding of St. Augustine" with the legend: "What does this picture tell you about Spanish character?" The picture shows a priest bearing a crucifix and the Spanish soldiers kneeling. There is reverence in every line of it. On page 33 a picture shows "Magellan at the Philippines." His men are raising a cross. The legend reads: "In illustrations showing the Spanish explorers the cross appears. Explain." How can a critic make such reckless charges in the face of this evidence?

I earnestly hope that those who may have been misled by the criticism in the FORTNIGHTLY REVIEW will procure my book and examine it in the light of the critic's remarks and my own rejoinder.

Philip J. Furlong

Cathedral College,
New York City.

*

* *

The reviewer of a text-book is expected to praise what is praiseworthy, to censure what is reprehensible, and to correct what is erroneous. This I did conscientiously and dispassionately. The author of *America* relishes the praise, but he chafes under censure and correction. Were these latter justified? Let us take up the "reply" paragraph for paragraph, beginning with the fourth.

1. "The reviewer . . . the present instance."—If "Guardian is undoubtedly the more accurate title," why not employ it?

2. (a) "Question is raised . . . authorities disagree."—Which authorities? Not every writer is an authority, and history is a progressive science; wherefore scholars use only the most reliable and the latest authorities. (b) "The critic states . . . is used."—The certainty of a negation excludes the probability of an affirmation in regard

to the same thing. (c) "A better arrangement . . . somewhat rash."—A better arrangement is not "desirable" but imperative. Then, whose narrative "is questioned as to its reliability?" (d) "Furthermore . . . text book."—If so, why details of the French expeditions?

3. (a) "The time . . . 1768 and 1769."—By whom? The date is July 2, 1769. (b) "1769 . . . the correct date."—If so, why does the text-book read 1763?

4. "My statement . . . is correct."—Yes, but inaccurate and misleading.

5. "The reviewer . . . journey."—Why? Because it bristles with errors and inaccuracies.

6. (a) "The text . . . in the West."—See page 114 of the text-book for rejoinder. (b) "From what . . . the Governor 'immediately'."—Why place *immediately* in quotes, as it were the reviewer's? Then, historical texts for grade schools should deal with facts not assumptions. (c) "The critic . . . this expedition."—Why not be clear and precise?

7. "The reviewer . . . War Message."—*Transeat*, until the author deems it worth while to investigate the question of war guilt.

8. "The critic . . . by example." (3 paragraphs)—I must insist that the author overlooks the missionary "activities in Florida, Texas, New Mexico, and Arizona" (F.R., XXXV, 352). Everything in the two paragraphs quoted from the text pertains to Mexico. Why evade the issue?

9. (a) "In commenting . . . nationalities."—If the text created that impression on a presumably mature mind, how much more will it do so on an immature mind? (b) "Nor should . . . possible honor."—But not to the prejudice of other heroic missionaries by a suppression of facts. (c) "Had the critic . . . appears. Explain."—For the sake of clearness and accuracy the name of Padilla should have occurred about 250 pages earlier in the text. Then, see pages 35 and 37 for the reason why "it is strange how even Catholic text-books will persist in misrepresenting the Spanish heroes as

mere gold seekers" (F.R., XXXV, 352). It was "in the face of this evidence" that, despite the pictures, the reviewer "could make such reckless charges" against the present text-book.

Several points in my review the "reply" leaves unnoticed. May I ask why? Of these unnoticed points the main one is that *America* "does not meet the demand for a Catholic text properly balanced along the lines teachers find so admirably traced in *The Colonization of North America* by Bolton-Marshall" (F.R., XXXV, 352). Such being the case, and other equally attractive text-books being on the market (Lawler's *Essentials*, for instance), I saw no reason for a new text written along the old lines. But realizing that *America* was likely to remain on the market, I reviewed it in the hope that future editions would satisfy the ideal so well expressed by Monsignor Smith in the Foreword, but unfortunately not attained by the author in his attempt to get out a text "representing sincere scholarship, genuine sympathy with children and enthusiasm for education." That at least is the sincere and humble opinion of the reviewer. If the author chooses to disagree with him, *habeat sibi*.

Francis Borgia Steck, O.F.M.
Quincy College,
Quincy, Ill.

Golden Jubilee of the W. C. U.

An unusually interesting jubilee souvenir is that of the *Fiftieth Anniversary of the Western Catholic Union*, which was celebrated in Quincy, Ill., in the latter part of October.

This well-known Catholic mutual fraternal and beneficiary association was established half a century ago at Quincy under the auspices of the then Father John Janssen, later first bishop of Belleville, and, like most similar foundations of the period, had its share of troubles in complying with increasingly rigorous State laws and correcting its originally insufficient assessment rates. Thanks to the efforts of Bishop Janssen, Supreme President F. W. Heckenkamp, Jr., and a few other far-seeing and courageous

leaders, the W.C.U. finally succeeded in 1916, in placing its insurance business on a thoroughly safe and sound basis.

The story of the struggle is told in the annual and biennial protocols reprinted in this Souvenir. That some of the older members had to suffer was, of course, inevitable, but the great majority acquiesced cheerfully in view of the fact that they had enjoyed life insurance for many years without paying for it at the proper rate.

The rates were adjusted with the competent assistance of the late Mr. Abb Landis, and since then the W.C.U. has prospered greatly. According to a table at the end of this Souvenir volume it had 12,397 members last year, with a mortuary reserve fund of \$1,454,878, and is now admittedly one of the safest fraternal insurance societies in the country. On October 1st of the current year its assets were over \$1,525,000. The W.C.U. Building, the tallest and finest in Quincy, is a monument to the business ability of its supreme officers. *Floreat!*

When great financiers die, eloquent preachers talk of "service" over their remains. But there is far greater need of defining the sort of service which deserves reward at the hands of Almighty God.

THE ROSE AND THE GEM

By Rudolf Blockinger, O. M. Cap.
Catholic Mission
Kinyang, Kansu, China

A Rose appeared on Sharon's plain,
That caught a Treasure from on high:
A Royal Gem that took Her heart,
To pierce it seven times and die.

The Rose bowed down, the Gem she laid
Upon a lowly crib of straw;
The snow-white Rose adored the Gem,
For in the Gem Her God She saw.

But lo! The straw turned into thorns,
The crib changed to a mighty cross:
A cross that clasped its dying God,
As the Rose bowed down beneath Her loss.

Her calix on the cross She laid,
From whence the stream of grace e'er flows;
In life the Rose conceived the Gem,
In death the Gem caught up the Rose.

Satanism:—Father Herbert Thurston, S. J., versus Mr. Montague Summers

By Robert R. Hull, Huntington, Ind.

III

In his Preface to *A Rebours*, written twenty years after the novel, Huysmans shows no disposition to alter what he had written. If he alters anything, he tells us, he will do so because he has discovered its falsity. In passing he mentions "the misunderstanding and stupidity of sundry pedants and agitated members of the priesthood." "Year after year," he tells us, "they clamored for the destruction of the book, the copyright of which, by-the-by, I do not own, without ever realizing that the mystic volumes that came after it are incomprehensible without [its] being as it is, I reiterate the statement, the root from which they all sprang." (*Against the Grain*, Paris, 1926, Pref., p. xxiv).

Huysmans' attitude, as a Catholic, toward *Là-Bas* is also very interesting. "As for this book *Là-Bas*," he states, "which frightened so many people, neither should I write it, if I had to do the thing again, in the same manner, now I am become a Catholic once more. There is no doubt indeed that the wicked and sensual side therein developed is reprehensible; but at the same time I declare I have glazed over things, I have said nothing of the worst; the documents it embodies are in comparison with those I have omitted, but which I have among my papers, very insipid sweetmeats, very tasteless tit-bits." (*Ibid.*, p. xix).

If Huysmans, who interested himself in every phase of Satanism, could defend himself against his critics in this fashion, I am convinced that much can be said for Mr. Summers, whose works, by comparison with the aforementioned works of Huysmans, are "stale plums and insipid confections." (A rendering from Samuel Putnam's tr. of the same Preface, in *Down Stream*, p. 331).

Father Thurston's anticipation (*Studies*, l. c., p. 446) that "the generation which reads James Joyce" will

not take offense at the works of Mr. Summers, is not germane. There is no analogy between Joyce and Summers. Indeed, Mr. Summers has not advanced over the Victorians. The Victorians are ahead of him! No other modern writer with whom I am acquainted requires as much of his readers, on account of his use of so many archaic expressions and obsolete words. One must continually refer to the dictionary.

While Mr. Summers is undoubtedly Continental-minded, he appears to have chosen the antiquated English of the Restoration as his vehicle. Mr. Summers is anything but a realist: he does not write in the idiom of modern England and he never falls into the *patois* of the proletariat. He is very old-fashioned.

There is little danger that any of Mr. Summers' works will ever become popular. They will be read with interest by the few, to whom a "History" and a "Geography" of witchcraft, written by a believer in witchcraft, are novelties. Incidentally there is very much to be said in favor of the innovation, by which these two books are included in the scholarly series of "The History of Civilization" printed in Great Britain, but Knopf's by adoption. Catholics have again and again complained of the many works which deal with Catholic subjects in a hostile spirit. Can they consistently complain because these books on witchcraft have not been written by a representative of the dominant Rationalist school?

Mr. Summers not only makes use of an archaic diction to convey his meaning, but he repeatedly leaves untranslated the more objectionable passages. An example is to be found on page 433 of *The Geography of Witchcraft*, where he leaves the lengthy account of the crimes of the Abbé Guibourg in French. In *Demoniality* he softens many of the phrases. Thus, on page

96 of *Demoniality*, "a certain noise" barely hints at the meaning of the Latin word. In his note on this word, on page 127, Mr. Summers even writes his introductory remark in Latin and does not translate his illustrations from Latin and French authors.

Nor is Father Thurston's comparison of *Demoniality* with Leo Taxil's *Librairie Anti-Cléricale* (*ibid.*, pp. 443-4) a fair one. There is no evidence, on the face of the work itself, that the translator's motive is anti-Catholic. Nor is it apparent that "pornography" is rampant in this English version of *Demoniality*. The Latin-French edition of Isidore Liseux (Paris, 1875) was known to Huysmans. It is described as "poor and inadequate" (*Demoniality*, Foreword, p. v) and frequently unintelligible to the ordinary Latin student on account of the failure of Liseux to understand the abbreviations of Sinistrari. Mr. Summers has supplied copious notes in an appendix. The Latin-English edition, also printed by Liseux in 1879, is, we are told (*ibid.*), "worse than indifferent" and also "excessively rare." Mr. Summers, in presenting an English translation of *Demoniality*, may have been guilty of bad taste, but no worse.

Sinistrari's announced intention was to write a work in moral theology for inquisitors; but, actually, the moral element in his treatise is subordinated to the larger interests of his dogmatic demonology and anthropology. I cannot imagine anything more tiresome to a reader who might be seeking for erotic thrills. And one of my acquaintances, who borrowed the "History" just after I had finished reading it, abandoned it and expressed disgust at the tiresome verbiage of the author. But, at any rate, I think we shall be obliged, as time goes on, to adjust ourselves to an inevitable broadening of the English and American attitude toward such literature. Unless the intentions of an author are salacious, his book cannot be salacious. Foes of the Christian faith, such as Leo Taxil, have called the Bible an obscene book because sexual matters are dealt with frankly in a few passages.

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"Seeing that the author everywhere insists on the reality of devil-worship and in large measure justifies the witch hunts of past centuries," says Father Thurston (*Studies*, Sept., 1927, p. 445), "he can hardly be surprised if an attitude so openly opposed to contemporary feeling be regarded as a challenge, and if critics become curious regarding his personal history." Possibly Mr. Summers' challenge justifies personalities; but, if so, perhaps when a Catholic writer challenges the dominant Rationalism of these times, those who disagree with him, for the same reason, have a right to indulge in personalities.

On the other hand it is a fact, as Father Thurston says (*ibid.*, p. 444), that "more than one" of Mr. Summers' reviewers, because of his tone of infinite respect for Catholic theology and Catholic practices, "have taken for granted" that Mr. Summers "is an exceptionably devout Catholic and presumably a priest." Mr. Summers has a wide acquaintance with Catholic literature. There are his "pious" dedications and feast-day datings to strengthen the impression. "More than one of his reviewers," Father Thurston continues, "... has seized the occasion to declaim against the ignorance, credulity and intolerance of Catholic theologians, or even to rail against the obscurantism of the Roman Church in our own day." And undoubtedly Father Thurston is correct: Mr. Mencken, under the title, "The Powers of the Air," contributed a hilarious review of the *History of Witchcraft* to the *American Mercury* (May, 1927).

Father Thurston, therefore, proceeds to "smoke out" Mr. Summers; and we are indebted to him for information about the author of "these extraordinary books" as follows:

The name of Mr. Montague Summers is not to be found in any Catholic Directory. He is not a Catholic priest. The Directory of the Established Church of England did, between the years 1908 and 1925, publish the name of Mr. Augustus Montague Summers. Mr. Summers finished a course

in Lichfield Theological Seminary in 1904, and obtained the degree of B.A. at Oxford in 1905. In 1908 he was ordained deacon in the Established Church, after which he was curate for one year at Bitton. In the British "Who's Who" for 1927 his name appears, apparently for the first time. But in this work he is listed as "the Rev. Alphonsus Joseph-Mary Augustus Montague Summers, M.A., F.R.S.L." Father Thurston, in a footnote, remarks, "The Christian names 'Alphonsus Joseph-Mary' seem to have been recently acquired, etc."

The reader of Mr. Summers would infer, from several passages in his two principal works (*e.g.*, *Geography of Witchcraft*, pp. 180, 417) that Mr. Summers celebrates Mass and even hears confessions. For all the Roman Pontiffs, practically without exception, who are referred to in his works, he expresses admiration. There remains the pronounced Catholic tone of his books. How can one reconcile all these features with the fact that he is not a Catholic? He has not, in any case, obtained the episcopal *Imprimatur*. Is Mr. Summers masquerading? Is it his purpose, by posing as a Catholic, to give occasion to the enemy to blaspheme?

Although, at first blush, the facts ascertained by Father Thurston appear to tell heavily against Mr. Summers, it is not necessary to suspect that writer of conscious hypocrisy or "literary affectation." It is even possible that he celebrates Mass, albeit illicitly, and hears confessions. Even if he has no power to consecrate the Sacred Elements, in assuming to say "Mass" he does no more than many a "priest" of the Established Church; and, in allowing himself to be published as a "Catholic priest," he may be no worse than certain Episcopalian clergymen in England and the United States who have been ordained by "wild-cat" schismatic bishops.

Mr. Summers may believe in the "branch" theory of the Church's constitution. He may not regard the "Old Catholics," Polish Nationals, Jansenists, and "Liberal Catholics" as in fact

schismatics. It is possible that he has received "valid" orders from some bishop of one of these sects. I am inclined to make allowances for him as a non-Catholic.

Mr. Summers' respect for Catholic theology and practice is understandable as an approach to Catholicism. I have often wondered how such a scholar as Rev. Philip Schaff, D.D., LL.D., the noted Presbyterian divine, could have edited the "Library of the Nicene and Post-Nicene Fathers of the Christian Church," and have been over such a lengthy period in daily spiritual communion with St. Augustine, St. Jerome, and St. John Chrysostom without becoming a Catholic. It is almost incredible, but it is conceivable. So, then, if allowances are to be made for Dr. Schaff and others, why not also for Mr. Summers? He is inconsistent, but it is not necessary to suppose that he is insincere.

Father Thurston's charge that Mr. Summers is preoccupied with pornographic literature, has some weight against his moral character; but it cannot possibly affect the simple question of the reality or unreality of the Satanic phenomena. Mr. Summers, in 1915, edited the *Works of Aphra Behn*, "which he followed up later by similar editions of Congreve and Wycherly," the Restoration dramatists. This was doubtless in bad taste; but why should one hastily assume that Mr. Summers' motives were un-mixed? If allowances cannot be made for the fact that he was not a Catholic, may one not assume a literary, apart from a merely morbid, interest, especially since Mr. Summers has so evidently acquired the habit of using the English of the Restoration era as his vehicle?

Mr. Summers may see nothing incongruous in his membership in the "British Society for the Study of Sex Psychology" and in his essay on the criminal mania of the Marquis de Sade (*Studies*, Sept., 1927, p. 447). Nowhere does he condone the degeneracies of the Satanists. He may sincerely believe, as Mr. Havelock Ellis undoubtedly believes, that he is approaching such sub-

THE ECHO

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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jects with the precision of the scientist and adding to the store of expert knowledge. When Mr. Summers expresses his horror of "sexual and diabolic abnormalities" (*ibid.*, p. 448), does it follow that he is a pretender? If all this is in bad taste, is there not hope that, under other circumstances, he might be better taught and better deport himself?

Catholics and the Race Problem

The present writer was asked to speak at a dinner given by the members of St. Elizabeth (Colored) parish of St. Louis, Mo., to their new pastor, Rev. Austin Bork, S.J., on November 14. He therefore had occasion to meet these Catholic brethren socially, to talk to them, and to learn their views on matters pertaining to Catholic education and parish welfare.

There is no need to exaggerate, nor to make invidious comparisons with white folk, but this must be said: the general attitude of the people, their behavior towards one another, and the evident sincerity of their interest in parish welfare deserve the highest commendation. Presence at that meeting, which lasted well over three hours, gave proof to any observer of the Catholicity as well as catholicity of our Church and of the appeal that her teaching makes to people of every class and social station.

But it was especially the speeches made by three Catholic young men of the parish which gave hope for the future of the Colored people,—at least for those of them who would embrace the Catholic faith. The genuine sincerity of these Catholic young men in matters of religion, the superb *elan* with which they set forth their ideas, and the vigor of their presentation were remarkable. It may be safely asserted that speakers at our own parish reunions and in our own parish organizations do not show greater zeal and greater intelligence for the immediate duties of the Catholic Church in America than was shown by these Colored spokesmen for Catholicity at the St. Elizabeth parish meeting.

The Negro belongs to us. Too long have we neglected him. We needlessly imagined that it was the proper thing to admire what some people call the Negro's wit and comedy, but there was little attempt made to look upon him as a desirable member of the true Church of Christ. Fortunately, this unjustifiable attitude is undergoing a change. Ideas about "racial superiority" are being relegated to the refuse heap of exploded theories. The Catholic Church in America has as large and urgent a duty towards our brethren of the Colored race right here among us as it has towards the people of China and Japan.

It may not be out of place to conclude these brief remarks with a paragraph from Professor Herbert A. Miller's recent book on "Races, Nations, and Classes." In a brilliant chapter entitled, "The Myth of Superiority," he definitely rejects all unfounded theories of the superiority of one race over another. He writes: "The race problem is infinitely difficult—vaster and more difficult than the problems involved in kings and principalities. The conflict of cultures is more pronounced when there is the inescapable mark of race to solidify the area of the group. The first step towards the solution must be disillusionment from the belief that religion and ethics and science sanction the right of one race to rule another. If both the culturally inferior and superior races will accept the fact that inherent racial superiority is a myth, the world may be saved some of the painful experience it has suffered as other myths of privilege and prestige have been shattered."

Albert Muntsch, S.J.

The death of the great historian of the Popes, Dr. Pastor, occurred on September 29. The *London Tablet*, which reached Dubuque a few weeks later, enabled *The Witness* to carry a brief account of his services and death on October 25. The N. C. W. C. News Service released the story as "live" news on October 30!—*Dubuque Witness*, Vol. VIII, No. 36.

Notes and Gleanings

We are indebted to Mother M. Angela, O.S.U., 4117 Michigan Ave., Chicago, Ill., for a set of Christmas cards designed by Mother Dominica of the same order, which are a welcome departure from the stock-in-trade and often pagan cards that flood the market around this season of the year. The cards show simple pen drawings which boldly outline the mystery of the Incarnation, and scenes from the youth of Our Divine Saviour. The texts accompanying the drawings are taken from the Missal and the Breviary and are happy in choice and expressiveness. Though some of the drawings are a little too much after the *art nouveau* style to suit our old-fashioned taste, we hail the series as an honest attempt to replace the ordinary multi-colored valueless Christmas cards with something more in conformity with the true spirit of the liturgy. Those interested are asked to communicate with Mother M. Angela at the above address.

It is announced through the regular press channels that the National Catholic Educational Association has chosen a general committee to study the problem of "student guidance" in the standardized men's colleges of the Association. Nine subcommittees are to function in this undertaking, covering virtually every aspect of student guidance from the selective processes to alumni welfare movements. It may not be amiss to call the attention of these committees to a detailed proposal of "student guidance" which was published lately in the FORTNIGHTLY REVIEW ("Catholics and Modern Industrial Education," Vol. XXXV, No. 11, pp. 211-213).

Those who wish to have a Catholic almanac for 1929 are advised to send an alms for the Capuchin foreign missions to the Central Office for the U. S., at 110 Shonnard Place, Yonkers, N. Y., and they will receive free the *Mission Almanac of the Seraphic Mass Association*. It has many interesting

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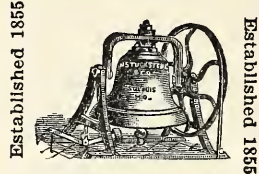
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articles on mission and kindred subjects by such able writers as Fr. Anscar Zawart, Fr. Berchmans Bittle, Fr. Benno Aichinger, of the Capuchin Order, and by a number of missionaries of the same Order laboring in foreign fields. The Almanac is neatly illustrated and will no doubt serve the purpose of promoting the mission cause.

The *Fischer Edition News*, published by Fischer & Bro., of New York, in its current issue comments on the silver jubilee of the *motu proprio* of Pius X on the reform of church music. The editor justly observes that while progress has undoubtedly been made since the promulgation of that important document, "conditions in some places have been but little bettered and the sentimental operative tastes of a generation ago still hold sway" and "unfortunately determine the choice of music used in some of our institutions of learning, which should be the source and stimulation of the reforms asked for in the *motu proprio*. Congregations still demand 'something bright and snappy' during Mass, and choirs are frequently attracted to the rhythmic, operative, superficially sentimental type of music supplied by certain composers of a generation fortunately past." A hopeful sign, in the opinion of the *News*, is the demand of the younger generation, stimulated by the introduction of suitable courses in schools and seminaries, for a return to the simple beauty of the true art of the past. Another, we may add, is the slow but steady growth of the liturgical movement.

Catholic Missions, official organ of the Society of the Propagation of the Faith, prints a document drawn up at the last annual meeting of the Superior Council of the Society in Rome. The document, signed by Archbishop Nogara, Pro-Secretary General, emphasizes the spirit of co-operation which should exist between the Society and individual mission institutes for the good of the whole movement. It acknowledges that, while the Society is the principal instrument of the Holy

See for mission-aid, it cannot supply all the needs of each mission institute, and for this reason liberty of action is to be given to these institutes in gathering support for their respective missions. A point brought out is that the Society and the individual institutes have a common end, the Society for the whole field, the institutes for specific sections of the field, and that for this reason mutual support is necessary for the greater success of each.

The literary world will be interested in learning that the color table which Goethe painted himself and which was to serve as title-page to the first edition of his famous book "Contributions to Optics" (published in 1791-1792), has been discovered in a library in Stuttgart. This table had been lost; in fact, it was believed that Goethe, though he announced it on the title-page, had never published it. Grenner described it in his *Journal of Physics* in 1793, but those denying its existence could quote Goethe's own words: "I added to my work a table showing all light, dark and colored shades, enabling their study through a prism. But this aid was a handicap because the table was unhandy." The original edition of the "Contributions to Optics" consisted of two small volumes and is extremely rare because only a few copies were printed. Each one was fitted with twenty-seven color leaflets, resembling playing cards, which were contained in a special cover.

The *Freethinker* once said that the Catholic Church was the only organized religious body capable of putting up an effective resistance to unbelief. "The Catholic Church," said this journal, "is the one we shall have to deal with ultimately. It is the best organized of them all, and the most logical of them all; that is why it is the worst of them all." Compliments come from unlikely sources sometimes. But the *Freethinker* is quite right. It is with the Catholic Church that must be made the final reckoning by those who want to detach man from God.

Our modern philosophy of "behaviorism" may be found in Greek Stoicism. Our shallow, prattling, self-complacent "modern" thought and literature and social self-indulgence had their prototypes in pagan Greece. The persons who are really "behind the times" are those who are so uninformed that they have become mimickers of the modes which the fresh and vital Gospel drove out of Greece and Rome. There is nothing new in cheap cynicism, in a smattering of cults and catchwords, and in an unashamed indulgence of impulses and passions. These are but discarded rubbish from the scrap-heaps of antiquity.

Proposed laws now pending in several States, which would turn over to psychiatrists the whole problem of the insane and criminal, would be the worst thing which could happen to the science of psychiatry, according to Ralph Coghlan in the *American Mercury*. Mr. Coghlan says that psychiatry is "a very young and still incompetent science." He points out that there are many schools of psychiatry which contradict one another, and that modern scientists are still groping in the dark.

Social reform must come by natural growth out of the life of the people. No right social order can ever be hoped for so long as the religious life of the people continues to be individualistic. The most effective remedy would be to teach the people to participate more actively in the sacred liturgy and thereby in the life of the Church of Christ, which is unifying and social in the highest degree. Such is briefly the thesis of a pamphlet written by the Rev. M. B. Helbrigel and the late Rev. A. A. Jasper, entitled, *The True Basis of Christian Solidarity: The Liturgy an Aid to the Solution of the Social Question*. It will repay careful study on the part of all who are interested in the solution of the social question and the promotion of the liturgical movement. Published by the Central Bureau of the Central Verein, 3835 Westminster Pl., St. Louis, Mo.

Historical

Apologetical

The Life of Christ

A Historical, Critical and Apologetic Exposition

By

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Consultor of the Pontifical Biblical Commission

Translated by

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... It is impossible to give even a fair idea of the contents and method of this great work within a brief notice. . . . The reader will find that, in spite of the prevailingly critical and apologetic tone of the work, the devotional element is not neglected, and this life of Christ can be read with genuine edification. . . .

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Current Literature

—*The Catholic Church and Confession*, by the Rev. L. Geddes, S. J., and the Rev. Herbert Thurston, S. J., is a volume of the Calvert Series, edited by Mr. Hilaire Belloc. It explains the doctrine and practice of the Catholic Church in the matter of auricular confession and sacramental absolution accurately and in language which "the man in the street" can understand. The authors emphasize the point that, so far from leading men to sin more easily, confession is a most potent agency in deterring them from sin, and they also stress the importance of confession in protecting man from the deadening of his conscience, the greatest moral disaster that can overtake him. The references to the ancient penitential discipline of the Church are cautious and discreet. The booklet can be cordially recommended. (The Macmillan Co.)

—The universal interest among all classes and creeds in St. Francis of Assisi is one of the striking phenomena of a strange and bizarre decade. The "Poverello" has been one of the outstanding subjects of biographical writing in a day when this form has had "best seller" acceptance. *Liege and Vassal* is an adaptation from the German by Father Bierbaum, O.F.M., which strikingly links the feast of St. Francis with that of Christ the King. Here we have presented to us interesting side-lights on the great St. Francis in a form which makes spiritual reading enticing. Church book-racks should be stocked with a goodly supply of these brochures, which can be ordered from the Third Order Bureau, 1740 Mt. Elliott Avenue, Detroit, Mich.

—*Readings from the Sacred Scriptures, A Textbook for Secondary Schools*, was compiled by the Rev. Henry M. Hald, Ph.D., associate superintendent of Catholic schools of the Diocese of Brooklyn, to supply the need of a volume of selections from both the Old and the New Testament for higher schools, together with brief notes elucidating the texts. The book is the fruit of teaching experience in

the Cathedral College of the Immaculate Conception and the Normal School of the Diocese of Brooklyn, and seems well adapted to its noble purpose of giving our young people a better knowledge of the Holy Bible—undoubtedly a very great desideratum. (Schwartz, Kirwin & Fauss, 53 Park Place, New York).

—We trust our readers have not gained the impression from Fr. Lenhardt's article in No. 21 of the F. R., that the *Universal Knowledge Dictionary and Encyclopedia of Arts and Sciences, History and Biography, Law, Literature, Religions, Nations, Races, Customs and Institutions* (edited by the same committee of scholars to whom we are indebted for the *Catholic Encyclopedia*), and of which Volume II has lately reached us for review, is not a reliable reference work. On the contrary, in spite of a few inevitable inaccuracies, it is more reliable, especially in all matters concerning Catholic thought, tradition, and customs, than any other general reference work with which we are acquainted. Nor should it be thought that there is no need of such a general reference work, since we have the *Catholic Encyclopedia*. The *Catholic Encyclopedia* is an ecclesiastical dictionary, while *Universal Knowledge* is a general reference work covering the wide field indicated in its title. If the *Catholic Encyclopedia* was a necessary work, *Universal Knowledge* is even more necessary, especially for those Catholics who stand in need of a general reference work, but are not sufficiently informed to be able to make use of one of the ordinary encyclopedias, which are all written from a non-Catholic and often more or less hostile point of view. The second volume of this truly valuable work carries the nomenclature through the letter B and presents the same attractive features of judicious condensation, binding and format as the first, which was so cordially recommended in this magazine less than a year ago. These 890 pages hold 2,913 articles of general and enduring interest, having all the space that is needed, but no more; concise and lucid. Where one finds a long

article, one may be sure that the subject merits the space accorded. Those readers who require long treatises are assisted in finding the best and latest books by the bibliographies given. The aims of the editors and contributors are conciseness and lucidity; difficult technical subjects, such as *Ballistics* and *Boilers*, are made plain to the general reader. The writers have been chosen for their scholarship, rather than for their prominence or the advertising value of their names. (The work is published by the Universal Knowledge Foundation, Inc., New York City.)

—A massive volume published by the Dolphin Press, Philadelphia, tells the story of *The American Foundations of the Sisters of Notre Dame de Namur*. This congregation was founded at Amiens, France, in 1804, by Bl. Mother Julia Billiard, and derives its surname from the fact that it has its mother-house in Namur, Belgium. The first colony of eight Sisters came to America and settled in Cincinnati in 1840. Since then the Order has spread far and wide and now comprises three provinces with seventy convents and 1,921 professed Sisters and novices. The principal institution conducted by these learned and energetic Sisters is Trinity College at Washington, established in 1900. The volume is beautifully printed and illustrated with a number of fine engravings.

—The latest volume of "Herder's Theologische Grundrisse" is an *Einführung in das Alte Testament* by Dr. J. Goettsberger, of the University of Munich. It is preëminently a textbook for seminarians, and the author, who is a leading authority in his discipline, cleverly employs all the resources of the printing art in an effort to make the contents interesting and easily assimilable by the student. Though comprising only a little over 500 pages, the work is remarkably complete and up to date. (Herder & Co.)

—Volume II of Dr. Newton Thompson's translation of the late Father L. C. Fillion's *Life of Christ: A Historical, Critical, and Apologetic Exposit-*

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Koch-Preuss, Handbook of Moral Theology. Vol. II: Sin and the Means of Grace. 2nd revised ed., St. L., 1919. \$1.25.
- Seitz, Don C.—Joseph Pulitzer, His Life and Letters. N. Y., 1927. \$2.
- Martindale, C. C. (S. J.) The Vocation of Aloysius Gonzaga. London, 1927. \$2.
- Tischleder, P. Der kath. Klerus u. der deutsche Gegenwartsstaat. Freiburg, 1928. \$1.
- Stegmann, B. A. (O. S. B.) Christ, the "Man from Heaven." A Study of 1 Cor. XV, 45-47. (Dissertation). Washington, 1927. \$1. (Wrapper).
- Smith, Matthew. Practical Ascetics. St. Louis, 1928. \$1.25.
- Sisters of the Visitation. The Spiritual Life. Instructions on the Virtues and on Prayer Given by St. Jane de Chantal. London, 1928. \$2.
- Kolbe, Msgr. A Catholic View of Holism. [A Study in Evolution.] N. Y., 1928. \$1.
- Huard, V.-A. Manuel Théorique et Pratique d'Entomologie. Québec, 1927. (Illustrated). 75cts. (Wrapper).
- Lang, Alb. Die Loci Theologici des Melchior Cano u. die Methode des dogmatischen Beweises. Munich, 1925. \$1.50. (Wrapper).
- Didon, Père. The Life of Christ. 6th Edition in 1 Volume, with a Memoir of the Author. London, 1928. \$3.
- Koch-Preuss. Handbook of Moral Theology. Volume IV. Man's Duties to God. 2nd revised ed. St. Louis, 1921. \$2.
- Schultze, Fred. A Manual of Pastoral Theology. 3rd revised and enlarged ed. St. Louis, 1923. \$2.
- Kneipp, Seb. My Water-Cure. With 100 illustrations. Kempten, Bavaria, s. a. \$1.
- Raucaz, L. M. (S.M.) In the Savage South Solomons. The Story of a Mission. 1928. 85 cts. Illustrated.
- Furfey, P.H. The Parish and Play. Some Notes on the Boy Problem. Phila., 1928. \$1.50.
- Geddes and Thurston, S.J. The Catholic Church and Confession. N. Y., 1928. 85 cts.
- Drinkwater, F. H. Two Hundred Sermon Notes. London, 1928. \$2.
- Hurst, G. L. (Prot.) The Literary Background of the New Testament. N. Y. 1928. \$1.25.
- Kohlsaas, H. H. From McKinley to Harding: Personal Recollections of Our Presidents. N. Y., 1923. \$2.50.
- Richtstätter, K. (S.J.). Die Herz-Jesu-Verehrung des deutschen Mittelalters Mit 18 Tafeln. 2nd ed. Ratisbon, 1924. \$2.50.

THE FORTNIGHTLY REVIEW

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tion (B. Herder Book Co.) deals with the Public Life of Our Lord and has all the excellent features which caused the first volume to be so favorably received by critics. The third and final volume may be expected within less than a year. When completed, this Life of Our Divine Saviour will be in many respects the best available in English. We heartily recommend it.

New Books Received

"*My Father's Business.*" A Prayer Book for Catholic Students by Rev. Peter A. Resch, D. D., and Rev. Sylv. Juergens, D. D., of the Society of Mary. 352 pp. vest-pocket size. Illustrated. Kirkwood, Mo.: Maryhurst Normal Press. 75 cts.

Les Forces Secrètes de la Révolution: Franc-Maçonnerie et Judaïsme. Par Léon de Poncins. 319 pp. 12mo. Paris: Editions Bossard, 140 Bd. St-Germain. Fr. 15. (Wrapper).

The Official Catholic Year Book for the Year of Our Lord 1928. An Annual Published with the Approbation of the Hierarchy. A Comprehensive Summary of the History, Activities, and Accomplishments of the Roman Catholic Church in the United States of America during the Year 1928. iv & 737 pp. large 8vo. New York: P. J. Kenedy & Sons. \$4.

Übungsbuch zur Einführung in die Textgeschichte des Neuen Testamentes. Von Dr. H. J. Vogels. 32 pp. 8vo. Bonn: Verlag von Peter Hanstein. M. 1.20. (Wrapper).

The True Basis of Christian Solidarity. The Liturgy an Aid to the Solution of the Social Question. By Rev. M. B. Hellriegel and Rev. A. A. Jasper, O'Fallon, Mo. (Central Bureau Publications, Brochure No. 4.) 32 pp. St. Louis, Mo.: Central Bureau of the Central Verein, 3835 Westminster Pl. 12 cts. a copy; 85 cts. a dozen; \$6.25 per 100.

The Life of Christ. A Historical, Critical, and Apologetic Exposition by the V. Rev. L. C. Fillion, S. S., Consultor of the Biblical Commission. Translated by the Rev. Newton Thompson, S. T. D. Volume II. The Public Life of Our Lord. viii & 719 pp. 8vo. B. Herder Book Co. \$4 net.

In den Vereinigten Staaten Amerikas. Von Dr. Christian Schreiber, Bischof von Meissen. 32 pp. 8vo. Germania Akt.-Ges. für Verlag und Druckerei, Filiale Dresden. (Brochure).

Golden Anniversary Souvenir of the Western Catholic Union. Celebrated in Conjunction with the Thirty-Sixth Convention Held at Quincy, Ill., Commencing Oct. 21, 1928. 320 pp. 8vo. Illustrated. Quincy, Ill.: Published by the Western Catholic Union. *S. Benedicti Regula Monasteriorum.* Editio, Prolegomenis, Apparatu Critico, Notis

instruxit Benno Linderbauer O. S. B. Cum Tabula Phototypica. (Florilegium Patriisticum, ed. B. Geyer et Joh. Zellinger, Fase. XVII). iv & 84 pp. 8vo. Bonnae: Sumptibus Petri Hanstein. M. 3.50. (Wrapper).

Mission Almanac of the Scraphie Mass Association for 1929. 48 pp. large 8vo. Illustrated. Published by the Central Office for the U. S., 110 Shonnard Place, Yonkers, N. Y. (Will be sent to anyone upon the receipt of an alms for the Capuchin Foreign Missions).

Bethlehem. A Drama of the First Christmas. In Three Acts. By Wm. Mathias Lamers. 32 pp. 16mo. Sleepy Eye, Minn.: Catholic Dramatic Company. 50 cts.

Jahrbuch des Reichsverbandes für die katholischen Auslandsdeutschen, 1927-28. Herausgegeben von Dr. Ludwig Schade. 236 pp. 8vo. Münster i. W.: Aschendorffsche Verlagsbuchhandlung. M. 7.20. (Wrapper).

Our Lady's Titles. By Rev. Albert Power, S. J. With Preface by Rev. George O'Neill, S. J. ix & 214 pp. Frederick Pustet Co., Inc. \$2 net.

The Mariology of Cardinal Newman. By Rev. Francis J. Friedel, S. M. xvi & 392 pp. 12mo. Benziger Brothers. \$3.25 net.

A Nobleman of Italy. The Story of Aloysius Gonzaga. By Rev. A. Koch, S. J. Translated from the German by Rev. D. Donnelly, S. J. Sands & Co. and B. Herder Book Co. \$1.25 net.

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A minister whose income was exceedingly small was one day asked by a friend of his: "Why, Mr.—, what in the world do you live on?"

"I live on faith," replied the rector, "my wife on hope, and my children on charity."

That Mark Hanna, like Shakespeare, "had small Latin and less Greek," is well brought out in an interesting Roosevelt anecdote told by Mark Sullivan in *America Finding Herself*: "Cromwell was counsel for the French owners of the old Panama Canal when Roosevelt was taking it over and recognizing the independence of the Republic of Panama. To Roosevelt came Mark Hanna, in the rôle of fatherly adviser. 'You want to be very careful, Theodore,' he said, 'this is very ticklish business. You had better be guided by Cromwell; he knows all about the subject and all about those people down there.' Roosevelt replied that 'the trouble with Cromwell is he overestimates his relation to Cosmos.' 'Cosmos?' said Hanna. 'I don't know him—I don't know any of those South Americans; but Cromwell knows them all: you stick close to Cromwell.'"

Ephraim: "What you all call it when a girl gets married three times—Bigotry?"

Rastus: "Lawdy, boy, you suttinly am an ignoramus. Why, when a gal gits married two times, dat am bigotry; but when she gets married de third time, dat am trigonometry."

The foolish proposal in Cleveland that Boy Scouts admonish women smoking on the street produced this mot:

"Did you ask the lady to stop smoking cigarettes?"

"No," answered the Boy Scout. "She had no matches and said that it would be a kind act if I would give her a light."

The catechist, after explaining the picture of Elias' ascent into Heaven on a fiery chariot, proceeded to ask the children about the picture. Pointing to the halo around the head of Elias, he asked what that was.

Child—"Spare tire, Father."

"And do you really love me?"

"Yes," said the young doctor. "The mere sight of you, darling, sets up violent cardiac disturbances, superinduces dryness of the palate, epiglottitis, and larynx, and brings on symptoms of vertigo."

Teacher (to boy sitting idly in school during writing time): "Henry, why are you not writing?"

Henry: "I aint got no pen."

Teacher: "Where's your grammar?"

Henry: "She's dead."

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The Fortnightly Review

Vol. XXXV, No. 24

ST. LOUIS, MISSOURI

December 15th, 1928

At the Crib of the Christ Child

By the Rev. Charles J. Quirk, S.J., Spring Hill College,
Mobile, Ala.

THE GIFT

Not when the Spring awakes each flower,
Nor at the Summer's azure hour,
Nor in the fruitful Autumn time,
Comes unto earth God's gift sublime.

But when the ice-cold North Wind blows,
When earth lies still and white with snows,
Then to each heart God's Gift is given,
His little Son, the Lord of Heaven.

TO MAN'S HEART ON CHRISTMAS DAY

You bring gifts, merriment for all,
Upon God's birthday festival;
But for God lying in the crib apart,
You bring the world's indifference,
O ungrateful heart!

CORDS OF LOVE

The earth below, the sky above
Are bound by cords of love:
For Heaven which came in a Lad's wee guise,
Still seeks the earth as Love's lost prize.

AT THE CRIB

How can we say we do not love
With all our heart, our God,
As we stand by and see the *love*
That brought Him to our sod.

He comes not with His heavenly might
To brave the winter wild:
He comes to us, ah, weak and small,
In the form of a little Child.

NO PLACE

The tinsel'd pomp and glory of this earth
Have no place in this Holy Shrine of birth,
Where Heaven comes down to take up its abode,
Where all lies centered in the living God!

Dangerous Half-Truths

Half-truths are often more dangerous than complete misstatements. Half-truths in defending the Catholic Church only falsify the Church by an inadequacy that too often warrants a certain indignant resentment. Many worthy Catholics are following this "half-truth method" of apologetics under the mistaken idea they can win over anti-Christian opponents by minimizing the claims of Christ and His Vicar to our obedience. In a recent pamphlet we read:

"I with every Catholic citizen adopt the words of the Right Reverend John England, the eminent Catholic Bishop of Charleston, South Carolina, and say: 'Let the Pope and Cardinals and all the powers of the Catholic world united make the least encroachment on that Constitution, we will protect it with our lives. Summon a General Council. Let that Council interfere in the mode of our electing but an assistant in a prison—we deny its right; we reject its usurpation.' I quote and adopt the words of that eminent Catholic scholar and divine, Cardinal Newman: 'Were I a soldier or sailor in Her Majesty's service in a just war, and should the Pope suddenly bid all Catholics to retire from her service, I should not obey him.' . . . There is little use in multiplying quotations, but I want to add the words of Cardinal Bellarmine, a celebrated Catholic theologian of the Sixteenth Century: 'In order to resist and defend oneself no authority is required. . . . Therefore, as it is lawful to resist the Pope if he assaulted a man's person, so it is lawful to resist him if he assaulted souls or "troubled the State;" and much more if he strove to destroy the Church. It is lawful to resist him, by not doing what he commands, and by hindering the execution of his will.' As the Council of Baltimore declared in May, 1846, when the Know-nothing insanity was prevalent: 'We can confidently appeal to our whole tenor of instructions, not only in our public addresses, but in our most confidential communications, and you bear witness

that we have always taught you to render to Cæsar the things that are Cæsar's, to God the things that are God's.' "

Now, the pamphlet in which these passages are cited makes the mistake of telling only half the truth that it pretends to champion. This half-truth is apt to leave the impression that Catholics have the right to sit in judgment on the Pope's decisions. A citizen is inferentially declared patriotic because he has a right to decide *when a question is within the Pope's competence and when it is not*. Has he any such right? Did the eminent Catholics quoted in the pamphlet believe they had a right to decide when the Pope is entitled to obedience and when he is not, regardless of what he might think or claim? In other words, did they believe in the principle of private judgment, or did they merely give a partial (and perhaps imprudent) statement of their views, trusting the reader to correct it properly through other statements in their writings? When they say so boldly, "We reject its usurpation"; "I should not obey him," "It is lawful to resist him,"—do they not imply an imaginary case where the Pope is confessedly in the wrong, not that they have a right to decide he is in the wrong? We must guard against false inferences working great injustice to the memory of the eminent authorities named and cited. For if they held to-day the views one, by implication, might attribute to them, they would not be Catholics, but Modernists, that is, secret enemies of the Church who, passing for Catholics, remain within the body of the Church while seeking to pervert its soul.

Of course, the Church's enemies will at once say: "Aha, so then you Catholics are not independent! You never may judge your Pope's decisions!" And that is true. Moreover, we are proud of it; no other institution is headed by a man entitled to that implicit trust and obedience. If the Catholic Church were merely a human corporation like any other, and not of

special divine institution, if it could not offer conclusive proofs of God's authorization and immediate guidance, then we could judge its management and alter its aims and policies. But the Church is a perfect and self-sufficing society founded directly by God and different in kind from every other society.

As that great Pontiff, Pius X, said: "I am no diplomat, but I defend the laws of my God. One thing only counts: Is the Church divinely constituted by Our Lord or not? If she is, I must safeguard her rights, her hierarchy, her possessions and her liberty."

Do we not misrepresent the Church when we minimize her supernatural or supra-national claims to our obedience wherever she decides it is her duty to intervene? The whole truth makes a better argument, for by vindicating the divine rights of the Church the sordid aims common to merely worldly organizations will, of themselves, appear improbable. But the "half-truth apologist" hopes by his concessions to win over the non-Catholic who distrusts Christian aims and influence. Does he win him? Even if we should go one step farther, and openly repudiate all claims of the Church upon us, we should win only the secret contempt always felt for a trimmer.

An attitude of pert and defiant independence toward the Pope is essentially democratic (in the current and anti-Christian sense) and—*vulgar*. It is expressed in the following doctrine of the Modernists condemned by Pius X in the Encyclical "*Pascendi Dominici Gregis*:" "Every Catholic, from the fact that he is also a citizen, has the right and the duty to work for the common good in the way he thinks best, without troubling himself about the authority of the Church, without paying any heed to its wishes, its counsels, its orders—nay, even in spite of its rebukes. For the Church to trace out and prescribe for the citizen any line of action, on any pretext whatsoever, is to be guilty of an abuse of authority against which one is bound to protest with all one's might."

Modernists are not Protestants (as certain Church papers would like to have us infer) or other open dissidents, but persons "within the heart and bosom of the Church" (*sinu gremioque ecclesiae*), who often enjoy the world's respect and esteem as reliable exponents of Catholic belief. Their attitude toward error moved the great Pontiff to say: "What is most amazing is that there are Catholics and priests who, we would like to believe, abhor such enormities, and yet act as if they fully approved of them. For they lavish such praise and bestow such public honor on the teachers of these errors, as to convey the impression that their admiration is not meant merely for the persons, who are perhaps not devoid of a certain merit, but rather for the errors which these persons openly profess, and which they do all in their power to propagate."

The absurd suppositions of a Pope trying to make us bad citizens, or "assaulting a man's person," or trying "to destroy the Church," would never occur to a mind thoroughly familiar from youth with Catholic teaching. The proposal of such a possibility in papal action belies God's explicit promise of His protection; intelligent Catholics feel no such apprehensions. There would be much more plausibility in the hypothesis that some sensible Protestant who reads his Bible would suddenly kill his own son because God once gave such a command to Abraham. The natural law comes from God, and His Church was not founded either to destroy it or to acknowledge its sole sufficiency and obligation.

In like manner, the State rules by God's authority, and the Church herself binds us in conscience to "render unto Caesar the things that are Caesar's." But no Catholic ever talks as if God and Caesar were equals, or even rival rulers; on the contrary, the Council of Baltimore, as well as every Catholic in the world, always held that Caesar and all he has belong to God.

One courageous idea, persisted in, will put a thousand fearful ones to flight.

The Ethics of Birth Control

To a discussion of this important and timely topic in the *Ecclesiastical Review* the Rev. Dr. John M. Cooper, of the Catholic University of America, contributes a valuable article, from which we quote the following passages, which will help to clear up some of the hazy ideas now current on the subject even among educated Catholics. The article appeared in the November number of our esteemed contemporary.

The ethics of birth control, says Dr. Cooper, is indissolubly bound up with the whole ethics of sex. A simple example will illustrate the fact. Let us suppose two young people, unmarried and with no definite intention of marrying, but in love with each other, determine to live together as man and wife. Both are physically and mentally sound and free from taint. Being educated and intelligent, they know of course that there is no guaranteed method of contraception. However, they agree to take every available precaution. They further agree that if by chance conception should occur, in spite of the multiple precautions taken, they will then marry. On what grounds, if birth control be admitted as ethical, could their conduct in living as man and wife be branded as ethically wrong? Admit birth control as legitimate in this case, and with a rigorous logic easily followed to its inevitable conclusions, you can drive a coach and four through the whole ethics of sex. Were the Church to give in one inch on her adamantine stand against contraception, she would soon be impaled on one or other horn of the dilemma of stultifying and contradicting herself or of abandoning her ethics of sex all along the line.

In building our argument for the general field of the ethics of sex, should we not hold more closely in mind the ultimate criterion of ethics given by Christ Himself: Love God and love thy neighbor as thyself? Love has two aspects, an objective and a subjective one. Objectively, Christian love implies the safeguarding of the rights and the fulfilling of the needs

of the individual and of society; subjectively, it implies the inner spirit of love as unselfish as we can make it.

All forms of unchastity—birth control, incontinence and liberties among the unmarried, solitary sin, unchastity of imagination and desire—have this in common, that they tend to thwart the accomplishment of an objective good that is of grave importance to the individual and the race, and to undermine and corrode the subjective spirit of unselfish love.

On the objective side, *luxuria* in all its forms tends either to reap the pleasures of sex while avoiding its consequences of child-begetting and child-rearing and thereby harming the human race in its essential being and well-being or else, in unchastity's typical form of extra-marital relations, to bring children into the world without proper provision for their care and protection and education. In addition it commonly brings in its train many other grave evils, such as disease, psychic complexes, broken lives, and so forth.

On the subjective side, *luxuria* in all its forms stamps in and reinforces the spirit of selfishness and undercuts the forces that make for unselfishness. It centers attention and activity upon self-regarding and selfish passion while shunting attention and activity from the higher unselfish elements in love and parenthood. It releases passion from its normal controls and leaves it shorn and naked in all its gross self-centeredness. It takes the pleasures while dodging the sacrifices and responsibilities that follow from the intra-marital use of the reproductive faculties. The marital relation undertaken with its full consequences of home-making, child-begetting, and child-rearing will normally involve two to four decades of adult life wherein the married mates are thrust into a position that demands daily unselfish tasks and that conduces to the cultivation of the spirit of unselfishness itself. Unchastity in general and birth control in particular set at naught a

fundamental and seemingly the fundamental divine project for the development and increase of unselfishness in humankind, because for the great mass of human beings the one great school, the one great project for training them in the spirit of love is marriage undertaken with its full responsibilities of home-making, child-begetting, and child-rearing.

Having in view the supreme criterion of Christianity, love of God and of neighbor, unchastity in all its forms, though in varying measure, gravely hurts the well-being or very being of the individual and of society. It is a deordination gravely sinful because it is a deordination gravely harmful in

its effects and gravely contrary to love of neighbor both objectively and subjectively considered.

It is universally sinful, or, to use the synonymous term, intrinsically sinful, because if exceptions be admitted for particular circumstances, before long, by the familiar process of rationalization, the exceptions would become, if not the rule, at least so common and so numerous that the objective and subjective *bonum humanum* protected by chastity and marriage would be deeply and disastrously undermined and frustrated.

This wedge argument is developed at greater length by Dr. Cooper in his book, *Birth Control*, ch. ix.

Satanism:—Father Herbert Thurston, S. J., versus Mr. Montague Summers

By Robert R. Hull, Huntington, Ind.

IV

In evidence of Mr. Summers' credulity Father Thurston instances the case of Madeleine Bavent. "The confession of Madeleine Bavent is a piece of undiluted hysteria, as the least experienced must recognize at a glance," he says (*ibid.*, p. 449). "If Mr. Summers can swallow this—and seemingly a hundred other similar narratives—as the veracious record of things that actually happened, his judgment concerning any matter which depends on evidence is as unsound as his claim to offer Mass or to forgive sins. He is evidently a man who is incapable of taking a common-sense view of the facts of life."

Lest the reader should mistake the nature of the issues which are here involved, I must insist that preternatural visitations of demons are not under consideration. Nor does the truth of the allegations entirely depend on the confession of Madeleine Bavent. Other inmates of the convent of Tertiaries of St. Francis at Louviers also confessed; Monsignor Péricard, the Ordinary of the diocese of Evreux, and the Capuchin Fathers whom he called to his assistance, were convinced of the guilt of the examinees; and the

secular courts of Rouen pronounced sentence on the Abbé Boullé. Görres includes an account of the case in his *Christliche Mystik*.

After all the case is, comparatively, a simple one. Although the priests possessed an unusual influence over their charges, the direct intervention of diabolic intelligences is not assumed. On the evidence presented to the ecclesiastical and civil courts, Picard and Boullé were simply the leaders of a band of Satanists which assembled regularly to celebrate the Black Mass and practice immorality. The nervous disorders of Madeleine Bavent and her companions can be accounted for as the result of the anxious brooding of their guilty consciences.

It is, of course, possible that those who confessed were suffering with hysteria; it is possible that they were the victims of erotic hallucinations and were mistaken in accusing Picard and Boullé. One might be inclined to accept this hypothesis, especially if the women had claimed to have been visited by *incubi*; but they made no such claims. And, after reading all that Mr. Havelock Ellis, in his *Studies in the Psychology of Sex* (Vol. I, pp.

200-204), says about cases of *bona fide* erotic hallucinations, where men have been mistakenly accused by hysterical women of seduction, I am convinced that such cases are exceedingly rare.

Nevertheless, Mr. Summers believes too much. He accepts, uncritically, the legend of Khosroes II, the Persian king, and his firmament. "Of the clockwork tower," says J. K. Huysmans in *L'Oblat*, "history knows nothing" (*The Oblate*, p. 21.) So also with the basket trick, the rope-trick, and other feats of Hindu legerdemain which, Mr. Summers appears to think, indicate diabolism. Houdini performed all these prodigies. As for "ectoplasm," Mr. Summers has evidently not heard of our own Jesuit Father Heredia, who, skilled in the art of stage magic, offers to produce "ectoplasm" to order by the yard and to duplicate most of the more common feats of Spiritists. Mr. Summers, in his bibliography, cites four books written or inspired by the notorious imposter Leo Taxil (Gabriel Jogand-Pagés)—very poor recommendations to the serious student.

I quite willingly concede that Mr. Summers, in a few instances, has apparently relied on untrustworthy sources, although even in these cases one sometimes finds it difficult to determine whether he cursorily cites the opinion as that of another, or seriously adopts it as his own. With reference to the Salem witchcraft trials, he does not give due weight to the subsequent confession of error of the principal witness for the prosecution. But I believe he is correct in holding that in Salem there existed a lodge of Satanists, of which "George Burroughs was the grand master, Bridget Bishop and Martha Carrier high officials." (*Geography of Witchcraft*, p. 348).

In the *History* Mr. Summers probably exposes himself to some suspicion of special pleading, since he has a thesis to uphold. This charge cannot be urged so plausibly against the *Geography*, inasmuch as the treatment is sufficiently objective to satisfy the most carping critic who is at all willing to examine the evidence seriously.

The net result of Mr. Summers' work is to reopen the whole case and start historical criticism to work on the documents which moderns have been inclined to dismiss with a shrug. If his works have the effect of bringing up short some of those who have assumed that "the superstition of witchcraft" has no historical foundation, they will prove of some benefit. I think it is Mr. Summers' intention to see what the moderns, when they are confronted, as it were, by the men and women of "a superstitious age" testifying to what they claim to have "seen and heard," will have to say. Nothing is so cocksure as the supercilious attitude of the moderns toward the medievalists. If the moderns refuse to weigh this human testimony on its intrinsic merits, can they be certain that Napoleon ever lived?

In justice to Mr. Summers it should be said that the deficiencies mentioned are comparatively few in number and do not affect the net result which emerges. He distinguishes between superstitious accretion (folk-lore), the psychopathic element, and the residue of truth in the witchcraft cases. For example, he rejects outright the witch of romance who rode to the Sabbath on a broom. What witnesses, who alleged that they had seen persons borne up on brooms and transported through the air, actually saw was men and women "bestriding brooms and leaping high in the air" while "performing a magic rite, a figure of a dance." (*History*, p. 5).

The schema of the *Geography* differs widely from that of the *History*, not only because Mr. Summers, under the heads of the various countries whose witchcraft lore he examines, strikes the note of the particular, but because his philosophizing is subordinated to the historic sequence. Here, at any rate, it is a question of the credibility of documents; of the laws of evidence applied to human testimony; of witnesses reliable or not; of confessions extorted or spontaneously made. An example is the mooted case of the Templars. While many of the confessions were extracted by means of torture, their

substantial agreement on particular points, in the opinion of many scholars, tends to establish the guilt of the Order.

I do not apologize for "all the witch hunters" of the sixteenth century when I point out one of Father Thurston's mistakes (*ibid.*, p. 451) relative to an authority sometimes made use of by Mr. Summers, *i. e.*, "Jean Bodin, a jurist who lived in intimate contact with the French witch prosecutions of the sixteenth century." Father Thurston believes he has found a contradiction. In the *History* (p. 1) Mr. Summers describes Bodin as "profoundly erudite," "one of the acutest and most strictly impartial minds of his age." In the *Geography* (p. 401) Mr. Summers says that many of Bodin's legal writings are "very unsound in principle and dangerous;" and that Bodin "was a man of shifty and ever-shifting ideas, and his political writings betray an anti-Catholic temper, though he ever clung to the Catholic religion."

On referring to the page of the *Geography* cited by Father Thurston I find that, in the estimation of Mr. Summers, Bodin's claim to erudition rests on his "comprehensive work," *De la Démonomanie des Sorciers*, written, of course, from the standpoint of one who had actual experience in examining persons accused of witchcraft in the courts of that time. But Bodin was also a legal theorist and advocated innovations which, from the conservative standpoint, were "unsound" and "dangerous." In other words, while following the legal procedure of his time, he was a revolutionary in theory. He also entertained political notions which were revolutionary; and, when in his writings he attacked the institutions of his day, he frequently shifted his position.

Father Thurston evidently does not realize that, when Mr. Summers says Bodin betrays "an anti-Catholic temper," he means that Bodin was an exponent of radical Gallicanism. When I think of the University of Paris and the many members of the French clergy who, in Bodin's day and later on, entertained similar notions, I can

easily reconcile Bodin's revolutionary theories and his Gallicanism with his opposition to witchcraft. If Bodin believed in prosecuting witches, so did the Roman pontiffs of those times. To my mind the fact that Bodin, who was anti-papal, should have agreed with the popes about witchcraft and have actively prosecuted the witches, strengthens rather than weakens his testimony. It is possible that Bodin nursed an "anti-sorcery bias;" but alas! the same "bias" was nursed by Pope Innocent VIII, St. Peter of Alcantara, and a host of theologians. Sincerely as one welcomes the growth of a more discriminating and conservative spirit in Father Spe, S.J., and others, what is one to say about the bulls and allocutions of so many popes?

Belief in witchcraft is not, by any means, the mark of the medieval Catholic. No sect has ever believed more strongly in the reality of "malicious animal magnetism" than the modern sect of Christian Scientists. But one may put all this aside. Holy Writ records that the Almighty permitted Satan to destroy the herds of just Job. If some of the Roman pontiffs believed that malicious spiritual intelligences were in some instances responsible for temporal calamities which befell mankind, is this belief to be set down to pure superstition?

And if, as time goes on, "omnipotent Science" is obliged to acknowledge its limitations, and men more and more admit the probability that spiritual intelligences share in the government of the world, it is possible that even Catholics, who too often yield when there is no necessity, will become ashamed of their Rationalism and return more and more to a viewpoint which, while not by any means discarding the assured results of modern scientific research, will prove to be in substantial agreement with that of medieval times!

(To be concluded)

The man who never lets his clearness of vision fade, is safe himself and, though he knows it not, is a refuge and a beacon light for others.

The Official Catholic Year Book

The *Official Catholic Year Book for 1928*, the first in what promises to be a series of useful reference works, is somewhat difficult to describe because of the great variety of its contents. As good a description as any, perhaps, is to say that it supplements the *Official Catholic Directory* in many points where the latter is deficient. Much of the information contained in the latter is duplicated in the former, which we think is a mistake. The two publications, to attain to the highest possible degree of utility and the largest possible circulation, ought to complement or supplement each other. Distinctive features of the Year Book, which we hope will be retained and developed, are: English translations of the year's papal encyclicals; the Catholic chronology of the year (which should be entrusted to some who has other sources at his command besides the N. C. W. C. press service); the record of Catholic efforts towards the promotion of international peace; the list of deans and monsignori in the U. S.; the surveys of missionary activities and religious orders; the list of Catholic hospitals and statistics of the Catholic press; the survey of Catholic charities and addresses of charitable institutions and agencies; the statistics of organizations of Catholic laymen and women; the list of important Catholic books of the year issued by American publishers; the list of diocesan changes throughout the U. S., showing transfers of bishops and priests in the various dioceses, and a few other useful features.

Most of the N. C. W. C. braggadocio could well be dispensed with.

We note that in the list of eminent Catholic lay persons on whom the Laetare Medal has been conferred since 1883, the late Dr. Edward Preuss has at last been given his proper place. "Former records," we read on p. 698, "have passed over in silence the year 1887. In that year the faculty [of Notre Dame University] acted in the customary way and awarded the medal, but the name of their choice was never made known. For 29 years this name

has been withheld from the public. A great journalist and a man of unquestioned leadership, he nevertheless asked that the honor be withheld and his name kept secret. A convert to Catholicity, he had vowed never to accept any honor or distinction, but to labor unnoticed for the spread of the Catholic faith. The University appreciated the delicate situation and declined to make another choice for that year. And now, his vow fulfilled, we should give him his proper place in the charmed circle, truly one of the noblest of noble men, Edward Preuss of St. Louis."

The *Official Catholic Year Book* is elegantly printed and bound. Its publishers are Messrs. P. J. Kenedy & Sons, 44 Barclay Str., New York City.

Pastor's History of the Popes

The announcement of the death of the great historian Ludwig von Pastor has caused anxiety as to whether his monumental *Geschichte der Päpste* will be completed. Herder & Co. have just sent out the following notice:

It was Dr. von Pastor's intention that his completed work should comprise sixteen volumes. Twelve volumes and the first part of Vol. XIII have already been issued in the original, and the second part of Vol. XIII will be off the press shortly. The manuscripts for Vols. XIV and XV were completed in 1927, and during 1928 Pastor put the finishing touches to the manuscript of Vol. XVI, the final and concluding volume. Thus the completion of this great work is assured.

The English translation of the work, which was interrupted by the World War, has been resumed, and the remaining sixteen volumes (each German volume makes two in the English translation) will be published as quickly as possible.

The Boston *Traveler*, after discontinuing the publication of editorials for a while, has resumed printing them; we suppose it was found that there was a strong public demand for something specific to roast the editor about.

"The Right to be Happy"

Perhaps never before has there been such a mass of pernicious writing against the Christian faith, which is the safeguard of the social order and the way to individual happiness, as in our own day. What makes the evil more far-reaching is that there exists a large school of men and women who have the knack of writing and of twisting the facts of history to suit false theories. These theories, in turn, find their way into text-books, especially texts of sociology, psychology, history, and literature. In fact, it may be said that no domain of thought is safe from the propagators of errors and the propounders of vicious theories on faith, morality, and religion.

These thoughts were called forth by a late work of Mrs. Bertrand Russell, published under the arresting title, *The Right to be Happy*. The work will do an immense amount of harm, especially among thoughtless readers, who are prone to take even the most absurd statements as true on the "*ipse dixit*" of an author who has obtained some notoriety.

Like many free-lance writers Mrs. Russell takes keen delight in attacking any doctrine or practice which has been upheld by the Catholic Church and substituting principles which have always appealed to a world infected by the "pride of life" and are opposed to the Christian law.

Here is one of her many random indictments of the Church: "Superstitious magic has a greater hold among those who still believe in religion now than it had even sixty or seventy years ago, and here and elsewhere the pretensions of the Roman Catholics have still too great an influence even over those minds who do not accept their doctrines. The plain fact is that for a thousand years this religion of suffering interpreted by Church dignitaries and preachers maintained a hold over individual and communal life so fierce, so cruel, so intolerant that even the richest and greatest dared not call its authority in question."

Statements like these have been made a thousand times by writers who read

history through glasses colored by bigotry and prejudice. And they will probably be repeated to the end of time. But repeating a falsehood a thousand times will not make it true.

The *Right to be Happy* is shot through with misunderstandings, misconceptions, and misinterpretations of the Christian, which is the only correct idea of suffering and asceticism. No wonder that Mrs. Russell is so carried away by this gross ignorance to write that "the Church went on ramping and fulminating against every little pleasure of this world." What a woeful caricature of the truth! Even those who have never read a book of medieval history know that the Church encouraged every legitimate form of amusement and that some of her greatest theologians championed the cause of innocent pleasure.

Mrs. Russell's book is entitled *The Right to be Happy*. But are not ideas of the kind propagated in this book apt to increase the mass of social misery and discontent? This book, like so many others, is only preparing the way for an increase of unhappiness among men.

Albert Muntz, S.J.

The late Charles Fletcher Lummis, author of numerous works on the Southwest, deserves the gratitude of American Catholics for more than one reason. For many years he was one of the few non-Catholic writers who raised his voice in ringing protest against the "way in which American history is being written," and against the vicious propaganda of lies and slanders about the pioneer Catholic missionaries of our Southwestern States. Occasionally he wrote with the energy of an apostle when there was question of defending the Church against some particularly vicious onslaught of Puritanic bigotry. His works are charming in style and will remain for many a day a testimony to the zeal of the valiant Franciscan padres and the courage of the Spanish Pioneers in winning a vast region of our country for Christian civilization.

A Curious Jewish Sect

Dr. Wm. T. Ellis, in a recent International Sunday School Lesson of the series which he contributes to the daily press, writing of "Paul in Thessalonica," calls attention to the existence of a mysterious Jewish sect in that ancient city, now known as Salonica. The members of this sect are called Dunmehs. Dr. Ellis briefly tells their history as follows:

When Ferdinand and Isabella were persecuting the Jews of Spain, multitudes of them flocked to Turkey. Some time later, in the sixteenth century, there arose in Smyrna a certain Jew, Sabatai Levi, who proclaimed himself to be the Messiah and secured a great following not only among the Jews in Turkey, but also among the European Jews, who rallied to him in great numbers. Sabatai's claims were colossal and included temporal power.

At length the Turkish authorities came to recognize him as a menace, and he was summoned to the presence of the Sultan, in Constantinople. There, facing the imperial archers with drawn bows, he was given the choice of death or recantation. He recanted, and accepted Islam. So great was the faith of Sabatai's followers in him that they, too, outwardly became Mohammedans. They expected his return, and have done so throughout the centuries since. In Salonica to-day, in addition to 80,000 orthodox Jews, there are 20,000 of these persisting followers of a long-dead leader; and they are called Dunmehs. They are not accepted by other Moslems, nor yet by Jews, and their religion is a mystery, hidden from the world at large. But every night they send a man with a lantern along the quays of the city, to guide the Messiah to them, should he return!

This curious belief of the Dunmehs, who are as virile as they are exclusive, recalls that in his letter to the Thessalonians—perhaps the first writing of St. Paul that has been preserved,—he dwelt upon the theme of the return of Jesus. His Thessalonian converts evidently expected the Lord to return within their lifetime.

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Notes and Gleanings

Mr. J. H. Meier has just published a new edition of his *Catholic Press Directory* which is complete and accurate in every detail, so far as we are able to judge, and contains some interesting introductory matter, viz.: a short article wherein the editor estimates the Catholic population of the U. S. as 21,453,928; a paper by Fr. C. J. Mullaly, S. J., on "Why Advertisers Use the Catholic Press;" a paper on the N. C. W. C. news service; one on the Catholic Press Association, and two interesting tables showing the frequency of issue of the 291 publications listed and their classification according to languages (206 are in English and 85 in other languages). As in previous issues, parish monthlies, school papers, college journals, and purely local fraternal organs have been excluded. Copies of this useful and reliable reference work can be purchased from Mr. J. H. Meier, 64 W. Randolph Str., Chicago, Ill.

Under the title, *In den Vereinigten Staaten Amerikas*, the Rt. Rev. Christian Schreiber, Ph.D., D.D., bishop of Meissen, Saxony, has published some reminiscences of his recent visit to this country (September 1927 to April 1928). The brochure will be read with interest, especially by those who met the learned and genial prelate during his stay in the U. S. His observations on American affairs, particularly on the condition of the Church in this country, show keen insight and an excellent judgment. Thus he perceives that the future of Catholicity here depends mainly on the development of the parochial school system, which will become more difficult from year to year as the needs grow and demand greater and greater pecuniary sacrifices. He also realizes that our Catholic press is not what it ought to be and that birth control, materialism, mammonism, and the chase after the Almighty Dollar are serious dangers to the faith. Yet he is not pessimistic as to future prospects, but hopeful in view of the fact that he has met among

us some able and tried leaders, clerical as well as lay, who are devoted to the cause of the Church and loyal to Christ the King. The brochure is published by the Dresden branch of the Germania Akt.-Ges. für Verlag und Druckerei.

Bulletin No. 5 of the Catholic University of Peking, in charge of Benedictine Fathers from St. Vincent's Archabbey, Penn., contains a number of interesting and valuable contributions, among them a character sketch of Fr. Peter Celestine, O.S.B. (*Lu Cheng-Hsiang*), formerly prime minister of China; a paper on the Franciscan contemporaries of Marco Polo, the famous medieval traveler; and a new translation of the so-called Nestorian Tablet, by Mr. Ignatius Yong-ki, from which it appears that there is no trace of Nestorianism in the inscription; nor is there any external evidence that the Basilian monk Adam, who composed the inscription, was actually a heretic. The Bulletin now has an appropriate cover in Chinese style by Dom Adelbert Gresnigt. The ancient classical characters in which the name of the Catholic University is written, are direct derivatives of the so-called "tadpole characters" (k'o-toutzu) whose close kinship with the Sumerian linear script of ancient Chaldea has attracted considerable attention (The Archabbey Press, Latrobe, Pa.)

A Catholic chaplain in the New York National Guard resigned because he felt that the vote of his State indicated that a Catholic was disqualified for the presidency. "We have heard a great deal of this nonsense since election day," comments the *True Voice*. "It is the result of a very vivid imagination and a habit of jumping to conclusions that are not warranted by facts. The election did not indicate that a Catholic is disqualified for any office, and we should not do anything to create the impression that it did. As the candidate of a minority party, Governor Smith received more votes than either Cox or Davis did in the two preceding campaigns. He received

the votes of at least ten million non-Catholics. True, some voted against him on account of his religion. But this narrowness should not lead us to suppose that a Catholic is disqualified for the presidency. When we make that assumption, we are ourselves accepting the view that the bigots take, and tacitly conceding that they are right."

The *Historical Bulletin* is now edited at St. Louis University by Fr. Gilbert J. Garraghan, S.J. This is a quarterly journal of sixteen folio pages, designed especially to serve the interests of Catholic teachers, students, and readers of history. It does not purpose to supplant or compete with established periodicals in the field, but rather aims to supply what is not easily available elsewhere and yet is so eagerly desired in many quarters, namely, a presentation of history and a discussion of its problems and literature in the light of Catholic principles. In pursuit of this aim the *Bulletin* embodies such practical features as informative articles, pedagogical papers, reports on current happenings in the historical field, book reviews, question-box service, etc. Its appeal is not merely to the teacher of history; all interested in the subject will find food for thought in its pages. History deals with the past; but the past is the warp and woof out of which the fabric of the living present is being woven before our eyes. History, therefore, is a thrillingly live thing, and its widespread popularity to-day as a subject of study and reading is evidence of it. Specimen copies and additional information can be obtained from Alphonse F. Kuhn, S.J., Loyola University Press, 3441 N. Ashland Ave., Chicago, Ill.

That children taught by the aid of films show a marked advantage over children taught by the ordinary classroom methods is claimed in a report just issued by Dr. B. D. Wood, of Columbia University, and Dr. Frank N. Freeman, of Chicago University, after a ten week's experiment on 11,000 American school children in twelve widely

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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scattered cities. It appears from the report that a 33 per cent. greater gain in geography and a 15 per cent. greater gain in general science—the two subjects of experiment—were secured by approximately 5,500 children taught with films over 5,500 children who were taught the same subjects without films. Both types of classes had the same "study guide" and were given identical tests; and both children and teachers in each group were chosen so as to be as nearly as possible equal in ability. The teachers, according to the report, found the classroom films very effective in arousing and sustaining the children's interest, in improving the quality and quantity of their reading, and in aiding them to correlate features of the lessons with personal experience.

Catholic scholars of our country are beginning to devote greater attention to ethnology and anthropology, and the *Centralblatt and Social Justice* points out that a physician of Cincinnati, Dr. Gustav Bruhl, a native of Germany, wrote what is probably the first book of an ethnological nature to be published in this country by a Catholic author. His *Die Culturvölker Alt-Amerikas* was a substantial contribution to that science in its day (1887). Dr. Brühl, highly respected in his profession, was also the author of several volumes of poems, published under the pen name of Kara Giorg (Black George). Some of these, too, deal with ethnological subjects, as, for instance, the epic "Quauhquemotzin," dedicated to Prof. Albert S. Gatschet.

The credit for having induced the Holy See to open its secret archives does not all belong to the late Dr. Ludwig von Pastor. As early as 1877, Msgr. Anton de Waal requested that the students of the college for priests which he conducted in the Campo Santo be admitted to the Vatican archives. After Leo XIII had succeeded Pius IX, in 1878, de Waal enlisted the services of the new Pope's brother, Msgr. Joseph Pecci, sublibrarian of the Vaticana. When, a few years later, Johannes Janssen recommended his

young pupil, Dr. Pastor, to Msgr. de Waal, the latter renewed his efforts with the powerful aid of Msgr. de Montel and Cardinal Franzelin. Thus it happened that Pastor, who arrived in Rome early in 1879, was soon after enabled to consult documents in the Vatican archives. In the same year Cardinal Hergenröther, the famous church historian, was appointed archivist of the Holy Roman Church and under his administration the young researchers of the Campo Santo met with the greatest possible courtesy. Perhaps the most precious fruit of the liberal policy inaugurated under Leo XIII was that Dr. Pastor was enabled and encouraged to undertake and complete his lifework, the History of the Popes since the close of the Middle Ages.

The Pontifical Biblical Institute announces the publication of a Dictionary of the Sumerian Language, spoken several thousand years ago by the original inhabitants of Southern Babylonia. The Sumerians, one of the oldest civilized nations known to history, are the inventors of the cuneiform script, which became the writing not only of the later Babylonians, but also of nearly all the peoples of the Orient. The sixteen installments of the Sumerian Dictionary will appear in the course of four years.

At a recent peace meeting the Rev. John A. Ryan spoke of the necessity of curbing excessive patriotism and of coming to the assistance of countries which are suffering from oppression or from internal anarchy. "Excessive patriotism or nationalism," he said, "is a comparatively recent phenomenon, but it is perhaps the most fundamental and widely prevailing menace to peace among the nations."

A valuable feature of the new *Official Catholic Year Book* (Kenedy) is a complete list of monsignori and deans; of seminaries, houses of study, and mother-houses of religious orders.

To accomplish great things we must live as though we had never to die.

Current Literature

—In the face of the vast heap of undigested data furnished by experimental psychology, it would be easy for a reviewer to pick what he thinks gaps in any general presentation of this science. Moreover, the chance comes rarely to the reviewer of Catholic books. Books by Catholics on General Psychology in the English language are rare. Hence credit is due to Dr. Leo F. Miller for trying to fill a long-felt gap in Catholic literature. His *General Psychology* (Joseph F. Wagner, Inc.) contains a large amount of psychological data that should prove both interesting and instructive to the general reader. It must be regretted that "practical reasons necessitated a considerable abridgment of the original text," since the result has evidently made the book less true to the claim expressed in its title, even if less than thirty pages were reserved to the philosophical conclusions, and all the rest given to an exposition of general data. Perhaps the last Catholic writer to attempt such a general exposition in a style more than purely popular, was Father Michael Maher, S. J. His *Psychology* (Stonyhurst Series), still of value philosophically, was written in the past century and later editions never amounted to real rewritings. Hence Dr. Miller deserves the more credit for undertaking a service at once so needed and so difficult of perfect achievement.—V. M.

—In *The Literary Background of the New Testament* (Macmillan), Mr. George L. Hurst, a Presbyterian minister, attempts to trace the literary sources from which Jesus and His disciples are supposed to have drawn much of their style and teaching. These sources (the author ignores the Rabbinical writings and the non-literary remains, papyri, ostraca, and inscriptions) are, of course, mainly the Old Testament, to which we Catholics reckon also Ecclesiasticus, Tobias, and the books of the Maccabees, which Mr. Hurst treats as "non-canonical." For this reason, and because the author takes a rationalist attitude towards the in-

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spired Book, his monograph is unsatisfactory to Catholic students.

—The Annual Reports of the Franciscan Educational Conference are beginning to be looked upon by educators as valuable additions to sound pedagogic literature. They present no *disiecta membra* of the entire circle of arts and sciences, but each bears upon some definite field of study and scholarly research and offers many-sided contributions to that field by men who have worked in it for years in the study or classroom. So we welcome, and heartily recommend to teachers and all interested in literary culture, the *Report of the Tenth Annual Meeting* of the Conference which took place at Hinsdale, Ill., from June 29 to July 1 of this year. The particular theme chosen for discussion this year was classical training and culture. The eight papers which are given in full, together with the discussion that followed, throw light on the history, fortune, and methods of classical training and scholarship during the last three centuries, though Fr. Anscar Zawart's paper on "History of Classical Education in the Church" refers mainly to the Patristic age. We intend to give a more thorough analysis of some of the papers of this Report in a future number of the REVIEW. (Published by the Secretary, Capuchin College, Brookland, Washington, D.C.)—A. M.

New Books Received

Readings from the Sacred Scriptures. A Textbook for Secondary Schools. By Rev. Henry M. Hald, Ph. D. xix & 356 pp. 8vo. New York: Schwartz, Kirwin & Fauss, 53 Park Place. \$2 net.

The Child On His Knees. By Mary Dixon Thayer. (Poems.) 131 pp. 16mo. The Macmillan Co. 75 cts.

Whence and How the Universe? By J. Guibert. Authorized Translation by Victor A. Bast, from the Seventh Revised Edition by L. Chincholle. 631 pp. 8vo. San Francisco: Ecclesiastical Supply Association, 328-330 Stockton Str. \$4.50.

Sundays of the Saints. Sermon Outlines for the Feast Days which may Occur on Sundays. By the Rev. Michael Andrew Chapman. viii & 217 pp. 12mo. B. Herder Book Co. \$1.75 net.

Das Paradies und die Schlange. Ein Roman aus Südtirol von Robert Hohlbaum. 251 pp. 12mo. Leipzig: L. Staackmann Verlag.

Greater Perfection. Conferences of Sister Miriam Teresa, of the Sisters of Charity of St. Elizabeth, Convent Station, N. J. Edited by Rev. Chas. C. Demjanovich. xvii & 306 pp. 8vo. New York: P. J. Kenedy & Sons. \$2.15 postpaid.

Come Follow Me. A Simple Statement of Fundamental Catholic Doctrines for Catholics and Non-Catholics by Rev. P. T. Quinlan. 96 pp. 32mo. Benziger Brothers. 20 cts. (Embossed cover).

The Forty Hours' Devotion to Jesus in the Blessed Sacrament. Its Prayers and Ceremonies Explained by Rev. J. E. Moffat, S.J. 122 pp. 32mo. Benziger Brothers. 20 cts. (Embossed cover).

Das Kleine Marianische Officium im Aufbau. Von Dr. F. A. Herzog. 85 pp. 16mo. Lucerne, Switzerland: Räber & Cie. Fr. 2. (Wrapper).

Christ and the Priest. Illustrated Meditations for Priests by the Rev. John S. Middleton, Ph.D. xiii & 187 pp. 12mo. Benziger Bros. \$2.75 net.

The Page of Christ. The Meaning of the Office and Duties of an Altar Boy When Serving at Mass. By Rev. Raymond J. O'Brien. 95 pp. large 32mo. Benziger Bros. 50 cts. (Wrapper).

The Mass. By Rev. Joseph A. Dunne. viii & 375 pp. 12mo. The Macmillan Co.

The Treasury of the Faith Series, Edited by the Rev. George Smith, D.D.—No. 9: *Man and His Destiny*, by the Rev. C. C. Martin-dale, S.J., ix & 84 pp.; No. 13: *Jesus Christ: Man of Sorrows*, by Archbishop A. Goodier, S.J., ix & 88 pp.; No. 18: *The Supernatural Virtues*, by the Rev. T. E.

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Flynn, ix & 95 pp.; No. 26: *Sin and Repentance*, by the Rev. E. J. Mahoney, ix & 95 pp.; No. 34: *The Resurrection of the Body*, by Dom Justin McCann, ix & 96 pp.; No. 35: *The Church Triumphant*, by the Rev. J. P. Arendzen, x & 91 pp. The Macmillan Co. 60 cts. each.

The Catholic Press Directory for 1928. A Complete List of Catholic Papers and Periodicals Published in the United States. 168 pp. 4x7 in. Chicago: Published by J. H. Meier, 64 W. Randolph Str. \$1.

Modern Parish Problems. By Edward F. Garesché, S.J. With a Preface by Archbishop Messmer. vii & 239 pp. 12mo. Joseph F. Wagner, Inc. \$2.

Black and White. A Novel by Thomas B. Chetwood, S.J. 295 pp. 12mo. Joseph F. Wagner, Inc. \$2.50.

"*My*" *Mass.* Translated from the French of Abbé Charles Grimaud by Rt. Rev. Msgr. James F. Newcomb. With Preface by Archbishop Curley. xxi & 236 pp. 12mo. Benziger Bros. \$2.

S. Anselmi Cantuariensis Archiepiscopi Liber Cur Deus Homo. Recensuit Franciscus S. Schmitt, Monachus Grissoviensis. (Florilegium Patristicum, ed. B. Geyer and J. Zellinger, Fasc. XVIII). x & 65 pp. 8vo. Bonn, Germany: Peter Hanstein. M. 2.80. (Wrapper).

Report of the Tenth Annual Meeting of the Franciscan Educational Conference, Hinsdale, Ill., June 29th, 30th, July 1st, 1928, xxxix & 282 pp. 8vo. Published by the Conference. Office of the Secretary, Capuchin College, Brookland, Washington, D. C.

Geschichte der Päpste seit dem Ausgang des Mittelalters. Von Ludwig Freiherrn von Pastor. XIII. Band: Geschichte der Päpste im Zeitalter der katholischen Restauration und des 30jährigen Krieges. Gregor XV. und Urban VIII. (1621-1644). Erste Abteilung: Gregor XV. (1621-1623). Urban VIII. (1623-1644), erster Teil. xvii & 584 pp. 8vo. Herder & Co. \$5.75 net.

Father Scott's Radio Talks. 1927-1928. Station WLWL. By Martin J. Scott, S.J. viii & 211 pp. 12mo. P. J. Kenedy & Sons. \$2.15 postpaid.

Catechetical Classes for Public School Catholics. By the Rev. Joseph J. Mereto. 24 pp. 16mo. Huntington, Ind.: Our Sunday Visitor Press. 10 cts. postpaid; \$4.50 per 100, plus transportation. (Wrapper).

The Golden Squaw. A Novel by Will W. Whalen. The Story of Mary Jemison, Stolen by Indians in 1758. Third Edition. 228 pp. 12mo. Orrtanna, Pa.: White Squaw Press. \$2.10.

SSmi Domini Nostri Pii Papae XI Litterae Encyclicae de Studiis Rerum Orientalium Provehendis. Latin text with authorized German translation. 31 pp. 8vo. Herder & Co. 35 cts. (Wrapper).

Freedom versus Fear and Fanaticism. A Plea for Fair Play by Samuel M. Wilson. 40 pp. 8vo. Lexington, Ky.: Published by the author. (Wrapper).

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